HISTORY OF THE BAPTISTS IN MISSOURI

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A

HISTORY

—OF THE—

BAPTISTS IN MISSOURI

—EMBRACING—

AN ACCOUNT OF
THE ORGANIZATION AND
GROWTH OF BAPTIST CHURCHES
AND ASSOCIATIONS; BIOGRAPHICAL
SKETCHES OF MINISTERS OF THE GOSPEL AND
OTHER PROMINENT MEMBERS OF THE
DENOMINATION; THE FOUNDING
OF BAPTIST INSTITUTIONS,
PERIODICALS, &C.

BY R. S. DUNCAN.

WITH AN INTRODUCTION BY
W. POPE YEAMAN, D. D.

ILLUSTRATED
WITH NUMEROUS PORTRAITS AND OTHER ENGRAVINGS.

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PREFACE.

THIS volume is the fruit of an early desire to know more of the doings of Baptist Churches. To this end, full twenty-five years ago, the author commenced gathering together Associational and Church records. These old records were carefully studied and then as carefully filed away. Old documents fell into his hands from which he learned that the original Baptist settlements in Missouri were made under the most intensely interesting circumstances—that, in point of fact, the Baptists literally captured the Missouri Territory from the Spanish Catholics, and were really the first to preach the gospel and found churches west of the Great River. Thus did he continue his collections and researches until, quite absorbed in the subject, it occurred to him that a "History of the Baptists in Missouri" might be both interesting and useful. For this purpose, from about the year 1865 he labored most earnestly to complete his files.

In the year 1875, at the request of the managers of the *Central Baptist*, he prepared for and published in said paper a number of chapters on the Early Baptists of Missouri. Soon these chapters were called for in book form for permanent use. Thus led on, he commenced the actual preparation of the work now completed. During its prosecution he has found it necessary to follow another calling at a nominal salary, from which he had to make such frequent drafts to pay express and postage bills, and also sometimes the original market value of documents almost daily being added to his accumulating files, that, much of the time, those dependent upon him have been compelled to make very great sacrifices; but by the strictest domestic economy, and the generous aid of kind friends, the work has at last been consummated. Many chapters of this book have been written at intervals in his office work which ought really to have brought rest to his tired frame. And though he has grown prematurely gray under the pressure, he desires, in this connection, to express his devout gratitude to Almighty God for his abounding grace

in keeping him thus far, and for enabling him to complete the work, which, though full of toil, has been one of great pleasure.

This is not a traditional book. It has been prepared from the testimony of original documents or manuscripts and living witnesses; nor has it been written to tickle the fancy of the casual reader, but for truth-seekers—for those who are desirous of knowing well-authenticated historic facts.

The plan of this work is as follows: The first division is into Periods—from 1796 to 1810 forming the first period, and each succeeding decade completing another period. These periods are then divided into chapters of a convenient length. Sketches of Associations founded in Period No. 1, may be found in said period, and thus throughout all the periods; sketches of churches being placed in connection with the Associations to which they belong; and all being interspersed with biographical sketches of the men who were more or less prominent in building up said institutions. Then comes the Miscellaneous Department, containing: 1st. Such Biographical Notices as are not found in the preceding chapters; 2d. The Educational Institutions of the State; 3d. Religious Periodicals; 4th. Baptist Publication Interests; 5th. The Missouri Test Oath; 6th. Statistical Tables, &c., &c.

My object has been to preserve from oblivion the memory of men and of institutions; to record on the pages of history important events in the rise, progress and result of Baptist sentiments in Missouri, once the battle-ground for *soul freedom*, and where the final blow to papal supremacy in the United States was struck. In seeking to accomplish these ends, I trust my highest motive has been the glory of God in the advancement of truth, and the perpetuity of the people who have "preserved pure the doctrines of the gospel through all ages;" all of which I have desired to accomplish without partiality.

Also, the author wishes here to acknowledge material aid from the writings of many brethren, among whom may be mentioned the names of J. M. Peck, J. E. Welch, A. P. Williams, R. S. Thomas, William Polk, William Carson, and Wade M. Jackson, now gone home to rest; and S. H. Ford, J. H. Luther, E. S. Dulin, W. Pope Yeaman, Jeremiah Farmer, and a host of others still living; and, fearing he may have, in a single instance, failed to give them the proper credit, he takes this method of doing so, and likewise to express his gratitude for their valuable assistance.

Praying that this volume may be followed by the Divine blessing, that it may meet with a hearty and cordial reception by the denomination as well as by many others, and accomplish good in the world, it is sent forth upon its mission.

R. S. DUNCAN.

MONTGOMERY CITY, MO.
August, 1882.

INTRODUCTION,

EMBRACING

A SKETCH OF THE LIFE OF THE AUTHOR,

BY W. POPE YEAMAN, D. D.

HISTORY is treasured life. To it the intelligent are indebted for a knowledge of the facts and forces in the progress and development of human society. But for the painstaking historian, each successive generation would be left to the uncertain testimony of tradition for those ideas and institutions of preceding generations upon which is dependent almost all valuable knowledge. Each generation would be left to grope its way in the imperfect and uncertain light of each day's experience. The writer of a reliable and comprehensive history of any people or period, of any institutions of government or religion, or manners and pursuits of any race or nationality, has necessarily led the intelligent student into an acquaintance with the leading ideas of the people about whom he writes, for the period embraced in his history, and he discovers to the student the leading facts in the life of that people—facts that were the outgrowth of ideas,—and then in turn the ideas that spring forth from these facts. In these ideas and facts is embraced the all of the inwardness and the outwardness of human life.

Religious History unfolds to the student nearly all of the more potent forces that have, through the ages, worked out the problems of the individual and social improvement of man. Legislation, jurisprudence and literature have never been above nor independent of the forces that inhere in the native religiosity of the human mind. Science technically owes its development and practical formulations and utilizations to legislation and literature. The history of the Christian religion is the history of advanced revelation and progressive thought under the guidance of the Spirit of the Creator of all. It is here, and here only, that are found those active principles which have emancipated thought from the thraldom of ignorance and the domination of corrupt individual minds. Free thought and the liberty of individual

conscience—the inalienable rights of man—are asserted, defended and promoted by the spirit and precepts of the Christian religion. Its light dispels the darkness that gathered over man as an inevitable and unarbitrary consequence of the violation of the law of God—the law of human life. The Gospel is that river which, flowing from the throne of Eternal Truth, has carried life whithersoever it has flowed.

Baptist History is the history of the force, purity, and pristine simplicity of the Gospel in its application to the wants of mankind—a history of the introduction of light through the Messiah and the struggles and conflicts for the maintenance and universal dissemination of that pure light.

The cardinal and vital principles of the doctrine and practice of the Baptists underlie and create that spirit and form of thought to which is traced that consciousness of individual right that led on to the assertion and establishment of religious liberty, and from religious liberty comes the highest and best forms of civil and political liberty. It requires no forcing of ideas or torturing of facts to convince the philosophic historian that the very idea and practice of Baptist Church polity have in them the germ and mainspring of the highest type of soul liberty. For in that idea and practice is a recognition of individuality of faith and accountability, and therefore individual right in all matters of conscience and ecclesiastical government. These ideas once reduced to practice in affairs of church were not long in asserting themselves in state affairs.

The History of Missouri Baptists is the history of one geographical division of that apostolic community whose light and power have been so long felt in the amelioration and elevation of human society. A history well worth writing, for one fact if for no other, that the Baptists were the first anti-Roman Catholics who planted the standard of an unpriestridden Christianity west of the Mississippi River. The impress of the pure and simple faith of that people has ever been seen and felt in the institutions and habits of the free, generous, progressive and independent thought of Western people.

The author of this volume, Rev. R. S. Duncan, is a native Missourian; and herein is one reason why he should have undertaken the work which is now offered to the public. It is full of singularly instructive personal and general incidents, intimately interwoven by the conditions of real life in pioneer enterprise with the planting and training of the apostolic church in a virgin soil.

Mr. Duncan is fifty years of age. He was born April 27, 1832, in Lincoln County. His father, Lewis Duncan, was a native of Virginia, whose wife, Harriet Kinnaird, was also a native of that State. Lewis Duncan was a Baptist minister. He with his family moved to Missouri in 1828. There were born to him eight sons and three daughters, who lived to maturity and married.

In Missouri, at that early day, educational facilities were rare and imperfect. A farmer, with a large family to support, and his



REV. R. S. DUNCAN.

time divided with preaching, it was almost impossible to accumulate sufficient fortune to enable the sending of children abroad to school for an education. The log school-house, with a few weeks' school in the winter, was the total of school opportunity. The author of this book never had a scholastic education, and in the technical sense was not educated. Yet he is an educated man. Self-reliance, diligent and painful toil, inspired by a noble aim and commendable ambition, led him at the age of early manhood to have so far mastered the rudiments of an English education, that he was able to teach a school in which Arithmetic and the English Grammar were successfully taught. This was a decided progress, for when he was married and settled in life he

could read and write only imperfectly, and had not been farther into the mysteries of arithmetic than the "Single Rule of Three."

In 1851 he was converted and baptized into Zion Baptist Church, Montgomery County. The venerable James F. Smith, who still lives, full of life and honored by all who know him, was God's chosen servant in the conviction of Mr. Duncan. In August, 1855, he was ordained to the gospel ministry by Bethlehem Church, Lincoln Co., assisted by Walter McQuie, W. D. Grant and Lewis Duncan, his father. His services were at once in demand for the pastoral office. In this capacity he has occupied the pulpits of the following churches: Bethlehem, Sulphur Lick and Pleasant Grove, Lincoln Co.; Union, Warren Co.; Mount Pleasant, Loutre, Zion, Wellsville, Hopewell and Middletown, Montgomery Co.; Mount Zion, Martinsburg and West Cuivre, Audrain Co.; and New Hartford, Pike Co.

During much of the time of the pastoral life of our author he was compelled to do farm work with his own hands, that he might support his family; at other times, from necessity, he taught school. In the early period of his ministry, churches in the country were not given to the support of their pastors, and the preachers of the period were hard working, poorly fed and clad, and made many sacrifices to the work of the gospel. Under all these disadvantages, Mr. Duncan pursued his studies, never daunted by the seeming insuperable difficulties that frowned upon his noble effort.

During the sectional war in this country, that unnatural and unconstitutional law was enacted by the party in power, that made it a criminal offense for any man to preach without having taken the Test Oath. Many faithful ministers were indicted under that law for preaching the gospel, Mr. Duncan among the number.

In the summer of 1869 he was chosen Agent for Missouri of the Foreign Mission Board of the Southern Baptist Convention. Since that time, with only a short interval, he has continued in the service of said Board as District Secretary, and in 1881 he was appointed Vice-President of the Board for Missouri. He has made a diligent and faithful agent, having done much in the way of increasing interest in Baptist Foreign Missions, and in systemizing that work in Missouri.

About the year 1857 or '58 he commenced collecting together material which, a few years later, led to the conception of a written history of the Missouri Baptists. He determined to per-

fect, as nearly as possible, his collections for that purpose, and subsequently began the preparation of said work. His labors have been onerous. No writer of history has been more painstaking to gather reliable facts and dates, to arrange such in their proper order, and to show their bearing upon Baptist progress in this State. None but those who have done a like labor, or have been familiar with this particular work, can form any adequate idea of the immense labor involved. Almost a quarter of a century devoted to such an undertaking is evidence of great characteristic stability and commendable devotion of spirit and purpose to a definite and worthy object.

During this long period Mr. Duncan has produced another work—The History of Baptist Sunday-schools—a volume of considerable merit, and one that met with complimentary favor in Sunday-school circles.

The studies, writings, sermons and secretarial work of Mr. Duncan, and his steady advance in the acquisition and utilization of knowledge, have served to give him a deserved place among men of rank. In all this time and work, he has had to bear his full share of trials and afflictions; but these have ever failed to extort from him a word of murmuring complaint, but on the other hand have served to develop and refine a higher spiritual life, clearly observable and remarked by those who have all the while known him.

Mrs. Duncan, the wife of our author, whose maiden name was Sarah J. Ervin, has been, through all the struggles and trials of her husband, a constant and affectionate help-meet and sympathizer. She was a native of Lincoln County, Missouri, a daughter of David and Olivia Ervin, and grand-daughter of Hon. Malcom Henry, one of the pioneers of Missouri, and a member of the Convention that framed the first Constitution of the State, in 1820.

This short and insufficient sketch is written as a deserved tribute to a strong and good man—one of those self-made men to whom all intelligent people gladly render merited honor. He is another instance of the effectiveness in every good work, and the triumphs which are almost sure to follow as the reward to self-reliance and integrity of purpose. The volume to which I write this imperfect introduction, will ever keep fresh and fragrant the name of its author, and may Missouri Baptists never forget the duty and pleasure of owning and reading the work.

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THE MISSOURI PIONEER'S HOME ON "THE GREAT RIVER."

PRELIMINARY.

1682–1796.

EARLY SETTLEMENTS.

LaSalle—District of Louisiana—Tradition—Upper Louisiana—First Settlement—Ste. Geneviere—St. Louis—St. Charles—Louis XIV. —Auguste Chouteau—The Rude Cabins—The First House in St. Louis—The Original Districts of Missouri—Population, &c. &c.

ROBERT Cavelier, de La Salle, a Frenchman, in the year 1682, took formal possession of the country near the mouth of the Mississippi River, and by this act the King of France claimed dominion of almost the entire Mississippi Valley, which was called the Province of Louisiana. In 1763 France relinquished her claim to all the country east of the Mississippi River.

France ceded to the United States, in 1803, the Province of Louisiana, but Upper Louisiana was not transferred until March 10, 1804; after which all this vast territory north of the southern boundary of Arkansas and west of the Mississippi River was called by Congress, The District of Louisiana. This was afterwards called the Territory of Louisiana, and still later the Territory of Missouri. This last name was given it by Congress in 1812, and embraced what is now known as the States of Arkansas, Missouri, Iowa, Nebraska and Oregon, and the larger parts of Kansas and Minnesota, also Washington, Montana, Idaho, Dakota, and parts of Wyoming, Colorado and the Indian Territories. While under the dominion of Spain, this country was known sometimes by the name of Upper Louisiana, and for a short time after its cession to the United States it was so called. The capital of the Territory of Missouri—Upper Louisiana—was at St. Louis. Under this organization the county of St. Charles was formed, and was defined as all that part of the territory north of the Missouri River and west of the Mississippi River, extending to the Indian Country on the west and the British Possessions on the north. This was undoubtedly the largest county ever formed in America.

In the year 1820 the State of Missouri was organized, and

admitted into the Union in 1821. The capital was at St. Louis until November 1st of that year; at St. Charles from 1821 to October 1, 1826; since which time it has been at Jefferson City. By act of Congress in the year 1836, the western boundary was extended to include the "Platte Purchase," when the State of Missouri (the Baptist History of which we shall try to write) attained its present dimensions.

Tradition fixes the date of the first actual settlement of white inhabitants in what is now Missouri, as 1735, in the county of Ste. Genevieve. Subsequently, in 1763, a number of French families came from Kaskaskia and St. Philip and settled in this part of the country. The next settlement was in what is now St. Charles County. It was made by Blanchette La Chasseur, where now the city of St. Charles stands, in 1762.

The next and principal of all the early settlements was made where St. Louis now stands, in the year 1764. The circumstances of this settlement were these: Pierre La Clede Liguest, in 1763, ascended the Mississippi River in search of some suitable place to establish a permanent trading-post with the Indians. He stopped at Ste. Genevieve, but failed to find even temporary accommodations for his goods and party. He proceeded as far north as the mouth of the Missouri River; he then retraced his steps and landed at the present site of St. Louis. He blazed a number of trees, and said to Auguste Chouteau, a young man who accompanied him: "Next spring you will come here and make our settlement after the plan which I shall furnish you." Accordingly in the early spring of 1764, Auguste Chouteau, with thirty picked men, came to the selected place, cleared the ground and erected a few rude cabins. In March, M. Liguest arrived, laid off the village, and called it St. Louis, in honor of Louis XIV., King of France, not knowing that he had already ceded the territory to their old enemy, Spain. Liguest built the first house worthy of the name. It had a cellar and lower story of stone, and was on the square where Barnum's Hotel now stands.

Originally, Missouri was divided into five Districts:

1st. *New Madrid*, including all the territory between the southern boundary of the State and Tywappity Bottom.

2d. *Cape Girardeau*, including all the territory between Tywappity Bottom and Apple Creek.

3d. *Ste. Genevieve*, including the territory between Apple Creek and the Meramec River.

4th. *St. Louis*, including the territory between the Meramec and the Missouri Rivers.

5th. *St. Charles*, including the territory between the Missouri and the Mississippi Rivers—that is, all north of the Missouri River.

The population of Upper Louisiana, or the Missouri Territory, as afterwards called, in 1799, three years after the beginning of Baptist History, was 6,028. Ste. Genevieve was then the most populous district, and St. Louis next; while St. Charles was very little behind either. The following was the comparative population of the above named places at the date aforesaid: Ste. Genevieve, 949; St. Louis, 925; St. Charles, 875.

We have now a bird's-eye view of what Missouri originally was.



REV. JOHN M. PECK.

HISTORY

OF THE

BAPTISTS IN MISSOURI.

PERIOD FIRST.

1796–1810.

CHAPTER I.

EARLY BAPTISTS OF MISSOURI.

First Baptist Families—The "Lower Country"—Formation of the First Church, Tywappity—Thomas Johnson, the First Regular Baptist Minister to Come West of the "Great River"—David Green—The Second Church Formed, Bethel—Flat-boat Traveling; the "Setting Pole"—Mr. John Baldwin—Dr. J. C. Maple's Memorial Address—The "Old Log House"—The Gavel—William Murphy.

MANY years before Missouri became a state, and while her territory was controlled by foreign kings, a few Baptists came and settled in her borders. At that time Romanism was the established religion, and hence there was no freedom of conscience allowed. Those who met to worship God in the simplicity of the ancient faith, did so at their peril. The few Baptists who were here prior to the close of the eighteenth century, were frequently threatened by the emissaries of the pope; but they "counted not their lives dear unto them," and went forward, not fearing them who could kill the body, but trusting in "Him who had power to destroy both soul and body in hell." They seemed to become emboldened by the threats of the papal party, and raised their voices in opposition to the superstitions, corruptions, and innovations of the Romish Church; and in the defense of the doctrine of salvation by a personal and living faith in Christ. Those were noble spirits that first planted the standard of a pure gospel west of the Mississippi River.

The first Baptists of whom we have any account (and they were the first Christians other than Catholics), that ever set

foot on the soil of Missouri, were Thomas Bull, his wife, and her mother, Mrs. Lee. They settled in what is now Cape Girardeau County, in 1796. Mrs. Bull and Mrs. Lee died before the first church was organized. The next that came to this part of Missouri were Mr. Enos Randol and wife, and Mrs. Abernathy, the wife of Mr. John Abernathy, in 1797, and settled a few miles south of Jackson, the present county seat, on Randol's Creek, so called in honor of Enos Randol, the first settler on it.

These families lived several years in the midst of forest wilds, with Indians on almost every hand; entirely destitute of ordinary church privileges, though they occasionally met together —not publicly—to sing and pray, and worship God in the wilderness. They were not, however, destined to live thus always. In the year 1799 they were encouraged by a visit from Eld. Thomas Johnson, an aged Baptist preacher from Georgia, who was probably the first Baptist preacher of the regular order who ever came west of the "Great River." Eld. John Clark, who was a Baptist in principle, though not a member, preceded him one year. The particulars of Clark will be given when we reach the St. Louis District.

Of Thomas Johnson's life we have limited information. He was, doubtless, a native of the state of Georgia, where he resided at the time of his missionary tour west of the "Great River." Most of his ministerial life was spent as missionary to the Cherokee Indians in his native state. His visit to Missouri was a great blessing to the scattered sheep of this great wilderness. Though contrary to law, he preached the blessed gospel to them; not in stately houses of worship; not in the large public gathering, but in the log cabins and out of the way places, and to small companies of eager listeners with honest purposes and warm hearts. They made no great parade about their meetings, lest they should be interrupted by the agents of the pope. The preaching of this old pioneer was fruitful of good even beyond the encouragement it gave to those who loved the Lord. During his stay, Mrs. Ballou, the wife of one of the oldest settlers, was converted under his preaching, and baptized by him in Randol's Creek. This was undoubtedly the first baptism ever administered in Missouri. As there was not yet a church in the territory, Mr. Johnson, following an old custom, gave Mrs. Ballou a "Certificate of Baptism," which, practically, answered all the purposes of a "Letter of Dismission."

Elder Johnson died in his native state about the year 1830.

The year 1805 constituted a new era among the Baptists in this part of the territory. One year before, France had ceded Upper Louisiana to the United States, which event brought with it the enjoyment of religious liberty. Another fact also contributed this year to the prosperity of the Baptist cause. It was the coming to the territory of Eld. David Green, of whom God seemed to have made choice as the instrument to permanently plant the gospel seed in this "Western Wilderness."

David Green—was a native of Virginia. He spent the most of his life in North and South Carolina, preaching the gospel to the poor. During the early settlements of that state he moved to Kentucky, were he resided till 1805, when he came to Missouri. A few Baptist families had moved and settled in Tywappity Bottom, some ten or twelve miles south of Cape Girardeau. Several others had also settled in the neighborhood of Jackson. To these families Bro. Green preached for a while, and then returned to his home in Kentucky. But the condition of his brethren in the Missouri Territory rested so heavily upon his mind that he could not remain away from them, and the next spring he came with his family, and fixed his home in Cape Girardeau County. He continued his labors among the pioneers of that district, organized the first two churches in the territory, and was taken home to rest on the 9th of December, 1809. (*Reid's MS.*)

The first Baptist church ever formed in the Missouri Territory was in the Tywappity Bottom.

As there has been some doubt about the date of this church, and as the honor of being the *first* has been claimed for another, we give the testimony entire, on which this statement is made:

"In this vicinity the first Baptist church, called Tywappity, was organized in 1805, of some 8 or 10 members. This was the first religious congregation, other than Roman Catholics, that was gathered west of the "Great River." The next year (1806), the second, called Bethel, was gathered in the vicinity of the present site of Jackson, about a dozen miles northwest of Cape Girardeau. In this vicinity, quite a colony of Americans from Kentucky and other states, including several Baptist families, had settled. A preacher by the name of Green officiated with these churches in their early formation.

"Tywappity Church was a feeble body from the first, and became defunct after a few years, but was reorganized in 1809, or

another church occupied its place, to which Mr. Edwards ministered in 1817. The meetings were held at Ross' Point and Ferry, at or near the present site of Commerce in Scott County." (*Peck's "Reminiscences of Mo.," W. Watchman*, vol. 8.)

Those pioneers endured many hardships. Even ten or twelve years after the date last named, they were sometimes reduced almost to starvation. We give the following description by an eye-witness:

"On Saturday, November 15, 1817, we were circumnavigating the 'Great Bend,' the flood of the Ohio checking the current.

"When we left Shawneetown, there was not half a barrel of flour in the place, and it was by a special favor that we got two loaves of bread. We had lain in a supply of fresh beef, and the captain had a small stock of hard sea biscuit. A supply of eatables of some sort must be had at the first settlement, and this proved to be Tywappity Bottom, on Sunday at 12 o'clock. Here I found two Baptist families, learned some important facts about the state of religion and schools in this part of the territory, but no milk and no meal could be had. We obtained a few ears of damp corn from the field, and a bushel of potatoes. The mills, such as then existed, were out of repair, and no family enjoyed the benefit of corn-dodgers. Hominy was the substitute for bread. Our progress by the setting poles, the cordelle, and 'bush-whacking,' from this time until we reached St. Louis, was at the rate of 8 or 10 miles each day. On the 17th, we reached Ross' Point, where bluffs jut into the river, and where resided John Baldwin, Esq., a Baptist of some prominence. Here also I found and made the acquaintance of Eld. James P. Edwards, who subsequently died in the western part of Kentucky." (*Ibid.*)

We have already seen that the Bethel Church was the second gathered in the territory. It was organized July 19, 1806, a short distance south of the present site of Jackson, the county seat of Cape Girardeau County. We write with the old "book of records" before us. David Green, minister, and Deacons George Lawrence and Henry Cockerham officiated in the constitution.

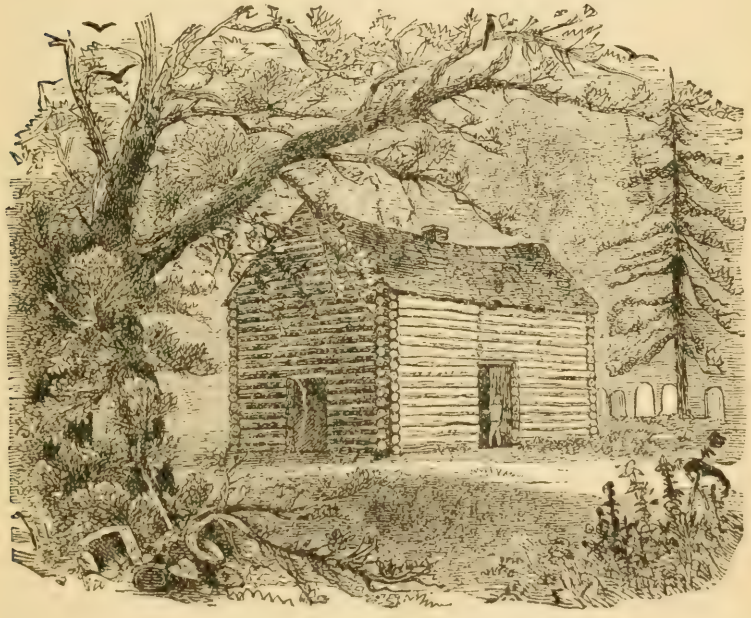
The constituent members were Eld. David Green, Thomas English, William Mathews, Leanna Green, William Smith, Jane English, Agnes Ballou, Thomas Bull, Clary Abernathy, Edward Spears, Catherine Anderson, Anderson Rogers, Rebekah Randol, John Hitt and Frances Hitt—in all fifteen.

Eld. David Green ministered to this flock in the wilderness

for a few years and died. Thomas Bull was chosen writing clerk, and William Mathews as singing clerk.

Bethel Church, though the second organized, may be regarded as the first permanent church organization in Missouri; the first (Tywappity) having become defunct not long after it was gathered; and from Bethel Church, directly or indirectly, sprang all the churches that composed the first association.

The first house of worship ever erected in Missouri, save by the Catholics, was built by the Bethel Church not long after its organization. It was constructed mainly of very large yellow poplar logs, well hewn; was about twenty by thirty feet, and located about one and a half miles south of Jackson.



OLD BETHEL CHURCH HOUSE.

In October, 1875, the General Association of Missouri met at St. Joseph. On the first day of the session, Rev. J. C. Maple presented the moderator with a handsomely mounted gavel, made of wood from one of the sills of the old Bethel Church house, accompanied by the subjoined address, and sketch of the early Baptists of the Cape Girardeau District.

ADDRESS OF REV. J. C. MAPLE, D. D.

"Brother Moderator and Brethren: I have a pleasant duty, which I desire, by your permission, to perform.

"It is known to you, my brethren, that, as in other states, the Baptists were among the first to erect the standard of the Cross in Missouri. And though we are not of those who have faith in the preserving power of relics or amulets, we do believe in guarding with care our records, and that both duty and affection require us to treasure some of the mementos of the men and their work who were the pioneers in this great state.

"From 1731 to 1803, the condition of the governmental affairs of the province of Louisiana, which then included what is now the State of Missouri, was far from being settled. The question of Spanish or French rule was not arranged to the satisfaction of the people. Yet for years the 'Upper Territory' was under the control of a Spanish governor whose headquarters were at Cape Girardeau. Here he ruled with the pomp and severity of an oriental prince. He was never without his retinue of priestly advisers. Influenced by these vassals of the pope, he at one time issued an order that all the people who resided within a distance of fifteen miles from his mansion, should, on a certain day, attend 'mass' at Cape Girardeau. The few Baptists then in the province, and residing within the district named in the order, dared to disobey the command. And it was only by what the priests termed 'the neglect of the governor,' that they narrowly escaped the penalties of their heretical insubordination.

"In 1806 the Bethel Baptist Church was organized and soon afterwards a house was built in which they met to worship God. This was the first house of worship built by anti-Catholics, west of the Mississippi River. From the Great River to the Pacific Ocean this log house was the only building devoted to the service of the Living God.

"The membership of the church was not large, but formed an active, consecrated band. When visited by those remarkable pioneers, Peck and Welch, they found here an earnest, liberal, working missionary body. Even the amount of money contributed for missions has been kept upon the records by the unwearied chronicler, Rev. John M. Peck.

"But in a few years a portion of the church withdrew, and formed a new organization in the village of Jackson, one mile north of the old Bethel meeting-house. *This* was not the *first*, but the *fourth* colony which had gone out from the mother church. But

those who remained after the formation of the Jackson Church unfortunately became anti-missionary, and of course the Bethel Church ceased to exist with the death of those who were the members.

"The church in Jackson, therefore, is the proper representative of this first Baptist church of Missouri. And at the suggestion of Rev. W. J. Patrick to the pastor of that church, Rev. James Reid, I had this gavel made. It is composed entirely, except the mountings, of wood taken from one of the sills of this first temple erected in the 'Western Wilderness.'*

"The old house has been torn down. The hand of time and the ruder hand of man, have fully accomplished the work of demolition.† But that spiritual temple, of which every truly regenerated man and woman forms a part, will never feel the weight of years, nor yield to the wasting force of time. Sustained by the Almighty Hand, this more glorious structure which we labor to erect, will endure with the rock upon which it is founded, not only through the ages, but its existence is absolute and eternal.

"This little piece of wood may serve to remind us of the small beginning of the Baptist denomination in Missouri, sixty-nine years ago. In less than seven decades the one church has increased to 1,292, and the little band that then stood alone in this vast region has become nearly 90,000—to say nothing of the large numbers and the glorious work now being accomplished in other states and territories west of the Mississippi River.

"We may well to-day exclaim, 'What hath God wrought!'

"And while we should carefully avoid all vain-glorying over our numbers, let us to-day take fresh courage from this little memento of the past, and seek an increase of consecration to the Master's work, commensurate with our numbers and our opportunities. We have not now, as then, a single log-house in the wilderness, but many elegant houses of worship, and what is still better, a noble band of able and consecrated ministers, who preach the word of life in these well-built temples.

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* This gavel is a handsomely polished instrument and may be seen at the annual sessions of the General Association in the hands of the president of the body.

† The old building was standing in 1871, four years before the above was written. The writer then visited it, but it had long ceased to be used as a house of worship. We looked at the old walls of the building—now doorless and windowless, and without a floor—and thought of the men and women who, while the Indians and the wolves prowled around them, used to meet there and worship God.

"We have all needed facilities for great usefulness. And let us, my brethren, with the call of this gavel, hear the voice of the little band that began the work in this great state, exhorting to greater activity, and, in the name of Him by whom they conquered, promising us yet grander victories.

"To your care, my dear brother, as the moderator of this body, I commit this memento. And when seven more decades have passed by, may it appear that our growth has continued at least to *equal*, if it shall not *surpass*, the rate of the past."*

Rev. John M. Peck visited the Bethel Church in 1818, of which he thus writes:

"On the 7th of November—Saturday—I met the church in Bethel meeting house. Eld. Wm. Street, who had come from a settlement down the St. Francois, had preached before my arrival. The church sat in order and transacted business. I then preached from Isaiah 53; 1, and Eld. James P. Edwards followed me from John 14; 6. The people tarried through all these exercises with apparent satisfaction. Custom and common sense are the best guides in such matters. Dinner was never thought of on meeting days. The Cape Girardeau Society, auxiliary to the United Society, had already been formed in this vicinity, and there were more real friends and liberal contributors to missions in this church, than any other in the territory. Yet in a few years, from the formation of Jackson and a few other churches from this, the death of some valuable members, and removal of others of a different spirit, Bethel Church had "Ichabod" written on her doors. It became a selfish, lifeless, anti-mission body." (*Peck's Reminiscences of Missouri.*)

The same writer, on the Sabbath following, preached a missionary sermon from Exodus 33; 15, and followed it with a collection amounting to $31.37.

The Bethel Church sent messengers to the Red River Association, Kentucky, in 1810, and so continued to do until the formation of the Bethel Association in 1816,† an account of which will be given in a subsequent chapter.

A Baptist preacher by the name of William Murphy, a native of Ireland, from East Tennessee, with his son William, and Mr. Silas George, located claims just south of the present site of

* From the *Minutes of the Missouri Baptist General Association*, 1875, pages 7 and 8.

† *Life of Eld. Wilson Thompson*, p. 175; also *Minutes of Bethel Church*, June, 1810, and subsequent years.

Farmington, St. Francois County, in 1798. Rev. Murphy and Mr. George both died on the road home, as they returned for their families. David Murphy cut the first tree in what was known as the "Murphy Settlement."

Mrs. Sarah Murphy, the widow of Rev. Wm. Murphy, in 1804, came to the claim located by her husband in 1798, in company with her sons, Isaac and Jesse, and a grandson and several others. Three years after she came to this country, she organized a Sunday-school which continued in successful operation for many years. The school was organized not far from where Farmington now stands.

CHAPTER II.

EARLY BAPTISTS OF MISSOURI.

(Concluded.)

The Saint Louis District; First Baptists Therein—John Clark, the Pioneer—The Musick Family—Catholic Oppression and Religious Liberty—Meeting Under Difficulties—Thomas R. Musick—Fee Fee Church, the Third Formed—Cold Water Church—James Kerr—Funeral in the Wilderness—Eld. Brown—J. T. Green—J. Hickman.

THE first Baptist families that emigrated to this part of the territory, came from North Carolina, South Carolina and Kentucky, in 1796 and 1797. They lived several years under the Spanish Government. Several of the children and some of the family connections of Col. Daniel Boone were among the number. Col. Boone himself was not a member of any church, but he was in sentiment a Baptist, and was religiously inclined.

"Among these pioneers across the Mississippi, were Abraham and Sarah Musick, Abraham Musick, Jr., and Terrill Musick, Adam and Lewis Martin and their wives, Jane Sullens, Sarah Williams, who lived to see her son and four grandsons ministers of the gospel, Mrs. Whitley and R. Richardson and wife, all of whom settled within the present boundaries of St. Louis Co. The Boone family, David Darst, William Hancock, Flanders Callaway, and others, settled on the north side of the Missouri River, from twelve to forty miles above St. Charles." (*Peck's Narrative* in *Benedict* and *Triennial Register*, 1836.)

The French liberalists often boasted that the Sabbath should never cross the Mississippi River. Such was the prevailing sentiment when the first Baptists came into this district. It was common for men to attend "church" on festival occasions, and the better informed treated the ministry with respect, but the most of them regarded religion as priestcraft—a very good thing for the ignorant and vicious, but quite unnecessary for *gentlemen*.

These Baptists of the first period encountered difficulties from other sources than French infidelity. They were now under the dominion of the Pope of Rome, and were required by law to bring up their children in the faith of the Romish hierarchy.

On the first of January, 1798, Gayoso, Commandant General, issued orders, among which were instructions as follows:

"Liberty of conscience is not to be extended beyond the first generation; the children of the emigrants must be Catholics. Emigrants not agreeing to this must not be admitted, but removed, even when they bring property with them. This is to be explained to settlers who do not profess the Catholic religion."

This was the sixth article.

The seventh regulation "expressly recommended to the commandants to watch that *no preacher of any religion* but the Catholic, comes into the province." (*Martin's History of Louisiana*, vol. 2, p. 90; in *Father Clark*, p. 223.)

These instructions were not enforced by post commandants, which, however, was not the fault of the Catholic faith, but grew out of the disposition to encourage emigration, and a liberal-mindedness on the part of the commandants.

All American emigrants were examined as to their faith, but Christians of almost any sect could give satisfactory answers to their questions. We give the following as an example: "'Do you believe in Almighty God? In the Holy Trinity? In the true apostolic church? In Jesus Christ our Savior? In the holy evangelists,' &c. To these, and other questions of a general character, affirmative answers being given, the ceremony would close with '*un bon Catholique*' (a good Catholic)." (*Father Clark*, p. 225.)

While under the dominion of Spain, Missouri was a Catholic country (Roman Catholicism was the religion of the territory); but on being transferred to the United States in 1804, it became free for all sects and denominations, and to persons of no religion. In a very large measure honor is due to the Baptists for the existence of this freedom. Freedom in religion has, from the beginning, been a fundamental doctrine of the Baptist denomination. Prior to the American Revolution they stood almost alone in the defense of this doctrine. The colony of Rhode Island was founded by the agency of Baptists; and this was "the first civil government upon earth that gave equal liberty of conscience."

Bancroft (*History of the U. S.*, vol. 2, pp. 66, 67) says: "Freedom of conscience, unlimited freedom of mind, was, from the first, a trophy of the Baptists."

In his *Essay on Toleration*, the celebrated John Locke says:

"The Baptists were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty." (*Jones' Vindication*, p. 15. in *Rel. Lib.*, by Bitting, p. 14.)

Upon investigation it will be found:

1st. That liberty of conscience is not a mere accident with the Baptists, but is a logical result of long cherished principles. It is an outgrowth of the fundamental doctrines of the denomination.

2d. That intolerance is a natural and logical result of the doctrines of the Romish Church. In his encyclical letter in 1832, Gregory 16th denounced religious liberty as "that pest of all others most to be dreaded in a state."

Again, prelates are required to take the following oath of office: "Heretics, schismatics and rebels to our said lord (the pope) or his aforesaid successors, I will to my utmost persecute and oppose." (*Rel. Lib.*, by Bitting, p. 37.)

The first Baptists of St. Louis County formed three settlements: one near the Spanish Pond, north of St. Louis; another between Owen's Station (Bridgeton) and Florissant; and still another on Fee Fee's Creek.

For several years these pioneer emigrants were destitute of preaching and other religious privileges. The first preacher that came among them to break the bread of life was Rev. John Clark, in 1798. And, so far as we have been able to learn, he was the *first preacher*, other than Roman Catholic, *that ever set foot on the western shore of the Mississippi River*. Tradition in the family says Thomas R. Musick preceded Clark one year. Clark lived in New Design, Illinois, and at first only made occasional visits to Missouri, preaching to the scattered sheep, but subsequently made regular trips, after the style of a Baptist pastor, making monthly visits to three or four churches; or like a Methodist circuit rider passing the rounds of his circuit.

John Clark—was a native of Scotland. He was born near the city of Inverness, which was once regarded as the capital of the Scottish Highlands, on the 29th of November, 1758. His ancestors for several generations were born, lived and died at the same place. The family connections for many generations, were strict Presbyterians. The classics, mathematics, Presbyterian catechism and forms of religious worship were taught the children in the parish schools, and in the families, in that part of Scotland. Young Clark received a liberal education in the common branches, but had a great aversion to the classics. During

his youth he was very amiable, kind-hearted, moral and generous; remarkably industrious—never idle.

About 1786, or 1787, he removed to Georgia and settled on the waters of the Savannah River, and under the ministry of Elds. John Major and Thomas Humphries, united with the Methodists, and in 1791 was received on trial as a preacher and placed on the Richmond circuit in the region of Georgia. Three years after this he was ordained as deacon by Bishop Asbury.

Mr. Clark had great veneration for John Wesley as a reformer in the church of England, but was singularly scriptural and conscientious in all his religious views, and learned from the New Testament that a church was a local society—that all disciples should begin and end in the local society or church in which the members are in covenant relation. So dissatisfied did he become with the episcopal mode of church government, that in 1795 he severed his connection with the M. E. Church. In 1796 he started westward on foot, and after tarrying awhile in Kentucky, came on to Illinois, where he lived (if indeed it could be said he had any settled home) when he visited Missouri in 1798.

At this time he was generally regarded an independent Methodist, though he was in sentiment a Baptist. About the year 1803 he became a Baptist officially, after the following singular manner:

He was intimate with an Independent Methodist preacher by the name of Talbot. Both were dissatisfied with their baptism. A meeting was appointed. Talbot baptized Clark, who in turn baptized Talbot and several others. "At the next regular meeting, a month later, Mr. Clark baptized two or three others of his society. * * * It was ten or twelve years after this before he became regularly connected with the Baptist denomination." (*Father Clark*, p. 238.)

Eld. John Clark was therefore the pioneer preacher of Missouri. His mode of traveling was on foot. There were no railroads and steamboats in those days. In fact horses were a scarce article. He traveled thus as far west as Bluffton, which was then the extreme frontier; south to St. Clair County, and north as far as Monroe County. In the midst of so much arduous toil consequent upon these extensive excursions, in the early summer of 1824 (an unusually wet season), the roads being very muddy, and especially so on foot, Mr. Clark's friends in Missouri furnished him with a pony, put on him a saddle, bridle and saddle-bags,

and induced him to ride on his customary circuit. He started, but was greatly troubled lest the pony should hurt himself or hurt him. Whenever he came to a creek or muddy slough, he would dismount, throw his saddle-bags over his shoulder, take off his nether garments, and carefully lead his horse through mud and water, often to the depth of three feet. His thoughts were so distracted in his care for the animal, that on his return home he entreated his friends to take back the horse and relieve him of a burden that actually interfered with his religious and ministerial duties. He would travel through heat and cold, wet and dry, rather than miss an appointment. On one occasion he actually traveled all night in order to reach his destination. The circumstances are thus related by his biographer:

"The ferry boat below the mouth of the Missouri River had been destroyed in a flood, and the ferry not again established. Without knowing this, Mr. Clark started from the Spanish Pond, intending to cross at this upper ferry, which would have been a gain of thirty miles. He was obliged to turn down to St. Louis. His appointment next day was at Judge Lofton's, sixteen miles above Alton. Resolute on fulfilling his engagements, though three score and ten years had brought on him the infirmities of age, he made his way to St. Louis and crossed the ferry about dark. In traveling along the muddy pathway, in thick darkness, he became fatigued, and was repeatedly compelled to rest by leaning against a tree. He reached the house of a hospitable Presbyterian friend at breakfast. He was excessively fatigued, and on inquiry the family were astonished to learn that he had traveled the whole night and preceding day. Regarding such an effort as an undue sacrifice from a feeble old man, his hospitable friend ventured an admonition that he should not expose himself. He received a response in his mild voice: 'O, my dear brother, souls are precious, and God sometimes uses very feeble and insignificant means for their salvation. The people expect me to fill my appointments, and the only way was to reach here this morning. This is nothing to what our divine Master did for us.'

"He had walked eight miles to his customary crossing place on the river, thence eighteen miles to St. Louis, twenty-four miles to Upper Alton, and by two o'clock he was sixteen miles further, preaching to the congregation in Lofton's Prairie. This made sixty-six miles walking in a muddy path, without sleep, so conscientiously strict was he to fulfill his engagements." (*Father Clark*, p. 272.)

"Father Clark" was never married. While spending his time in Illinois, he usually made his home with one or the other of his intimate friends, Capt. Joseph Ogle or Eld. James Lemen, Sen. Among his most intimate friends in Missouri were William and Elijah Patterson, at whose hospitable dwellings he usually found a home from about the year 1814.

At an early day he formed societies, one in Spanish Pond Settlement, the other on Cold Water, both of which finally became Baptist churches. The exact date of these societies is not now known.

These are the leading facts of Bro. Clark's life. He fell asleep in Jesus in 1833, being nearly 75 years old.

The second preacher that came to this part of the territory and proclaimed the gospel was James Kerr. We have the following brief account of him:

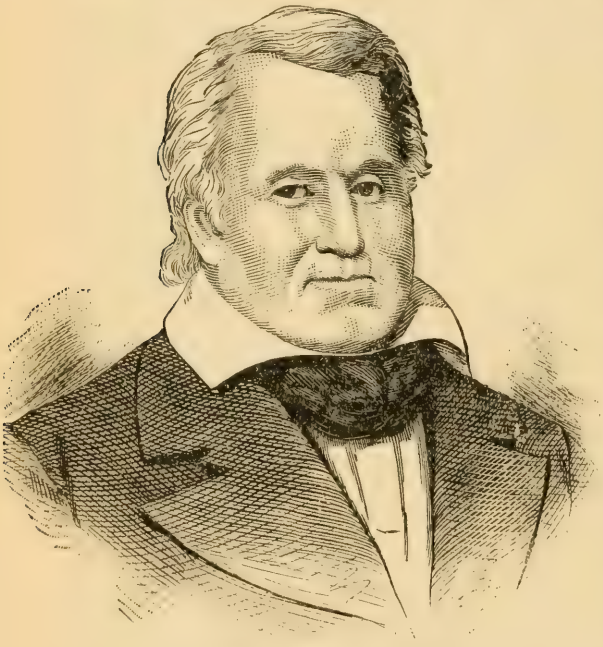
"JAMES KERR—a minister of the Baptist church (whose father emigrated from Ireland, and was a Presbyterian), was born in the state of Pennsylvania on the 8th of October, 1749. In 1780, with a wife and two infant daughters, he settled two miles from where Danville, Kentucky, now stands. In 1797, his oldest daughter, with her husband, removed and settled twelve miles west of St. Louis, Missouri. Two years later, in 1799, he with his wife came on horseback from Kentucky to Missouri, to visit their daughter and look at the country lying between the two great rivers, and when within six miles of her daughter's home, Mrs. Kerr suddenly sickened and died. Few Americans were then in the country, but it was determined that the memory of the deceased should be commemorated according to the religious customs of her fathers, and after due notice her funeral sermon was pronounced by her stricken husband, in the presence of all the Americans then in the surrounding country, on the 20th of October, 1799, and was long remembered by those 'strangers in a strange land' as an occasion of extraordinary interest, in which the minister, always earnest and gifted with nature's eloquence, subdued every heart and laid the foundation among his hearers for one of the most blessed Baptist congregations subsequently established in the earlier history of the territory and state of Missouri.

"This devoted pioneer minister removed, with all his other children, to St. Charles County, in 1808, where he died September 27, 1811. Of his nine children, who lived to become heads of families, all died in the fellowship of the God they had served.

His sons were men of great respectability and fine intelligence, exerted a wide influence for good wherever they lived, and each filled responsible public trusts. His four daughters survived to be regarded truly as 'mothers in Israel.'" (*Southwest Presbyterian*, March, 1870.)

Another name deserves to be added to the list of pioneer preachers of Missouri. It is that of Thomas R. Musick, who, in 1801, visited the pilgrim settlers of the St. Louis district. In company with the pious John Clark, and a preacher by the name of Brown, he traveled and preached among them.

THOMAS R. MUSICK—was of Welsh descent; born in Spottsylvania County, Virginia, Oct. 17, 1756. The origin of the name Musick is quite interesting. More than a century and a half ago a small boy was found wandering alone in the province of Wales. He could tell nothing of his destination or of his ancestry. He could only tell them his name was George. As he developed into manhood he showed a fondness for music and became an excellent singer. As he lacked a surname, and showed an unusual attachment for music, his protector conceived the idea of naming him *Musick* (the manner of spelling the word then), and hence he was called George Musick. Such is the tradition now in the family, and there is no doubt of its correctness. Many years ago George Musick came to America, and settled in what is now called Virginia, where he raised a family consisting of five sons and several daughters. Ephraim was the fourth son of George Musick, and the father of Thomas R. Musick, the subject of this sketch.



REV. THOMAS R. MUSICK.

Ephraim Musick was a member of the Church of England, and when his son Thomas, at the age of 17, was converted to God and proposed to join the Baptists, he met with violent opposition from the father. Thomas, however, was not to be deterred from his duty to God. His convictions were strong that the Baptists held the truth in greater purity than any other people. He united with them in his native state, and soon after this began preaching. When a young man he moved to North Carolina and married Miss Mary Nevil, who proved to be to him "a helpmeet" truly. As to when he was ordained, we have no account. At the time of his first visit to Missouri, in 1801, he was a resident of the Green River district in Kentucky, where he had been in a revival for several months, and about one hundred converts had been baptized. "Coming from the midst of an extensive and powerful revival of religion, he was in a spirit of preaching, and cared little for the Spanish *calaboza*. He visited every family, in which professors of religion were to be found, in the districts of St. Louis and St. Charles, and during three weeks' sojourn, preached fifteen times to congregations assembled in log cabins and in the woods, on short notice, to hear him. He was threatened with the *calaboza* repeatedly."

Eld. Musick moved his family and settled in Missouri in 1803, some say 1804. He was doubtless the first Baptist minister that ever permanently settled in the state. In 1811 an extensive revival spread over the district, and he preached almost uninterruptedly night and day. Out of this work he came with his voice very much shattered, from which he never afterwards fully recovered. In 1823 or '24 he lost the companion of his early manhood, after which he sold his little farm about a mile or a mile and a half north of Bridgeton. After this he taught school and preached alternately. His plan was to travel, preaching until he exhausted his means, then go into the school-room and teach again. In the latter part of his life, his labors in the ministry were confined to the counties of St. Louis, Franklin, Gasconade and Osage, south of the Missouri River; and Lincoln, Pike, Montgomery, Audrain and Callaway, north of the river.

To illustrate the dangers braved by the first Baptists in the state, it is related that, on a certain Sunday, he had an appointment in one of the settlements; and such had been the demonstrations of hostility from the friends of the Catholic authorities that his nephew, Asa Musick, accompanied him, and with gun in hand sat as his guard during services.

Elder Musick was not regarded as a deep doctrinal preacher, but his discourses were well connected and his points were made clear. His strength was in exhortation. His appeals to sinners were often very pathetic. In doctrine he was strongly Calvinistic, and he was said to be anti-missionary in sentiment; notwithstanding which he seldom preached without earnestly calling on sinners to repent.

In his later ministry he was cotemporary with Eld. Lewis Williams, and now sleeps by his side in the old Fee Fee Cemetery in St. Louis County. He died December 2d, 1842.

Among the records we find the name of a Brother Brown, a Baptist minister from Kentucky, who was associated in an early day with Clark and Musick, preaching to and gathering together the scattered sheep of this western wilderness. Elder Brown came in a very early day to the territory and made his home in a frontier settlement above St. Charles. He died in 1802, and his funeral sermon was preached by Elder Musick.

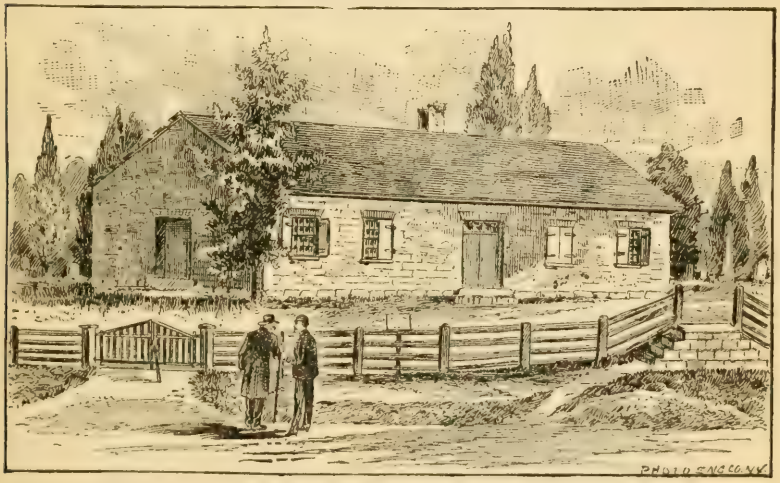
From the scattered condition of the early Baptist families, and a number of other circumstances, no church was formed for several years after Father Musick settled in the district. But he and Father Clark continued to visit the different settlements, and preach to these hardy pioneers.

The first Baptist church in what is now St. Louis County, was organized by Elder Musick in the year 1807, called Fee Fee's Creek from a small stream near which the meeting was held. The following are the names of most, if not all, the constituent members: Adam Martin, and his wife Mary Martin; Abram Musick, and his wife Sarah Musick; Terrill Musick; John Sullens, and his wife Jane Sullens; Richard and Susan Sullens; Prudence Musick; —— Hildebrand; Susan Link, John Howdershell, and his wife Joicy Howdershell. This was the second permanent church organization in the territory, the Bethel having preceded it one year, and it is the oldest church now in existence in the state, so far as we can learn, since the Bethel has ceased to exist.

The records of the Fee Fee Church, from its organization to 1830, were burned with the Rev. John M. Peck's library. The facts given of that early period can be relied on, having been furnished by a living witness, Mrs. Kate Martin, the oldest surviving member of the church. Great prosperity followed the labors of this pioneer band, and in 1820 the church had grown in numbers and influence, having upon its roll at that time over 100 names. The first house of worship was a hewed log building on

Fee Fee Creek, about two miles southwest of the present site. What is now known as the old Fee Fee church house, was built of brick about 1831 or '32, on the old road from St. Charles to St. Louis.

In 1870, while Rev. Joshua Hickman was pastor, the church completed a new brick house of worship 40x60 feet, located on the present rock road from St. Louis to St. Charles, and erected on a beautiful site of five acres of land, the gift of Bro. Erastus Post. The house is elegant, has a commodious auditorium, and in the basement three rooms for the social services and Sunday-school. It was dedicated in July, 1870, the sermon being preached by Rev. W. Pope Yeaman, who, on the occasion, lifted a collection, supposed by the committee at the time to be sufficient to free the new enterprise of debt. It transpired afterwards, however,



OLD FEE FEE CHURCH-HOUSE.

that a large debt was still on this beautiful property. The financial crisis of 1873, and the death of some of the members of the church, and partial failure of others, combined to make the remaining debt quite a burden to the surviving members. Not until 1882 was this debt finally and fully paid. The occasion was one of great rejoicing to the members of this historic church, and on the 9th of April of that year the church held a thanksgiving and memorial service, and invited their fast and generous friend of years' standing, Dr. W. Pope Yeaman, to return and preach the jubilee sermon, which he did, to a large concourse, from Matt. 25 ; 23 : "Well done, good and faithful servants."

The following have labored as pastors of this church : Thomas R. Musick was pastor upwards of 30 years, John Clark, J. M.

Peck, Thos. P. Green, William Hurley, J. C. Herndon, Adiel Sherwood, ——— Hawker, ——— James, J. W. Thwing, W. H. Vardeman, J. B. Fuqua, Joshua Hickman, Joseph Hay, S. H. Ford, J. B. English, J. H. Luther and J. T. Green. In 1882 the church numbered 76 members, and was out of debt.

Cold Water.—This was the second church organization in the St. Louis district. The records before us show that, after some dissension as to whether the Baptist community on Cold Water should become an "arm" of Fee Fee Church or of an Illinois church, being advised by the preachers present when assembled at the house of Wm. Patterson, a visible church was constituted the 10th of March, 1809, under the appellation of "The Baptist Church on Cold Water, Missouri Territory."

Thomas R. Musick was for some years pastor, and was, we think, succeeded by John Clark after his removal to the territory.

This community of Baptists had much trouble on the slavery question. The records show that an emancipation Baptist church, on Canteen Creek, Illinois, in July, 1812, established an "arm" on Cold Water, and 18 persons were received into it. This "arm" continued to exist until November, 1834. It was then organized into an independent church, called "The Baptized Church of Christ, Friends to Humanity, on Cold Water." The Cold Water Church continued its records until May, 1819, when they cease. The church of 1834 died in or about 1838 or '39, and on the 23d of September, 1841, the present church on Cold Water, called Salem, was organized by Elds. John C. Herndon and Thomas P. Green. The constituent members of this church were from the old extinct churches of Union and Cold Water, and twelve in all viz.: Cumberland James, Gilbert James, William James, Solomon Russel, Edward Hall, Aseneth Patterson, Ann E. Henley, Sarah Hume, Keziah James, Eveline James, Ellender A. Russel, Frances Monroe and Elizabeth Blackburn.

Eld. John Lee officiated as minister at times for the emancipation Baptist church of 1834.

Eld. John C. Herndon was first pastor of Salem, and was succeeded by Bayless, Hawker, Clark, James, Hickman and Sherwood.

As Elds. Green and Hickman were for some time associated as pastors of the foregoing historic churches, we place their sketches in this connection as follows:

John Thomas Green—was born in Crittenden County, Ky., June

4, 1847. He moved with his parents to Fayette County, Ill., in 1852. In early youth he was impressed with the idea that he was to be a preacher of the gospel; in fact he practiced boyish preaching until he was fourteen years of age. He was converted to Christ and united with the Baptist church at the age of 17. March 1, 1865, he enlisted in the U. S. service, and served till the close of the war. At the time of his conversion he was seized with the conviction that he must preach. In 1868 after several years of most intense struggle against this conviction, he entered the University of Chicago as a ministerial student. Here he spent four years, entered the Baptist Theological Seminary in 1872, and graduated in the class of 1875, receiving the degree of Bachelor of Divinity. He was licensed to preach by the University Place (now Memorial) Baptist Church, Chicago, June 25, 1873. He entered upon his first pastorate at Moweaqua, Ill., July, 1875, where he was ordained Sept. 16th of that year. Was married to Miss Melvina E. Bower, of Macon County, Ill., November 12, 1876. Received and accepted a call to the pastorate of the Park Avenue Church, St. Louis, Dec., 1876. Jan. 27, 1877, he was called to endure the greatest trial of his life, the death of his beloved mother. He was blest in his pastorate at Park Ave., though mountains of difficulty rose on every side. In January, 1879, he entered upon his pastorate at Fee Fee, the "Mother Church of Missouri." He has been instrumental, under God, in paying off the debt of nearly $5,000, which had rested upon the church for nearly twelve years.



REV. JOHN T. GREEN.

JOSHUA HICKMAN—is a native of Mason County, Kentucky. He was born March 16, 1826; and at the age of 12 years he was converted. Two years after this event he united with the Baptist church at Mayslick, where he was raised, and was baptized by A. D. Sears, D.D., of Louisville, Ky. In March, 1850, the church licensed him to preach, and at once called him to fill the pulpit once a month in connection with Dr. S. L. Helm, the pastor. In September, 1850, he entered the Western Theological Institute, at Covington, Ky., of which Dr. S. W. Lynd was president, and continued there until November of the year following. He then came to Missouri, and spent the winter of 1851 and '52 in St. Joseph, preaching most of the time for the First Baptist Church of that city, during which time 26 were added to the church. While in St. Joseph, at the call of the Baptist Church, he was ordained to the ministry by Elds. W. H. Thomas and Jonas D. Wilson. This was in March, 1852, and the next month he moved to St. Louis, and was married on the 25th day of December, 1852, to Mrs. Martha J. Krider, who became the mother of five children, and died in January, 1862. He was again married March 26, 1866, to Mrs. Isabella Crouse, of St. Louis County.



REV. JOSHUA HICKMAN.

Elder Hickman continued in St. Louis and vicinity for more than 27 years, preaching for the churches at Fee Fee, Salem, Chesterfield, Antioch, and Bernard Street, St. Louis. During this period he spent three years as corresponding secretary of the General Association, and one year as general agent of the *Central Baptist*. He then went to Cape Girardeau, Mo. and became pastor of the First Baptist Church in that city.

PERIOD SECOND.

1810–1820.

CHAPTER I.

BETHEL ASSOCIATION.

Formation of Other Churches—Providence, Barren, St. Francois, Bellview, &c.—Organization of the First Association—Sketch of John Farrar—William Street—Wilson Thompson—James Philip Edwards—Wingate Jackson—Thomas P. Green—William Polk—John Tanner.

IN 1816, Missouri was still a wild territory. There were a few Baptist churches scattered from New Madrid to Old Franklin, but there was no associational confederacy of the denomination.

The first gathering for the purpose of forming an association was held in the county of Cape Girardeau, at the small log meeting-house of Bethel Church, the second Lord's Day in June, 1816. The convention was opened with prayer by Eld. Thomas Donohue. Eld. James Edwards preached. Isaac Sheppard was chosen moderator, and Thomas Bull clerk. The following churches and messengers were enrolled:

Bethel Church: Thomas Bull, John Sheppard, Eld. Benjamin Thomson and Robert English; Tywappity Church: Henry Cockerham, John Baldwin and William Ross; Providence Church: William Savage; Saline Church: Eld. Thomas Donohue and John Duval; St. Francois Church: Eld. William Street and Jonathan Hubble; Turkey Creek Church: William Johnson, Daniel Johnson, E. Revell and S. Baker.

Elders H. Cockerham, John Farrar, Thomas Donohue and James P. Edwards were appointed to preach and constitute churches in different parts of the territory, after which the convention adjourned to meet again, on the last Saturday of September in the same year, at the same place, Bethel meeting-house, and complete the organization.

In accordance with the foregoing preliminary arrangements, another meeting was held at the Bethel church house near Jackson, the county seat, the fourth Saturday in September, 1816, and the first Baptist association west of the Mississippi River

was fully organized and called Bethel, after the name of the church with which it met. Bethel, Tywappity, Providence, Barren, Bellview, St. Francois and Dry Creek Churches were the constituents, whose aggregate membership was 230. Eld. Thomas Donohue preached the introductory sermon on this memorable occasion. The preachers who were members of this first association, were Henry Cockerham, John Farrar, Wm. Street and James P. Edwards.

The origin of Bethel and Tywappity churches has already been given.

Providence Church—was constituted in August, 1814, by Elds. Wilson Thompson, John Farrar and James E. Welch, the latter of whom was a licentiate, at that time on a visit to the territory from Kentucky. The church was formed in a small log house on the St. Francois River, not far from where Fredericktown, Madison Co., now stands, built for the purpose of holding worship in, and capable of containing about seventy-five persons. This body was first an "arm" of Bethel Church. At an early day Eld. J. M. Peck visited this church and circulated a subscription paper to secure money to enable Eld. Farrar to visit it monthly. He secured about $60. Several weeks after this the church took up the subject, and the majority actually voted to burn the subscription paper. What a deed! But it was done, and we make the record to shame men who may now be disposed to flagrantly violate Baptist rights and privileges.

Barren Church—was situated in a tract of country then known as the "Barrens," about twenty miles below Ste. Genevieve, in what is now Perry County. It was constituted the first Saturday in July, 1816. Thomas Donohue was pastor until his death. Among its members were Obadiah Scott, Mr. Duvall and Elisha Belcher. This church was situated in a strong Roman Catholic settlement, and, by deaths and removals, it became after a few years of toil extinct.

St. Francois Church.—The exact date of organization is not known. On the 18th of June, 1814, the old Bethel Church dismissed by letter Eld. John Farrar and forty-four others to form a church of this name. Prior to this, they had been known as the "St. Francois Arm of Bethel Church." It took its name from the river that rises in several branches in the vicinity of the Iron Mountain. This church held its meetings about twenty-five miles below the village of St. Michael, and had Eld. Wm. Street, a most excellent, devoted and faithful man for its pastor.

Bellview.—This church was situated in Washington County, ten or twelve miles south of Potosi, in one of the best farming settlements in this part of Missouri. The exact date of its organization is not known. In 1818 it reported 23 members. It was one of the constituents of Bethel Association in 1816. In 1818 Eld. Felix Redding was its pastor. He was a son of Eld. Joseph Redding, a pioneer of Kentucky.

Mr. Redding was so far anti-missionary, that when the leading members of his church at Bellview wished to circulate a subscription to enable him to devote more of his time to preaching the gospel, he absolutely refused to permit any such thing to be done. He would accept no perquisites from the church for his labors unless it was bestowed in the most private manner.

Dry Creek Church.—The time and place of the organization of this body is not known. It was one of the pioneer churches, and a constituent of Bethel Association in 1816.

At the first meeting the Bethel Association adopted the articles of faith set forth by the Virginia Baptists, at the time the Regulars and Separates formed a union. It was hence organized upon the principles of the United Baptists, and to this day holds to the same faith. As to when and where the meeting of the association was held in 1817, we are not informed. In 1818 the association was held in what was called "The Barrens" (now Perry County), at the cabin of Mr. Duval, one of the members of the Barren Church.

Two corresponding messengers were present at this session, viz.: Eld. Wm. Thorp, from Mt. Pleasant Association, then but recently organized in the Boone's Lick country, Missouri; and Eld. Josiah Horn, from Little River Association, in Southern Kentucky. Also, Elds. J. M. Peck, Thos. P. Green and others were present as visitors. Resolutions passed favorable to missions.

The following record is from "*Reminiscences of Missouri*," by J. M. Peck, who says that they are from the records of the association for 1818, the first year he visited the body:

"September 28th, the business relating to missions, postponed last year, was taken under consideration, and Bro. Peck called on for information on the subject. Several interesting communications were read, and a circular from the Baptist Board of Foreign Missions presented, and the great efforts made in the Christian world to promote the cause of Christ stated, together with the views, proceedings, object and success of the Baptist denomination generally in this great and good work. Therefore,

"*Resolved*, That Eld. Thomas P. Green (near Jackson, Cape Girardeau County) be our corresponding secretary, to open a correspondence with the Baptist Board of Foreign Missions, transmit to their secretary a copy of our minutes, and receive communications from them.

"Heard a plan, drawn up by Bro. Peck, to promote the gospel and common schools, both among the settlers and the Indians in this country, which we think would be highly useful, and which we earnestly desire to see carried into effect. Therefore,

"*Resolved*, That we view with pleasure the exertions of our brethren, J. M. Peck and J. E. Welch, united in the western mission, to spread the gospel and promote common schools, both among the white settlers and Indians in this country, and that we recommend the above plan for the consideration of the churches and the liberal public. As Bro. Peck proposes to communicate an outline of the plan, it is hoped that each church will consider on it, and instruct their delegates against the next association." (*Western Watchman*, vol. 8, p. 118.)

Says the same author: "The doings of this meeting became the rallying point between the friends and the opponents of the missionary enterprise, that continued to agitate the churches, and produced a division in the old Cape Girardeau Association" (this was a daughter of the Bethel), "and the formation of the 'New Cape Girardeau Association,' as a missionary organization in 1840." (*Ibid.*)

Eld. Wm. Polk, during his lifetime, wrote a history of Bethel Association, which was published in the Ironton *Baptist Journal* and also in the *Christian Repository*. He was a member of the body from an early day. To him we are indebted for many of the facts in this history. He says of the meeting of 1818: "Communications were submitted by J. M. Peck on Foreign Missions, which resulted in a resolution favorable to the missionary enterprise. But the next year it was withdrawn, and in 1820 renewed again. It was then resolved that the churches send up their views at the next association, when the correspondence was again dropped, and never afterwards renewed. (*Chris. Rep.*, vol. VI., part 2, p. 37.)

Of the preachers who formed this first association in Missouri, the following records have been preserved:

John Cockerham—was pastor at Tywappity in 1816. Of his coming to Missouri, we have no record. Soon after the organization of Bethel Association he left this part of the territory.

JOHN FARRAR—was ordained to the ministry at the call of Bethel Church, by Elds. Colden Williams and Fielding Wolfe, June 18th, 1814. He was a preacher of moderate abilities, but a godly, praying man. He was courteous in his manners, mild in his address, amiable in his disposition, sound and unwavering in his doctrine. He preached at Providence Church until about the year 1825, and then moved into Washington County, where he died in 1829. He was one of the worthy and successful pioneer preachers of Missouri.

WILLIAM STREET—was also a minister of those early times. Though a man of no extraordinary ability as a preacher, he was much beloved and respected by all who knew him, because of his consistent life and his zeal in the great cause he had espoused. He resided on St. Francois River, Wayne County, in a house he had built, and which was covered with shingles fastened on with wooden pegs; this he had to do, not for want of means, but on account of his remote situation. He was a man of wealth; had a number of slaves and abundant property. He would often solicit protracted meetings, and would feed and lodge all the visiting brethren and sisters rather than burden his poorer neighbors. He was frequently chosen moderator of the association, which place he filled with dignity and satisfaction to his brethren. He died in Wayne County in 1843 or '44, at the advanced age of about 90 years.

ELD. WILSON THOMPSON—was one of the pioneer preachers of Missouri, and although not in the formation of the Bethel Association, nor living in the state at that time, yet such was his connection with the first Baptist churches in Southeast Missouri, that he merits a place in this history just here. He was a descendant of respectable Welsh and English ancestors, the oldest son of Closs and Rebekah Thompson, born August 17, 1788, in Woodford County, Ky. His ancestors were almost all Baptists. His first awakening was at a baptismal scene. He fled from the water's edge into the adjoining forest, and fell prostrate on the ground. Thick darkness and gloom fell around him, so that he could scarcely see any object, though the sun was shining bright. Finally, being led to contemplate the mediatorial and sacrificial work of Christ for him, light shone round about him and he was filled with joy and peace.

After he grew up to manhood, as a means of support and mental culture, he taught school for several years. This, however, was not until after he commenced preaching. Under his mental

discipline and efforts to teach others, his active mind developed rapidly, and he gained some celebrity as a school teacher. After many struggles with himself he began preaching—or trying to preach, as he called it—when about twenty years of age. Some of his early efforts were followed with wonderful effects.

In May, 1810, he was married to Miss Mary Grigg, of Campbell County, Ky., and emigrated to the Missouri Territory the following January, settling in the neighborhood of Jackson, Cape Girardeau County. Here he taught school and preached as opportunity offered. The inhabitants then lived in small settlements of log cabins.

His preaching was well received; a revival in old Bethel Church was the result, and there was a mighty shaking among the dry bones. His uncle Benjamin Thompson was among the converts, and subsequently became a minister. The revival continued about eighteen months and was by no means confined to Bethel Church, where it commenced, but spread into the different settlements, reaching in one case as far as Caldwell's Settlement, some sixty miles. Thompson says: "During the revival I baptized 400 or 500 subjects, some old and some young, some white and some black, but all professed to be sinners and to trust in Christ as their Savior."*

This was indeed a most wonderful work for those times and circumstances; yea! we will add wonderful for even the present times. About the close of this wonderful work of grace, the Bethel Church numbered 186 members. We will here relate an incident of the great revival of 1812 and '13: A negro man, Dick, the property of Judge Green, an avowed infidel, though a good citizen, was converted. Mr. Green forbade Dick's baptism, threatened to whip Dick and sue the man that baptized him. Thus the matter went for a time. About three months after Dick's conversion, he attended Eld. Thompson's meeting at Bethel and asked to be baptized. "Why," said Mr. Thompson, "are you not afraid of your master, Dick? The Bible says, 'Obey your masters.'" He replied: "I got two masters: one is greater than the other. My Great Master says, Be baptized, and I wish to obey Him." The baptism was performed; the two daughters of Mr. Green witnessed it, but decided to say nothing of it to the father, and thus, if possible, save poor Dick a whipping. About two weeks after this, Judge Green came home in a fine humor, and began praising Dick in the highest terms. "Dick has al-

* *Life of Eld. Wilson Thompson*, p. 190.

ways been my best servant," said he; "but for some weeks past he has been better than usual. The horses shine from his rubbing them, late and early, and he keeps every thing in the very best of order." The girls, thinking this was the best time to tell about Dick, said: "Father, we can tell you what has made Dick so much better of late."

"What has done it?" said he.

"Why, a few weeks ago we were at Bethel, at meeting, and Mr. Thompson baptized Dick, and he seemed so happy when they all gave him their hand, and called him brother."

"Did you see Mr. Thompson baptize Dick?" said the Judge.

"Yes, sir, we saw it all."

"Well," said Mr. Green, "I wish to God he would baptize all my negroes, if it would make them as good as Dick."*

Wilson Thompson was ordained to the full work of a gospel minister some time after he commenced preaching. His ordination occurred in April, 1812, at the request of Bethel Church, Elds. John Tanner and —— Stilly acting as a presbytery. In July following he was chosen pastor of Bethel Church. About this time his field of labor embraced, in addition to Bethel Church and neighborhood, Johnson's Settlement, about twenty miles southwest of Bethel; Caldwell's Settlement on St. Francois River, near St. Michael, about sixty miles from Bethel Church; and Saline Settlement, forty miles north of Bethel. These settlements he visited monthly, in doing which he traveled, going and coming, 240 miles. In 1813 Mr. Thompson removed to the state of Ohio, having spent a little more than two years in Missouri.

James Philip Edwards.—This pioneer of the West first came to Missouri Territory in 1811, and settled in Cape Girardeau County. He was born in Kentucky in 1782; was in stature rather under than above the medium, but wiry and compact, with great powers of endurance. His opportunities for an education had been much better than the majority of ministers of that early day. He studied for the bar and commenced the practice of his profession in his native state, but his inclination for the sacred calling predominated, and he commenced preaching soon after his settlement in Missouri, having been ordained at the call of the Bethel Church, on the 10th of April, 1812. In the year 1817 we find him actively engaged in the work of the ministry. In the summer of this year he made an extended missionary tour in

* *Life of Eld. Wilson Thompson*, pp. 193, 194.

the lower part of the territory, during which he visited all the principal settlements on the Arkansas, the St. Francois and the White Rivers, and traveled more than a thousand miles. In some places he found the people not only destitute of ministers of any denomination, but deplorably ignorant of the gospel; while in other settlements some attention was paid to religion. Late in the fall of the same year (1817), "when Dr. Peck was on his way to Missouri, the craft on which he was a passenger 'lay up' for a day or two at Ross' Ferry, a few miles below Cape Girardeau. Here he found Bro. Edwards, and that acquaintanceship began which lasted through the lifetime of the former." In 1818 Father Edwards left Missouri and settled in Union County, Illinois, and spent the most of the residue of his life in that state and Kentucky. He fell asleep just before the storm of 1861, and was buried at his old home in the last named state.

"In 1820, the Hephzibah Church united with the Bethel Association. This church was constituted by Wingate Jackson, in Ste. Genevieve County, the same year. It was located on the waters of the Big Saline, in a settlement called New Tennessee. The members in the constitution, eight in all, were Eld. Wingate Jackson, Obadiah Scott, Noah Hunt, Joel and Enos Hamers, and three females.

"Wingate Jackson—was born in Virginia, in 1776. His parents emigrated to the state of Kentucky in the early part of his life. In his early youth he professed religion and joined the Baptists. He was ordained in that state and was for many years a prominent and useful preacher among the Kentucky Baptists. He removed to Missouri while it was a wilderness, and preached with great acceptance through the bounds of Bethel Association. He was ever ready to visit the churches in all cases of difficulty, and received the blessings of a peace-maker. On one occasion, there being seven accessions to the church while it was destitute of a pastor, Jackson and the writer of this were sent for, so that one or the other might come, and there be no disappointment. The church-house was occupied by the pedobaptists, and the circuit rider made an appointment for the forenoon to sprinkle an infant. Both met at the same time, and Elder Jackson and the circuit rider took their places. The circuit rider preached, and at the close of his discourse called for the subject of *his* ceremony, making the following remarks: 'We are the people who believe in free agency, and that every person should judge and choose his own mode of baptism.' He

then called for the baby, went through the ceremony, and gave way.

"Jackson then rose, took charge of the congregation, and after singing a hymn, he said he was well pleased with the sentiments expressed by the brother. He also believed in the doctrine of free agency; and was most earnestly in favor of their choosing for themselves. But, said he, the brother was very inconsistent when, after such remarks, he sprinkled water in that babe's face, when it could not help itself and was incapable of choosing; and from the way it cried and resisted, we know the ceremony was no way pleasing to it.

"The circuit rider was set on fire by these remarks, and rose up majestically and challenged Jackson to debate.

"'There is nothing to debate between us,' replied Jackson. 'Reconcile your principles expressed, with this practice of yours, and the question is settled.'

"The circuit rider took up his saddle-bags and left, while Jackson went on and preached most acceptably to the large and waiting congregation.

"He was a man careful to put the churches on their guard against all imposition; yet avoided at the same time all unnecessary controversy. Teaching the doctrines of the Bible, he dwelt on experimental and practical religion. He was a very profound man in the Scriptures, and was held in his day as a standard preacher. Long after his death, when the propriety of inviting mourners forward was questioned by some, it was remembered and used with effect, 'that Father Jackson had practiced it.' So true is it that the good, though dead, yet speak to us.

"I might dwell at length on the labors of this faithful man of God. It is due to his memory that this much should be said. The churches, in their prosperity or in their struggles, should be reminded that there sleeps beneath the soil of this growing state, men who labored on amid obscurity and want, and passed through trials the most severe, that they might establish, under God, the good old cause in Missouri.

"But as these things might not be interesting to the numerous readers of the *Journal*, I shall close this sketch by adding that, in 1835, he rested from his labors, and went from the storms of earth to the eternal sunshine of glory."*

In 1821 the association had increased to 14 churches, with a

* *Wm. Polk*, in *Ironton Baptist Journal*, Vol. I, No. 4.

membership of 417. Some of the churches were located in the territory of Arkansas, and were soon after dismissed to form a new association in that country.

"In 1822 the Bethel Association appointed Elds. Street, Clark and Edwards to visit Arkansas Territory and constitute therein two churches. The point they were to visit was some 250 miles from their homes, and most of the way a wilderness, where the Indian camp was far more frequently met with than the white man's cabin; but as servants of the Lord they proceeded regardless of danger and difficulty. But they did not go unaided by their brethren. As soon as the appointment was made known, the brethren manifested their liberality as in the days of the apostles, and members subscribed toward their outfit, and sufficient means were collected to defray the expenses of the trip. They constituted two churches, Union and Little Flock, in Lawrence County, Arkansas Territory, both of which applied for and were admitted into membership at the session of the association in September, 1823."

In 1824 Bethel dismissed nine churches to form Cape Girardeau Association. They were Dry Creek, Bethel, Tywappity, Clear Creek, Apple Creek, Ebenezer, Big Prairie, Hebron and Shiloh. She also dismissed two other churches in 1831, to aid in the formation of Franklin Association. So that the Bethel has been somewhat of a parent among the associations in Southeast Missouri.

In the year 1825 Pendleton Church was constituted in a settlement six miles west of the present town of Farmington. This settlement was made up chiefly of immigrants from Pendleton District, South Carolina, and hence its name.

One year after it was constituted, in 1826, this church united with the association. James Holbert was its early pastor, and sustained this relation until 1838, when he removed to Crawford County, and Eld. Wm. Polk became pastor, and so continued for more than twenty years. For a while this pastorate did not bring prosperity to the church, but in after years, under it, the church enjoyed several very precious revivals, and in 1859 it numbered over 100 members, after having dismissed others to constitute new churches. This body has sent forth several faithful heralds of the Cross. She has stood firm when oppositions have beat on her in all their fury. Firebrands have been thrown into her midst; seeds of discord have been scattered; but the former would not burn, nor the latter take root and grow.

Before us lie the minutes of 1827. This year the session was held at Providence Church, Fredericktown, on the 22d to the 24th days of September. The introductory sermon was delivered by Eld. D. Orr. Eld. Wingate Jackson was chosen moderator, and Simeon Frost clerk.

At this meeting the New Hope and Little Flock Churches sent up this request: "We pray you as an advisory council, to devise some plan whereby the destitute churches and the vicinities may be supplied with the preaching of the gospel."

In answer to this, "the association agreed to choose preachers for the purpose of visiting the destitute churches and settlements, and to preach to them, filling their offices as gospel ministers, and report to the next association. They then chose Brethren Wingate Jackson, James Williams, David Orr and John Farrar."

Nine churches sent messengers this year, viz.: Providence, Bellview, St. Francois, Hephzibah, New Hope, Pendleton, Crooked Creek, Little Flock and Liberty. They reported 17 baptisms and a membership of 227. There were present six ordained ministers and six licentiates.

Eld. William Polk says:

"In the year 1834 there was a council held with Pendleton Church, August 1st and 2d. The messengers from the churches met to confer on the faith and order of the association, and as the term 'United' has not been generally used in the official records of the association, the propriety was taken into consideration, and the faith and order compared with that of the United Baptists of the United States, descending from the Union in Virginia.

"Bro. Wingate Jackson presided as moderator, and it was agreed unanimously that Bethel Association was the legal descendant of the United Baptists of Virginia. The proceedings of this meeting were presented to the association the same fall, 1834, and unanimously received and ordered to be printed with the minutes.

"From that time to the present, we have been known as 'United Baptists,' by using the term in all official works of the association and churches. And for this the association and churches have been reproached on one side for wearing it, because it was thought to fence out Parkerism or the two-seed doctrine; and on the other side, because she could not tack on the surname 'missionary.'

"Bethel Association has not connected herself, as a body, with any missionary organization, foreign or domestic, outside of her own bounds, since the year 1821, when the correspondence was dropped with the Foreign Board of Missions.

"Her actions, as brought to view in the last chapter, show that she was, in her younger days, an active missionary body, but the anti-missionary element finally succeeded, in a measure, in putting a quietus on the spirit of missions."

Two things should be considered in connection with the foregoing action of the council:

1st. It would have been in perfect concord with the commission to have been "connected with some missionary organization outside of her own bounds," since the command of Christ requires that his gospel should be preached in "all the world."

2d. The great body of the Baptist denomination has never recognized as any part of its official name, the title of "Missionary;" while at the same time they have ever been a missionary people. "Missionary," if incorporated into the name of all Baptists who promote missions at home and abroad, through societies, churches or associations, would by no means be a distinguishing appellation; for not only is the principal Baptist family missionary in spirit and practice, but almost all the minor sects among the Baptists are so too. As a rule (except in those states affected by the union of the Regular and Separate Baptists, in which case they are called "United Baptists"), the great body of the denomination is known under the simple cognomen of "Baptists."

The Bethel Association held its session in 1837 with the Pendleton Church. The Little Piney Association petitioned for correspondence, which was cordially granted and reciprocated. The preaching and business of the session were conducted with general satisfaction. Much of the spirit of Christianity was manifested, and the outpourings of the Spirit of God were witnessed on that memorable occasion.

Hephzibah Church, Ste. Genevieve County, was the place of meeting in 1838. Several brethren were present from Little Piney Association. At this meeting a motion was made to drop the name "United." A warm debate followed, in which Obadiah Scott, an old and venerable soldier of the Cross, and Eld. Wm. Polk, long a member and minister in the association, plead earnestly that the union which had so long existed should still continue. It was a melting scene, when old Bro. Scott, with

tears freely flowing down his withered cheeks, besought them not to thus break the union between brethren of the same household. Some of the principal advocates of the proposition were then merging into Parkerism, or two-seed-ism, where they eventually landed. The following was agreed upon: "This association wishes her churches, if they think proper, to accede to the voluntary council of Versailles, and report to the association."

For three years this proposition affected the peace of some of the churches. During this time Parkerism found its way into the association, though in disguise. If the reader should ask, "What is Parkerism?" we would answer, fatalism, antinomianism, two-seed-ism — something akin to universalism and atheism—it is the worst of all isms. It dishonors God, and gives the devil the honor of being the father of a great portion of the human family.

Connected with the early history and work of the Bethel Association, was a most useful and devoted minister of the gospel, an account of whom we have reserved to this date. We allude to the worthy and amiable

Thomas Parish Green—than whom few men have done more to build up the Baptist denomination. He was born in Chatham County, North Carolina, June 3, 1790. He emigrated with his father and family in 1807 to Maury County, Tennessee, where, under the ministry of Eld. John Record, he was converted and baptized into the fellowship of Lebanon Baptist Church, in the spring of 1812. He removed to Missouri in the year 1817 and settled in Cape Girardeau County, where he was very successful in building up Christ's kingdom, and where he lived until his death, except a few short intervals. From his entrance upon the work, he became an earnest advocate of the Sunday-school and missionary cause in South Missouri. In this work he met with considerable opposition from churches which were somewhat tinctured with antinomianism, and opposed both missions and Sunday-schools; but under the conviction that he was right and that "the gospel must be published," he persevered amidst all difficulties, until he saw much good fruit from his labors in the pioneer associations of the state. He was the author of the resolutions on foreign missions adopted by the Bethel Association at its session in 1818. In the years 1829 and 1830 he published the *Western Pioneer*, at Rock Spring, Illinois; acted as agent of the American Sunday-school Union in 1831, for South Missouri, in the prosecution of which work he visited and established schools, and

procured libraries in the following counties, viz.: New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francois, Wayne and Stoddard. He accomplished much good in the capacity of missionary of the American Baptist Home Missionary Society, to which work he was appointed soon after the formation of said society. He moved to St. Louis and became pastor of the Second Baptist Church in June, 1835, and sustained this relation one year, four months of which time he kept the Bible, Tract and Sunday-school Depository in St. Louis.

Eld. Green was an extraordinary man. Raised without any educational advantages, he made himself a scholar. For some time his mind was entangled in the meshes of antinomianism and anti-missionism, but he burst the death-cerements and stood forth the champion of living truth and missionary effort. Illustrative of the spirit of the man, we give the following anecdote, for which we are indebted to Deacon Sandy Pratt, of Wright City, Missouri:

In the year 1835 the Cuivre Association met somewhere in Lincoln County. Thomas P. Green was present as a corresponding messenger. The association was anti-missionary. Soon after Bro. Green's appearance in the meeting, several of the older members of the body held a caucus to consult as to the best policy to pursue relative to the visiting minister. They saw, and so decided, that Green was an intelligent man, an excellent preacher, and a decided missionary. They could not mistreat a visiting minister from a sister association, yet they feared the consequences if Bro. Green should preach. The brethren finally agreed that he must preach. Accordingly it was arranged to have three sermons on Sunday in the following order: 1st. Eld. Robert Gilmore (Bro. Gilmore was at that time opposed to missions, and subsequently related these facts to Bro. Pratt); 2d. Thos. P. Green; and, 3d. The strongest man they had (name not given). The understanding was, that Bro. Gilmore should attack Sunday-schools, mission and Bible societies, &c., with the expectation that Green would attempt to answer him, in which event the third man was to wind up Green. Old Father Gilmore carried out his part of the programme. Eld. Green arose, took his text, and without the slightest reference to the former discourse, preached a precious, melting, gospel sermon. Almost the entire audience was delighted, and when Green quit, the whole house was bathed in tears. The masses were carried away with the sermon, for it had been a rich feast. The servant

of the Lord had fed his people. Eld. Green was master of the situation. The minister who was to follow had nothing to say. He of course could say nothing against Green, for he had not entered into the controversy.

The labors of this man of God were signally blessed, hundreds having been brought into the fold of Christ through his instrumentality. The churches of Cold Water, St. Louis County; the Second Baptist Church, St. Louis; Cape Girardeau, Bethel, and a number of others in South Missouri, reaped fruit from his labors.

Eld. Green died in the triumphs of a personal faith in Christ. During the larger portion of his sickness his sufferings were great, but he bore them with calmness and patience. Not long before he died, he said to a brother by his bedside (Eld. J. H. Clark), "Brother, I have labored for thirty years in the cause of Christ, and only regret that I have not been more faithful. From the time I commenced preaching, I consecrated myself entirely to the work, though sometimes at a great sacrifice. Yet I do not regret what I have lost; and if I had my time to live over, with all the facts before me, I would enter the ministry."

Like one of God's servants of old, he called his family and friends to his bedside, bade them an affectionate farewell, gave them a dying blessing, and admonished them to prepare to meet him in heaven.

At his home in the city of Cape Girardeau, Mo., he breathed his last on the 11th of July, 1843, being then in the 54th year of his age, after a painful illness of twenty-five days, which he bore with patience and resignation.*

The Bethel Association held its session in 1840 with the Bethany Church. Correspondence was dropped with the Little Piney Association, because she refused to correspond with any United Baptist Association.

Bethany Church has been quite a fruitful vine. Four other churches were organized of members of this church, all of which were, in 1859, working members of Bethel Association. And there were in that year two Sunday-schools under the auspices of the mother church. During the ministrations of Eld. Wm. Polk, he baptized in behalf of Bethany Church 337 persons, and at no time were there exceeding 200 members in the church, such was the migratory condition of the people of that country.

* For many of the facts in the foregoing sketch we are indebted to Eld. J. H. Clark, in the *Christian Repository*, Vol. VIII.

William Polk.—This Missouri minister was born in Georgia, January 18, 1806, and united with the Baptists at the age of 23 years. He commenced preaching in 1831, and was married (date unknown) to Miss Mary Sharp, where Arcadia now stands, then in Madison County.

Of his life work in the ministry, it may be said, that he was the most energetic, as well as by far the most popular, preacher in Southeast Missouri. Kind, sympathetic, truly pious, and ever punctual; he always had the confidence of the public, regardless of sectarian prejudice or political differences, in a measure unparalleled. The eloquence or fame of other deserving ministers never drew such crowded houses.

He was sometimes chosen moderator of his association. At the session of 1838 he was in the chair when an effort was made by the Parkerites to change the constitution of the association, and drop the term "United." Mr. Polk was, at the time, young in the ministry; but, together with Obadiah Scott (and of the ministers then in the body they were alone) he stood firm upon the original platform.

In January of 1859 he started a monthly paper at Ironton, called the *Ironton Baptist Journal*. In volume I. of said paper appeared a history of Bethel Association as editorial, a few numbers of which came into our possession, and have rendered assistance in these sketches.

In the popular acceptation of the term, his sentiments were not anti-missionary, though he was not in full sympathy with the great body of the Baptist denomination in evangelical work. He had an aversion to the term "missionary." As seen in the history of the association, he and his people had a system by which they promoted the spread of the gospel. Under their system they employed an itinerant, but were not willing to call him a missionary. He thus gave much of his time and talent to the churches without remuneration, an error which his family, now living in comparative poverty, are free to confess. And truly it was an error. No man has the moral right to rob his family by giving his time to others for any purpose. A minister of the gospel is no exception to this rule. Bro. Polk died Nov. 1, 1864.

In the year 1841 the association met with the New Hope Church, St. Francois County, Missouri. The Colony Church was received into the association at this session. It came with 15 members. This church was constituted in the summer of 1841, at the dwelling-house of L. Parks, in a new settlement called Colony

Settlement, some five miles east of Farmington, in St. Francois County. The inhabitants of this settlement were from Virginia, Kentucky and North Carolina, and at the time of the constitution of the church, a house sixteen feet square would hold the entire audience. During a term of less than twenty years this church received by baptism about 250 members, numbers of whom were dismissed and went into other counties, while others went out and formed churches in the country adjacent. This body had in 1859 a Sabbath-school of 60 scholars, and kept up a prayer-meeting.

The minutes of 1859 show that the session this year was held with the New Hope Church, St. Francois County, on the last Saturday in September.

Eld. Wm. Polk preached the introductory sermon, and was also selected as moderator; Eld. W. A. Hamilton was chosen clerk. Three new churches were received, viz.: Mt. Zion, Locust Grove and White Oak Grove. Nineteen churches appear as members of the association, almost all of which report baptisms—in all 87; total membership, 834.

Eld. R. Moore was appointed by the meeting to supply with preaching the destitute in the bounds of the association. Eld. Wm. Polk, W. Covington, G. W. Rennick, W. Burke and C. Gideon were appointed a committee to meet with Eld. Moore, the evangelist, every three months in the year, and also to make collections by subscriptions and in any other way they might think proper. The funds on hand were taken to make an outfit for Bro. Moore.

In 1829 the following churches made application for dismission for the purpose of organizing an association in the territory of Arkansas, viz.: Spring River, New Hope, Little North Fork and Richland. The delegates from these churches requested help. The association appointed Eld. J. Williams, S. Frost, J. Wilburn, Elder M. Bailey and Eld. W. Street, to meet and confer with the delegates at Spring River Church, the second Saturday in November, 1829. This church takes its name from the beautiful stream near which it stands, the crystal waters of which glide gently over its pebbly bottom. After the above dismissions, so far as our records show, Bethel Association was wholly in Missouri.

In 1845 its numerical strength was between 300 and 400. In 1870 10 churches were represented, which reported 13 baptisms and a total membership of 311. The minutes of 1872 are con-

tained in a neatly printed, though small pamphlet of thirty pages. The session was held with the Texas Church, St. Francois County, beginning Sept. 20th, and continuing three days.

The Betbel is one of the few associations in Missouri which believes in feet-washing as a religious ordinance. It has an article of faith on the subject as follows:

"We believe the feet-washing as set forth in John 13th, to be one of the ordinances of the gospel, and that it ought to be observed by all Christians, as our Lord and Savior delivered it to the disciples, and ought to be practiced in connection with the Supper by all baptized believers."

From the foregoing account it will be seen that Bethel Association has been a fruitful vine, having dismissed nine churches in 1824, to form Cape Girardeau Association; four in 1829, to form an association in Northern Arkansas; two in 1831, to go into the Franklin Association; and nine in 1859, to form the Central Missouri Association.

The total membership in 1872 was 627. Total baptisms, 65.

The following brief sketch of a very worthy minister deserves a place in this chapter, and we give it in conclusion:

Eld. John Tanner—was born and raised in the state of Virginia. We know nothing of his early life. He was a Baptist minister in the Kehukee Association as early as 1777, in which year the following incident occurred in connection with his ministry:

"A certain woman, by the name of Dawson, in the town of Windsor, N. C., had reason to hope her soul was converted, saw baptism to be a duty for a believer to comply with, and expressed a great desire to join the church at Cashie, under the care of Eld. Dargan. Her husband, who was violently opposed to it, and a great persecutor, had threatened that if any man baptized his wife, he would shoot him. Accordingly, baptism was deferred for some time. At length Eld. Tanner was present at Eld. Dargan's meeting, and Mrs. Dawson applied to the church for baptism, expressing a desire to comply with her duty. She was received, and Eld. Dargan being an infirm man, when other ministers were present, would generally apply to them to administer the ordinance in his stead. He therefore requested Eld. Tanner to perform the duty of baptism at this time. Whether Eld. Tanner was apprized of Dawson's threat or not, or whether he thought it his duty to obey God rather than man, we are not informed; but, however it was, he baptized Mrs. Dawson. In

the following June, in the year 1777, Eld. Tanner was expected to preach at Sandy Run Meeting-house, and Dawson, hearing of the appointment, came up from Windsor to Norfleet's Ferry on Roanoke, and lay in wait, near the banks of the river, and when Eld. Tanner (who was in company with Eld. Dargan) ascended the bank from the ferry landing, Dawson being a few yards from him, shot him with a large horseman's pistol. Seventeen shot went into his thigh, one of which was a large buckshot, that went through the limb and lodged in his clothes on the other side. In his wounded condition, Mr. Tanner was carried to the house of Mr. Elisha Williams, in Scotland Neck, where he lay for some weeks, his life being despaired of; but through the goodness of the Lord he recovered again. Dawson being somewhat frightened lest he should die, sent a doctor up to attend him. After Eld. Tanner's recovery he never attempted to seek any redress, but submitted to it patiently as persecution for Christ's sake."*

John Tanner spent a few years in Kentucky, and removed to the territory of Missouri in a very early day—sometime prior to the earthquakes of 1811—and settled in what is now New Madrid County, not far from the present town of New Madrid. In the winter of 1811–12, he was visited at his home in the "Low Country," by Eld. Wilson Thompson (a licentiate) and Thomas Bull, both members of Bethel Baptist Church, and found to be an old and infirm man.†

In the spring of 1812 the earthquake had been so severe in the low lands about New Madrid, that he left and moved to the high lands of Cape Girardeau County, and settled in the neighborhood of Bethel Church,‡ and in April of that year he and Eld. Stilley, at the call of Bethel Church, ordained Wilson Thompson to the ministry, Eld. Tanner preaching the sermon on the occasion from the words: "Simon, son of Jonas, lovest thou me?"

In the summer of 1812 or '13 his health became more feeble, and he was for some time confined to the house; soon after which he died.

As a preacher, he was sound, Calvinistic, able, and a great favorite with the mother of the Hon. Henry Clay.

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* *Burkitt and Reed's Church History*, pp. 60–62.

† *Life of Eld. Wilson Thompson*, p. 175.

‡ *Ibid.*, p. 182.

CHAPTER II.

THE MISSOURI ASSOCIATION.

Negro Fork, Upper Cuivre, and Femme Osage Churches—The Association Formed—Life of Lewis Williams—Of Jno. M. Peck—The Squatter Family—Rock Spring Seminary—The First Baptist Newspaper.

THE Territory of Missouri was under the control of Spanish or French Catholics from 1762 to 1803 or '4. Under their rule, "no preacher of the gospel, save Catholic, was permitted by law to come into the Province." A few preachers did, however, come; not to stir up strife, but to preach the gospel of peace and salvation.

Upper Louisiana was transferred to the United States in March, 1804, and with the transfer came the abolition of Catholic intolerance in the territory. This year (some say the year previous) Eld. Thos. R. Musick became a resident minister of the District of St. Louis, and soon began preparations for collecting the Baptist element into a church. He was successful, and in 1807 organized Fee Fee Creek Church of about seventeen members. This was the second permanent church organization in the territory, and having stood from the beginning is now the oldest Baptist church in Missouri, and worships at this time in an elegant and commodious brick edifice, situated in one of the most beautiful localities in the county of St. Louis, about fifteen miles northwest of the city. For further particulars of this old community, the reader is referred to CHAPTER II. of PERIOD FIRST.

COLDWATER.—A sketch of this church has already been given in the aforesaid Chapter and Period.

BOEUF CHURCH—was formed prior to 1817, within the present limits of St. Louis County, but the circumstances and exact date of its organization are not now known.

NEGRO FORK CHURCH.—This is, also, one of the primitive churches of this part of the state, having been formed prior to the organization of the first association.

UPPER CUIVRE.—This pioneer community was located several miles southwest of Troy, the county seat of Lincoln County;

was gathered and formed by we know not whom, in about the year 1815 or '16, and, after an existence of some twenty years, dissolved.

Femme Osage,—another pioneer church, was formed previous to 1817, and was located on a creek by the same name in St. Charles County. It has long since ceased to exist.

The foregoing churches met and were formed into an association in the year 1817, under the appellation of "The Missouri Association." This is now St. Louis Association. As such documents are now very rare, we give the entire minutes of the first meeting as follows:

MINUTES OF THE MISSOURI ASSOCIATION,

Held at the Rev. T. R. Musick's, St. Louis County, M. T., on the 7th and 8th of November, 1817.

1. Bro. Lewis Williams preached the introductory sermon from 1 Peter 2 ; 5.

2. Letters from four churches were presented and read, and the names of their delegates enrolled.

Churches.	*Delegates.*	*Total No.*
Boeuf,	Simpson and Massey, . .	30
Negro Fork,	Lewis Williams, Heldebrand and Terry,	16
Cold Water,	J. Allen, ...	17
Fee Fee Creek,	Musick, Sullen and Martin, .	52
Upper Cuivre Creek,	C. Hubbard and M. Springston, .	13
Femme Osage,	Colgan and ———, . .	14
(*Letter failed.*)		
		142

3. Letter from Upper Cuivre Creek received, and the names of their delegates enrolled.

4. Bro. L. Williams chosen moderator, and T. R. Musick clerk.

5. *Resolved*, That a committee be appointed to arrange the business of the association, and report to-morrow at 10 o'clock.

6. That brethren Colgan, Hubbard and Sullen, together with the moderator and clerk, be that committee.

7. Adjourned till to-morrow, at 10 o'clock.

November 7th, 1817.

Met agreeably to adjournment, and after divine worship proceeded to business.

8. The report of the committee called for, read and approved.

9. The rules of decorum were read and adopted.

10. Articles of faith read and received.

11. Contributions received from the following churches, viz.: Cold Water, 75 cents; Upper Cuivre Creek, $2; Femme Osage, $3; Fee Fee Creek, $2; Boeuf, $3; Negro Fork, $2: total, $12.75.

12. Appointed T. R. Musick treasurer of this association.

13. Brethren Martin and Sullen appointed to examine the funds, reported that $12.75 was yet on hand.

14. Shall we correspond with sister associations? Answer, "We will, and that Bro. T. R. Musick write a letter, and that he and Bro. Williams bear it to the Illinois Association."

15. Request from Upper Cuivre Creek "that the next association be held at Femme Osage, St. Charles County." Voted, therefore, that this association hold its next meeting at Femme Osage Meeting-house, on the Friday before the fourth Sunday in October, 1818.

16. That Bro. Williams preach the next introductory sermon, and that in case of failure, Bro. Collord.

17. That Bro. Musick prepare the circular letter for the ensuing year.

18. That the minutes of this association be printed, and that Bro. Musick attend to the same, and distribute them to each church according to their numbers.

19. That Bro. Musick receive three dollars for his services.

The association adjourned to meet at the time and place appointed. L. WILLIAMS, *Moderator.*

T. R. MUSICK, *Clerk.*

Such was the commencement of the second association in Missouri. Let us look in upon this frontier company at this first meeting. We see thirteen men, the messengers of six small churches, met together in a log cabin, the residence of one of the number, to form an association. The letters from the churches are read, names enrolled, officers are elected, committees appointed, &c. Hark! what is that we hear? The united voice of that little company, singing. How it fills the air with melody as each passing zephyr catches up the sound and wafts it toward the neighboring hills. The singing has hushed, and a single voice is heard: it is the man of God, praying. He talks as if in the very presence of Him who hears prayer. And thus they worship, untrammelled with many of the forms which so hinder the development of spiritual life in worshiping assemblies of later days.

Again we examine the statistics of this primitive Baptist body, and find the entire membership to be 142.

Contrast the circumstances of this meeting with the condition of the denomination in the state to-day, with her seventy district associations and ninety thousand church members.

We must now contemplate some of the more prominent elements in the life of one of the leading spirits of this Baptist meeting.

Eld. Lewis Williams—the first moderator of the Missouri (now St. Louis Association) was the father of the late distinguished Dr. Alvin P. Williams. The father, like the son, was self-made, self-taught, having grown up, and, for the most part, accomplished his life work amidst trials and obstructions unknown to the present generation. With a giant mind he "attacked the armory of knowledge," and by a continued and unyielding effort, seized upon and secured the instruments with which he dug deep, and laid strong the foundation of the Baptist superstructure in the field of his labors. A most striking illustration of the adaptation of means to ends, is seen in the early preachers of the West, and the subject of this sketch is by no means an exception to the rule.

Lewis Williams has been justly called the "prince of pioneer preachers," having been reared amidst the wilds and dangerous adventures of the then unpeopled or uncivilized Upper Louisiana. He was born in North Carolina, May 19, 1784, and crossed the Mississippi River, as a member of his father's family, when a mere boy, in 1797.

"He had grown up among the solemn mountains and the mighty forests, having never seen a large town, and could neither read nor write. He was now to live with the Indians, by his rifle and his daring. What a schooling for one whose ministerial and religious influence is still felt throughout a great state.

"St. Louis was then a French trading post, and was usually shunned by the American emigrants. Fourteen miles northwest of it was a settlement of Indians and Americans, called Owen's Station. It was made up principally of a band of mixed Shawnees and Delawares. A mission school was inaugurated among them by the Moravians, which lasted about six months. Young Williams attended this school with the Indians—all the opportunity he had until after he became a preacher. But in Indian warfare, in hunting and dangerous games, he showed the superiority of his race in all feats, surpassing the older Indian boys.

"And thus he grew up, like the oak of the forest, or the

eagle of the mountains, the future pioneer preacher, and 'father of preachers,' of Missouri and the West." All that was necessary to an accomplished backwoodsman, such as sagacity, nerve, quickness of perception and intense thought, were born in Lewis Williams, and developed and strengthened by his wild and daring life.

In the war of 1812, immediately succeeding the battle of Tippecanoe, November, 1811, he joined a volunteer company, and was a brave and faithful soldier until the close of the war. These companies were called "mounted rangers," and organized by act of Congress.

Williams was a remarkably skilful rifleman. After the settlement of negotiations at the close of the war, at an Indian village where Alton now stands, it is said that the Indians made a banter, and Williams was selected to take it up, beating their most expert warriors, both with the rifle and the bow. After the shooting had ended, an Indian walked up to Williams, put his hand on his head and exclaimed, "Pale face, silver hair; but Indian within."

Raised amid such associations, we could expect few religious influences or impressions on his character. He had not heard a sermon until he was twenty years old. His father was destitute of religious habits, quite an illiterate man, and secured his principal living by hunting and fishing. One there was, however, whose influence was effective in impressing his mind and directing his thoughts. It was his mother. She had made a profession of religion and united with the Baptists in North Carolina. In her solitary life in these Western wilds she never forgot her noble and daring boy. In her anxious prayers to God she followed him in his ramblings.

He was married in 1805 to Miss Nancy Jump, who, like himself, had grown up in the settlements. She made a profession of religion, and was baptized by either Clark or Musick, after the formation of Fee Fee Church, St. Louis County, in 1807. The issue of this marriage was the following children: Eliza, Lavisa, Isabella, Alvin P., Mary, Perry D., Isaiah T., Prudence E. and Milton F.; in all, nine. All four of the sons became preachers. Alvin P. and Perry are dead; the other two are living. Isabella, one of the daughters, married a Mr. Murphy, two of whose sons became preachers, one of whom is the well known Rev. J. D. Murphy, D. D. Mary, another daughter, married a Mr. Cooper, two sons of whom, Perry D. Cooper and Frank Cooper, are min-

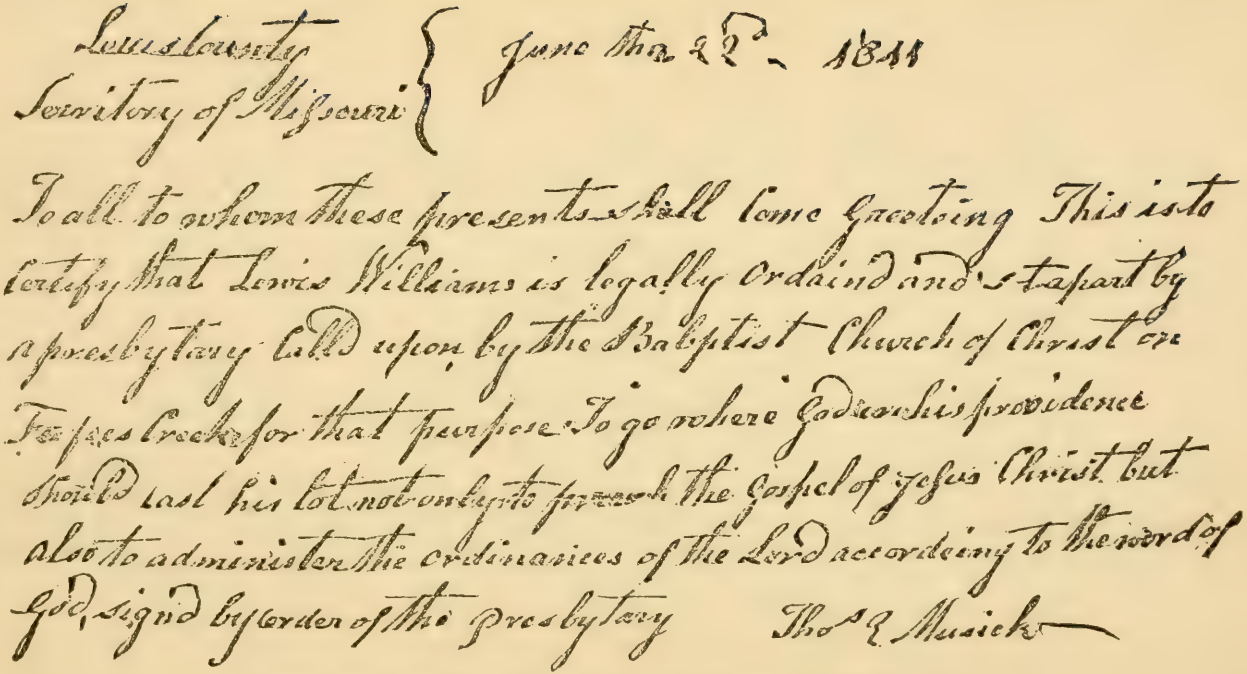
isters. Justly was Lewis Williams called "the father of preachers."

In 1809 or '10 a glorious revival was enjoyed by Fee Fee Church and community. Williams, who had fearlessly entertained Universalist sentiments, attended these meetings, and the brave-hearted backwoodsman bowed as a trembling sinner at the mercy-seat; and thus continued until he found peace and joy by faith in the Lord Jesus. This result, however, was not reached in an hour or a day. He continued for a season in utter darkness as to the way of salvation, at times settling almost into despair. At length the light began to beam in upon his soul and soon flooded his whole being. His insight into the righteousness of salvation through Christ was as instantaneous as a flash from the leaden clouds, but the full manifestations of pardon were gradual.

About two years after his conversion and baptism, he made known to the church his strong desire to tell the gospel message of mercy to his fellow men. He was at once licensed, and began to exhort the people with great earnestness and zeal, and soon after was ordained. On the next page is a true copy of his "credentials," written on brown paper, and in the possession of the youngest of the family, Eld. M. F. Williams, of Randolph County.

His preaching was almost always accompanied with a recital of the way the Lord had led him from darkness to light. This feature was characteristic of almost all the pioneer preachers of that day. A modern writer says: "I have seen a rural audience in those backwoods, made up of men and women of strong nerve, and not to be moved by any story of pain, danger, or death, weep with deepest emotions as Williams, Musick or Wilhoite told of the struggles of their souls in the days of their conviction and conversion. I have also observed the same appeals with the same results, in an audience of the refined and fashionable, of men of business and skepticism, when Earle has told in the same artless manner, his heart-struggles and his deliverance. The first efforts of Williams to preach, were recitals of what God had done for his soul, and hundreds were led to Jesus through the gospel thus preached."

Williams was a very poor man. He lived on a small farm some seventeen miles from St. Louis, not far from the present town of Manchester. His education was very deficient; he could barely read at all, and could not write. His wife would often read for him, and help him to find his text.



Lewis County
Territory of Missouri } June the 22d 1811

To all to whom these presents shall come Greeting This is to certify that Lewis Williams is legally ordained and setapart by a presbytary Called upon by the Baptist Church of Christ on Fees Creek for that purpose To go where God in his providence should cast his lot not only to preach the Gospel of Jesus Christ but also to administer the ordinances of the Lord according to the word of God Signed by Order of the Presbytary Thos Musick

LEWIS WILLIAMS' CERTIFICATE OF ORDINATION, JUNE 22, 1811.

In 1819 he was 35 years old, had a large family, was poor, and had been preaching at least nine years. By the help of friends he surmounted all obstacles, procured the means to hire a man to fill his place on the little farm, and spent six months in the St. Charles Academy with Eld. Jno. M. Peck, in useful and appropriate study. From this association with Dr. Peck, he went forth with fresh zeal and power, and hundreds were converted under his preaching. His name is now almost forgotten save by a few, but the records of his toils may be traced to this day through all that region of country.

A missionary society presented him with a concordance and a copy of Fuller's "Gospel Worthy of All Acceptation." These books, with his Bible, composed his library, and he made them his constant study.

"He moved from St. Louis County in the spring of 1821, to the mouth of St. John's River, some fifty miles west of St. James. Difficulties thickened around him. He had to a great extent to depend on hunting to supply his family. He had now to clear a new place. He could not deny the calls to preach in distant neighborhoods, though no pecuniary assistance was given him. In the midst of these embarrassments he was wounded in the leg by a vicious horse, and had to submit to the operation of amputation. The operation was so painful and protracted that it was feared he would sink under it; but he recovered. His family was destitute of the necessaries of life, but the churches came to his assistance and supplied all the wants of his household.

"He arose from his bed of suffering with seemingly renewed energy, and, provided with a wooden leg, he removed his family to Franklin County, and gave the remnant of his life to the work of the gospel. Through the lead mining district, along the waters of the Gasconade and Osage, up as far as Cole County, he was for some years the only preacher of the gospel, except an occasional Methodist circuit rider. The people would come from twenty miles around any day of the week, to hear him. From long and laborious circuits of preaching he would return home to spend days and nights in the woods hunting, to provide for his family. On one of these occasions he had quite a thrilling adventure. He had brought down a deer late in the afternoon, but it finally escaped wounded. His horse had broken away from him, and in his efforts to catch him he broke his wooden leg. He was three miles from home; but, late in the night, crawling and hopping almost in helplessness, he reached

his cabin, to the gratification of his family, who had for hours been expecting him."

"Lewis Williams," says the venerable James E. Welch, "was one of the best of men and one of the most useful ministers Missouri ever had."

He was prominent in the formation of the Franklin Association in 1832, many of the first churches of which were organized by him. In 1833 he labored as missionary in the bounds of Franklin Association (up to 1832 this was in the Missouri Association), being aided by the American Baptist Home Missionary Society. His labors were very much blessed. He reported at the end of the year 84 baptisms by his own hands, and the association increased to almost double its numerical strength.

About the year 1837 he again moved into Gasconade and settled on a new place. Now destitution seemed inevitable, his supplies from the missionary board being cut off by the general financial distress of the country. Age was pressing upon him. He said to the agent of the board, "Never mind; we can get corn-bread and bacon enough, and if these fail, I have the old rifle yet."

"In November, 1838, he rode down to St. Louis to purchase the land on which he had settled. The weather was severe, and returning homeward, he reached the house of his old and early associate, James Walton, sixteen miles from St. Louis. He came with trembling steps, took his bed, and in less than a week—November 16th—his spirit passed away to its rest and reward—strong in his faith and mighty in his fall. His mortal remains repose in the old grave-yard at Fee Fee Creek, where a monument marks the spot."*

The first annual meeting of the Missouri Association was held at the church called Femme Osage, St. Charles County, on the 24th of October and following days, in 1818. Great harmony and love prevailed throughout the entire session. The most important action in connection with this meeting was the formation of the "United Society for the Spread of the Gospel." Rules and regulations were adopted, setting forth the objects of, and to govern the society, and a board of managers appointed consisting of the following members: David Badgely, Wm. Jones, Thomas R. Musick, Thomas P. Green, J. P. Edwards, William Thorp, Bethuel Riggs, J. M. Peck, J. E. Welch, and Messrs.

* S. H. Ford, in *Christian Repository*, New Series, Vol. XI, pp. 28–35; to whom the author is indebted for much of this sketch.

John Jacoby, Cumberland James, Thomas Smith and William Biggs. Of this little company none are supposed now to be living: all have crossed the river.

St. Louis was the centre of operations for the society. We give the following details from the constitution, as this was the first society organized west of the "Great River," for philanthropic and missionary purposes.

Name.—"The United Society for the Spread of the Gospel.

Object.—"To aid the 'Western Mission' in spreading the gospel and promoting common schools in the Western parts of America, both amongst the whites and Indians.

Terms of Membership.—"Persons of good moral character, by paying five dollars annually. Each (Baptist) association, contributing annually, can send two messengers. Each branch or mite society, church or other religious society, contributing ten dollars annually, can send one delegate.

Measures to be Adopted.—"The society, at its annual meeting, shall consult on the best measures to promote the gospel and common schools; devise measures to assist ministers in obtaining an education, and to qualify school-teachers; consider the moral and religious welfare of the Indians, and devise means for their reform, and use every means in their power to send forth missionaries on the frontier and destitute settlements.

Qualifications of Missionaries and School Teachers.—"The first must be in full standing in the Baptist churches, and give satisfactory evidence of genuine piety, good talents and fervent zeal in the Redeemer's cause. No person of immoral habits, or who, in the judgment of the board, is not qualified, can be employed as a school-teacher.

Funds.—"The funds of the society shall be included in three departments: the Educational Fund, the Indian Fund, and the Mission Fund."

In an early day the society employed several missionaries in Missouri and Illinois as itinerants, at the rate of the expense of hired men—at $16 to $20 per month, according to locality. Most of these itinerants labored with good success; and some of them received their compensation from voluntary contributions. At different places local missionary societies were formed auxiliary to the "United Society" at St. Louis. These were sometimes called "Mite Societies." The association continued in active co-operation with the missionary enterprise for several years, and then, from some intimations we have, we conclude that it

became somewhat lukewarm and indifferent, but never opposed the spread of the gospel through human instrumentality, as in some cases other sister communities did.

The year 1818 was fruitful in the formation of several new churches in the bounds of the association. In the autumn of 1817 Elds. John M. Peck and James E. Welch, missionaries of the Baptist Board of Foreign Missions, arrived at the village of St. Louis. On their arrival they found several Baptists, and soon after hired a small room and commenced holding religious meetings. In a few months their number increased to thirteen, and on Feb. 18, 1818, they held a meeting and organized the

First Baptist Church in St. Louis.—There were 11 constituent members. Immediately after the organization was completed, the church showed forth the Lord's death in the Supper. The week following the church held a meeting, and resolved to proceed at once to the erection of a house of worship. Subscriptions were circulated and liberal donations were made. This was the first house of worship, save Catholic, ever attempted to be built in St. Louis. At the date above mentioned there were no more than about 25 professors of religion in the village. Up to 1824 the church had increased to 54 members, which certainly indicated a good degree of prosperity. Soon after this, the church began to retrograde, and in 1832 reported no more than 17 members, and shortly it became extinct.

Those were days which tried men. The general state of society was truly corrupt. The village was crowded with inhabitants. Rent was extravagantly high. Eatables of all kinds were hard to obtain, and very dear. Butter was from 37 to 50 cents, coffee 62 to 75 cents, flour, inferior quality, $12 per barrel. But the worst of all was the society. On this subject Rev. J. M. Peck says:

"One-half at least of the Anglo-American population were infidels of a low and indecent grade and utterly worthless for any useful purposes of society. Of the class I allude to, I cannot recollect an individual who was reclaimed or became a respectable citizen. . . . This class despised and villified religion in every form, were vulgarly profane, even to the worst forms of blasphemy, and poured out scoffing and contempt on the few Christians in the village. Their nightly orgies were scenes of drunkenness and profane revelry. Among the frantic rites observed, were the mock celebration of the Lord's Supper and burning the Bible. The last ceremony consisted in making a

place in the hot coals of a wood fire, and burning therein the book of God, with shoutings, prayers and songs. The boast was often made that the Sabbath never had crossed, and never should cross the Mississippi. The portion of the Anglo-American population who had been trained to religious habits in early life, and manifested some respect for the forms of worship, were kept away from the place of worship by an influence of which perhaps they were not fully conscious. Though the profane ribaldry of the class already noticed did not convince their judgments of the fallacy of religion, it affected their feelings and pride of character. But there was another class whose influence was far more effective, because it carried with it a degree of courtesy, respectability and intelligence. I refer to the better informed French population. These constituted at least one-third of the families. They were nominally Roman Catholics, and their wives, sisters, and daughters adhered to the Catholic faith, attended mass, and went to confession regularly. The men attended church on festival occasions. But every Frenchman with whom I formed an acquaintance, of any intelligence and influence, was of the school of French liberalists, an infidel to all Bible Christianity. But they would treat Christian people, and even Protestant ministers of the gospel, with courtesy and respect. Romanism was the religion of their fathers, but the casual correspondence held with France, where infidelity was demolishing the thrones of political and religious despotism, and tearing up the foundation of superstition, led them to regard all religion as priestcraft, necessary perhaps for the ignorant, superstitious and vicious, but wholly unnecessary for a gentleman—a philosopher. The good-natured jokes and badinage of their French acquaintances, and the bitter taunts of profane and drunken scoffers, made it unpopular and unfashionable to be seen on the way to church on Sunday, except on special occasions. The Sabbath was a day of hilarity, as in all Catholic countries. Mass was attended in the morning by females and illiterate Frenchmen; and in the afternoon both French and Americans assembled at each other's houses for parties for social amusement. Dances, billiards, cards and other sports, made the pastime. Four billiard rooms were open throughout the week, but on the Sabbath each was crowded with visitors and gamblers. With few exceptions, the stores and groceries were open on that day, and in some of them more trading was done than on any other day in the week. The carts and wagons from

the country came to market, and sold their provisions at retail throughout the streets." (*Life of Peck*, pp. 87–88.)

Such was the state of society when the First Baptist Church was organized in St. Louis in 1818.

On the second Sabbath in March, 1818, Messrs. Peck and Welch organized a mission Sunday-school in the village of St. Louis, for colored people. The school opened with fourteen pupils, and in a little more than one month had increased to ninety. Some six or seven colored teachers aided the missionaries. Although they admitted no slave without the written permission of the owner, yet there were some who manifested great opposition to the "negro school." From one of such opposers Peck and Welch received through the post-office the following:

"*St. Louis, May 14, 1818.*

"*Gentlemen:* As you have but lately arrived in this country, and perhaps may not be acquainted with our laws, I would beg leave to refer you to the 7th section of an act for the regulation of slaves, and leave it to yourselves to decide, whether or not you have not incurred heavy penalties by your negro schools.

"It might also be made a question by the patriot and philanthropist, whether it is prudent or humane to give instruction to those who must be made by it either more miserable or rebellious. I warn you that the sanctity of the clerical character will not here screen the offenders against the laws from punishment.

"Yours truly, JUSTICE."

Truly this was a curious document, and after reading it carefully, Messrs. Peck and Welch filed it away as one of the curiosities of a frontier missionary life. The school continued to prosper, and a number of pupils were hopefully converted and baptized, and one of the happy fruits of this effort was the organization of the "First African Baptist Church of St. Louis."

On the 22d of October, 1818, Eld. James E. Welch met with a few Baptist families at the house of Flanders Callaway, in what is now Warren County, not far from the town of Marthasville, and after the necessary preliminaries formed the

FRIENDSHIP BAPTIST CHURCH.—The constituent members were 12 in number, as follows: Flanders Callaway, Jemima Callaway, William Hancock, Mary Hancock, George Miller, Judy Miller, Henry E. Welch, Harriet Welch, James Stephenson, Elizabeth Edwards, Nancy Young and Nancy Spiers. There is no account of this church having any pastor, neither is there any record of church business. It became a member of the Missouri Associ-

ation. There were two baptisms, one in 1820, the other in 1822, and nine persons were added by letter up to 1825. From the records, this body must have dissolved prior to 1831, for in May of that year it was reorganized at the house of John Welch in Tuque Prairie, with nine members, and called Salem. The year 1818 was fruitful of still another church in the bounds of the old Missouri Association. It was the

First Baptist Church in St. Charles. — This ancient community was formed into a church, partly by the instrumentality of Eld. J. E. Welch, about the middle of November. It was composed of nine members. For want of regular preaching, and after struggling with insurmountable difficulties for several years, it eventually disbanded. Bro. Welch thinks that this event was brought about, in part, by the unwise policy of many ministers in neglecting, and in many cases actually avoiding the towns and more prominent points of influence in the country, and exhausting their energy upon fields of less promise. It is true that Baptists too often yield the occupancy of the cities and towns, in whole or in part, to other denominations. Our towns wield a controlling influence upon the whole surrounding country, and hence such points should always be under the influence of a pure Christianity. Too often have these points, in the early settling of a country, been left to other denominations, and thus, in all efforts to form and give direction to the religious principles of the people, they have had the vantage ground decidedly.

Two men were quite prominent (others did their part also) in founding the early churches, and in giving tone and proper direction to religious sentiment in the Missouri Association. We refer to Elds. J. M. Peck and J. E. Welch. And although they did not spend their entire ministerial lives in Missouri, nor did they die here, yet their work as Christian ministers is inseparably linked with the history of the Baptist denomination in the state. They deserve a place, we think, just here.

"John Mason Peck — was born in the parish of Litchfield, South Farms, Connecticut, October 31, 1789. His parents occupied a respectable but humble sphere in life; and derived their support from a small farm, in the cultivation of which the father was aided by his sons. So soon as these were able to render assistance in the toils of husbandry, their services were thus employed during the summer, while in winter they enjoyed the advantages of that glory of New England, and especially in the earlier periods of Connecticut, the district school. Alternating

in this manner between toil of the body and reflection of the mind, the subject of this sketch grew up among the hills and rocks of his birthplace, rather a stupid and uncultivated youth, until he was about 19 years old, as he has since ingenuously confessed. Two or three events then helped to develop some powers of his nature which before were latent. He taught a winter district school for two or three seasons, boarding around in the several families of his employers, as was then the more common custom; and what was no uncommon result of such family intercourse, he got married May 8th, 1809.

Near the same period he was converted to Christ, and with some little hesitation he joined the Congregational church in his native town. There was, indeed, scarcely anything else to join in that region then; but ere long, and while still employing his winters in teaching in some of the adjacent parishes, he formed the acquaintance of a few scattered Baptist families, simple, honest, humble Christian people, even their ministers unlearned, and putting on no airs of superiority to the common people, with whom they very freely mingled, and by whom they were highly esteemed in love for their work's sake. He lived, some half a century later, to draw the picture of the two denominations, with the marked and sharp angles of difference as they were when he first knew them both, and before the large assimilation, which has since taken place, had melted and rounded off many of the very noticeable points of early dissimilarity.

A few years after his marriage, finding that his father's homestead would be inadequate to the support of multiplied and increasing families, he removed into a wild new region, in Greene County, N. Y., and there, among the mountains of the Catskill range, he cultivated a rude, new farm, in summer, and taught school in winter, as before. Here, too, he and that discreet, pious, faithful and self-denying wife of his, put on the Lord Jesus Christ in baptism, according to the original institution, after having been long and deeply exercised on this question, after having searched diligently among books and living, learned, able advocates of pedobaptist usages, and struggled manfully with the prepossession in favor of the traditions of their early years. There, too, he was licensed to preach the gospel, and not long after was publicly ordained in the same county."*

While living at Catskill, prior to 1813, he adopted the following means of improvement. He and two other ministers, Breth-

* Rufus Babcock, in *Western Watchman*, Vol. XI, No. 1.

ren Jenks and Lamb, living near each other, met every fortnight at each other's houses and discussed some question previously proposed. Thus they passed over a number of important topics in systematic theology.

On the 17th of May, 1817, the board of the Baptist Triennial Convention accepted and appointed Rev. J. M. Peck and his co-worker, J. E. Welch, as missionaries to the Missouri Territory. On the following day, which was the Lord's day, they were solemnly set apart to this work by appropriate services in the Sansom Street Church, Philadelphia. Rev. Dr. Furman preached the sermon of the occasion from Acts 13 ; 2 : "Separate me Paul and Barnabas," &c. One thousand dollars was the whole amount appropriated to defray their expenses to St. Louis, and to support the mission.

On Friday afternoon, July 25, 1817, a little one-horse wagon was seen leaving the door of Asa Peck, in Litchfield, Connecticut, with J. M. Peck, his wife and three little ones, bound for the scene of his labors in the then "Far West." They made the trip by way of Philadelphia, to Shawneetown, in said vehicle, thence by keel-boat to St. Louis, where they landed on the morning of the first day of the following December, Mr. Peck being sick with low intermittent fever, from which he did not recover for two months. As soon as he had fully recovered, he entered upon his work. He found many obstacles to the propagation of a pure Christianity, among which was a great want of reverence for the Sabbath, also a disinclination to attend any place of worship. But a few men and women were found who had the fear of God before their eyes. On the third Sabbath in February, 1818, these, to the number of eleven, were organized into a church, called "The First Baptist Church, St. Louis," by Elds. Peck and Welch, this being the first time Eld. Peck had stood up west of the Mississippi to preach the gospel. We next find him engaged in a school which he had established in the spring of 1818. The building was on the east side of Fourth Street, opposite the site of the Planters' House; a two-story framed building, 30x20 feet, the lower story being used for the double purpose of school and church. Here for a time the First Baptist Church worshiped. Such was the commencement of Baptist work in the Catholic village of St. Louis, sixty years ago. But his labors were not confined to St. Louis. He made extended prospecting and preaching excursions in the territory, establishing and aiding churches and associations. In

June and July of this year he made a tour through St. Charles, Clark's, Woods' (now Troy, Lincoln County) and Stout's Forts, to Ramsey's Creek Settlement in Pike County, where he found a small Baptist church, to which he preached Saturday and Sunday, and returned to St. Louis. In September of the same year he made two trips to the south and southwest of St. Louis; the first one as far as St. Michael in what is now Madison County. On his return he preached in Cook's Settlement, also in the Murphy Settlement. It was on this tour that he found and thus describes the "specimen squatter family:" "About 9 o'clock I found the family to which I was directed. As this family was a specimen of the squatter race found on the extreme frontiers in early times, some specific description may amuse the reader, for I do not think a duplicate can now be found within the boundaries of Missouri. The single log cabin of the most primitive structure was situated at some distance within the corn-field. In and around it were the patriarchal head and his wife, two married daughters and their husbands, with three or four little children, and a son and daughter grown up to manhood and womanhood. The old man said he could read, but 'mighty poorly.' The old woman wanted a *hyme* book, but could not read one. The rest of this romantic household had no use for books, or 'any such trash.' I had introduced myself as a Baptist preacher, traveling through the country preaching the gospel to the people. The old man and his wife were Baptists; at least had been members of some Baptist church when they lived 'in the settlements.' The 'settlements' with this class in those days meant the back parts of Virginia and the Carolinas, and in some instances the older sections of Kentucky and Tennessee, where they had lived in their earlier days. But it was 'a mighty poor chance' for Baptist preaching where they lived. The old man could tell of a Baptist meeting he had been at on the St. Francois, and could direct me to Eld. Farrar's residence near St. Michael. The old woman and the young folks had not seen a Baptist preacher since they had lived in the territory, some eight or ten years. Occasionally they had been to a Methodist meeting. This was the condition of a numerous class of people then scattered over the frontier settlements of Missouri. The 'traveling missionary' was received with all the hospitality the old people had the ability or knew how to exercise. The younger class were shy and kept out of the cabin, and could not be persuaded to come in to hear the missionary read the Scrip-

tures and make a prayer. There was evidence of backwardness or some other propensity attending all the domestic arrangements. It was nine o'clock when I reached the squatter's cabin, and yet no preparations had been made for breakfast. The beds, such as they were, remained in the same condition as when the lodgers first crawled from their nests in the morning. The young women appeared listless. Their heads, faces, hands, clothes, all indicated slothfulness and habitual neglect. Soon the old woman made preparations for breakfast, and as the culinary operations were performed out of doors, very probably the younger women assisted, but no other female entered the cabin but the old lady. In an hour's time her arrangements within commenced.*"

Mr. Peck continued his itinerant work in Missouri until 1821, when he removed to Rock Spring, Illinois, and established the Rock Spring Seminary, which in 1831 became Shurtleff College. In 1829 Dr. Peck commenced the publication of *The Pioneer*, the first Baptist newspaper in the Western States. As editor and publisher he continued this work about twelve years. He was also the author of the *Emigrant's Guide*, *The Gazetteer of Illinois*, *Life of Daniel Boone*, *Father Clark*, &c.

He was a most remarkable man, indeed, and for a full account of his life the reader is referred to *The Memoir of J. M. Peck*. From 1821 he spent the residue of his eventful and useful life in Illinois, and died at Rock Spring, March 15, 1858, where he was first buried, and about a month later his remains were removed to the city of St. Louis, and now repose in Bellefontaine Cemetery.

* *Western Watchman*, Vol. VIII. *Reminiscences of Missouri.*

CHAPTER III.

MISSOURI ASSOCIATION.

(Concluded.)

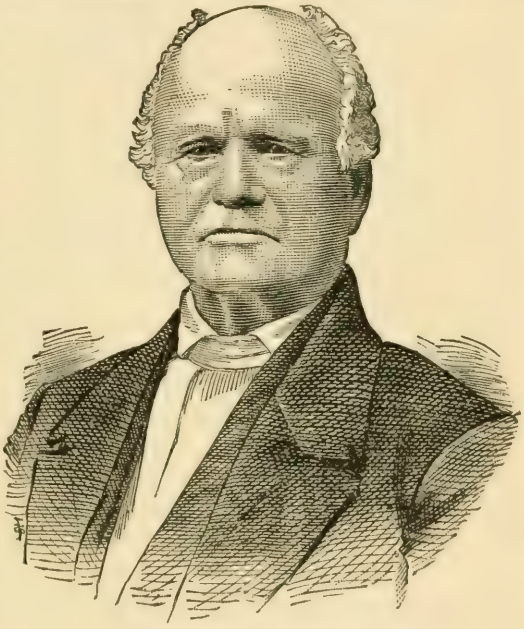
James E. Welch—His Conversion, Marriage, Mission to St. Louis, General Sunday-school Agency, Sudden Death—First Baptist Church, St. Louis—The Second Baptist Church, St. Louis—I. T. Hinton—Jerry B. Jeter—G. Anderson—A. H. Burlingham—W. W. Boyd—W. M. McPherson—N. Cole—W. M. Page and Mrs. Page—Second Baptist Church, St. Charles—Third Baptist, St. Louis—Garrison Avenue, St. Louis—John Teasdale—Washington Barnhurst—G. A. Lofton—Marshall Brotherton—P. J. Thompson—W. M. Senter—Fourth Baptist Church, St. Louis—J. V. Schofield—Carondelet Church—G. L. Talbot—Park Avenue Church—Beaumont Street Church—Union Church, St. Louis.

REV. JAMES ELY WELCH—another member of the pioneer brigade, and cotemporary with Rev. John M. Peck, whose history closed the preceding chapter, was born in Fayette County, Kentucky, February 28, 1789, not far from the present city of Lexington. His father, James Welch, and mother, Nancy Ely, were both natives of Virginia, the former of whom was born February 7, 1750; died August 2, 1828; and the latter was born Oct. 27, 1767, and died August 7, 1837.

When young Welch was about 10 years old, his father commenced sending him to a country school in the neighborhood. He continued occasionally to attend schools, kept by different masters, for a period of five or six years. When nearly 17 years old he left his father to work with his eldest brother, who was by trade a millwright, with whom he continued, except at intervals, until he was 19 years of age. He then taught school in the summer and worked in Lexington in the winter, until he reached the age of 21. He again made his father's house his home, doing business in the neighborhood. During the summer of 1810 it pleased the Lord to open his eyes and show him that he was a poor lost sinner, justly exposed to His wrath. In the fall of the same year he made a public profession of the Lord Jesus, and on the 26th of October was baptized by Rev. J. Vardeman, and united with the church at David's Fork, about two miles from where he was born. Mr. Welch thus speaks of this part of his life:

"In the summer of 1810, when I had just entered my 22d

year, the Rev. J. Vardeman announced from the pulpit on the Sabbath, that as there were to be a barbecue and a dance at Montgomery's Spring on the 4th of July, he would preach at the meeting-house, and invited all the members to attend and to bring their children with them. When I heard the appointment and request, I had a ticket in my pocket, and decidedly intended to be one of the party on the Fourth. When the day arrived, my father said to me in the morning, 'My son, you are your own man, and have the right to go to that frolic today, if you choose; but if you will gratify me, you will go with us to David's Fork.' That was all he said, but when he had retired it left me in serious thought, which resulted in a determination to gratify my father and let those attend the ball who might. * * * * Nor do I ever expect, while time and eternity may last, to cease praising God that I was induced to gratify my parents on that occasion instead of myself; for on going to the meeting I listened to the first sermon I ever really *heard*, from 1 Sam. 7 ; 12 : 'Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us.' Before a profession of religion was made, I had a private conversation with Bro. Vardeman on the state of my feelings and the exercises of my mind—that on a certain occasion, while at a meeting, such were the manifestations of the love of God to my own soul that I scarcely could restrain myself from getting upon one of the seats and exhorting sinners to 'flee from the wrath to come.' He coolly, and unfortunately for me, replied, 'you had better take care, lest you run before you



REV. JAMES E. WELCH.

are sent.' That remark caused me more anxiety and anguish of soul than any remark I ever heard. Full one year I was unhappy at meeting and alone. The ardent desire of my soul was to warn and beseech sinners to be reconciled to God; yea, I felt, 'Wo is me,' if I do not do it; and then would come the warning voice of my father in the gospel, 'Take care lest you run before you are sent.' Neither my own parents, nor any one else, knew the exercises of my mind, but I deliberately decided, 'I cannot live so;' and yet such were the views of my unfitness, that I never should have entered the ministry could I have enjoyed peace of mind without it. The question of deepest anxiety was, what can I do which promises any deliverance from the dilemma in which I feel myself to be? Finally, I concluded to travel, and see whether new scenes and new acquaintances would bring any relief, and if I *must* preach, I had rather begin among strangers, for 'a prophet hath no honor in his own country and among his own kin.' But where to go, was the question. Knowing that I had an aunt in Georgia, to Georgia, in the fall of 1811, I directed my steps, with no worldly business whatever in view, but perhaps upon the same errand that took Jonah aboard ship for Tarshish." (*Western Watchman*, vol. IX.)

After spending an anxious winter in Georgia, he made his first attempt at preaching in March, 1812, in the Sharon Church, of which the distinguished Abram Marshall was pastor. Bro. Welch thus describes his struggles in that state:

"I never studied more closely, nor more hours during the day and night, than while I remained in Georgia, and yet I had no instructor and but few books to aid me. I had been literally born in a cane-brake, brought up on a farm, and had never studied geography, history, or even grammar, when I commenced my labors in the gospel at 23; and no individual, except the infinitely wise One, can tell with what readiness and joy the advantages of instruction now enjoyed by young men would have been embraced. The Baptists had no theological seminary, nor even a private instructor of whom I had ever heard, where a young man might pursue those theological studies which would enable him 'rightly to divide the word of truth.' Those of us who entered the ministry forty-five years ago [this was written about twenty years ago], know what it is to meet with discouragements, and sometimes when treated discourteously by young men who were educated in those seminaries which we labored to establish, human nature could not do less than to say, 'Well!

we have had our day!' No other young men, thanks to the All-wise Disposer of events, need ever in future pass through the difficulties with which we had to contend. I question whether any mortal suffered more from a man-fearing spirit than I did in my early efforts at public speaking; to whom it was a greater tax upon the nervous system to arise and address an assembly, than it was upon me; and especially if there happened to be one or two aged ministers present. If experience teaches truly, I can safely say to my young brethren in the ministry, that of all the hearers you may ever have, you have the least to fear from a father in the gospel. He will hear you with more charity and allowance than any hearer you have. Perhaps that dread of public speaking might have deterred me altogether, but for the counsel and encouragement given by old Father Marshall, who would often say, 'Bro. James, if you ever wish to make a preacher, *preach*'; and so say I, to you young ministers still; for 'practice makes perfect.'" (*Western Watchman*, vol. IX.)

In the spring of 1814 he returned to his native state; in the summer of the same year visited and preached in Missouri for the first time; returned again and traveled and preached almost incessantly through most of the country north of the Kentucky River.

His mother church, David's Fork, called him to ordination, which occurred March 2, 1815, at the hands of Jeremiah Vardeman and Davis Biggs. He was now 26 years old. In the fall of this year he went to school and studied English grammar, which was his first instruction in this science.

In the spring of 1816 he visited Philadelphia for the purpose of securing an appointment from the Triennial Convention as a missionary to the Far West, to labor among a people, as he said, "who had enjoyed no better advantages than himself." He spent one year in the Quaker City, under the tuition and training of the celebrated Dr. William Staughton. In this "school of the prophets" he laid the foundation for that celebrity which he subsequently attained as a minister.

The Triennial Convention met in Philadelphia in May, 1817, and Welch offered his services to establish a mission in St. Louis, in company with his classmate, Eld. J. M. Peck. They were accepted, and on the 25th of the same month were set apart for that mission.

The following is somewhat characteristic of Mr. Welch. He says: "In view of that event"—the going on a mission to the

Missouri Territory—"I had previously made arrangements, which, when consummated, would prove my faith in the Divine declaration, 'It is not good that man should be alone,' and consequently Dr. Staughton declared, on the 28th of May, 1817, in the presence of witnesses, that I was no longer a single man, but that thereafter James E. Welch and Sarah Ann Craft should be considered man and wife." This event occurred in Burlington, New Jersey, Mrs. Welch's native state.

After a long journey of 1,100 miles by land, in their own conveyance, Mr. Welch and his young wife reached St. Louis, Nov. 21, 1817, and found a home at the residence of John Jacoby, until he could rent a house. We give a few words from his own pen relative to his perilous trip:

"On Tuesday, November 11, 1817, I left Shawneetown in company with Mrs. W., on our unpleasant journey to St. Louis. It had rained for three weeks every day, except three or four, and all the streams were overflowing their banks. We should have remained at Shawneetown several days longer but for apprehended danger. In our efforts to reach the highlands, we traveled three or four miles through water from two to three feet deep, and ere the Ohio had attained to high water mark but few houses were left standing in the village. Bro. Peck having taken his family on board of a keel boat, with the intention of going by water to St. Louis and leaving his Yankee wagon behind, and I agreeing to take his horse across Illinois for him, while traveling in a chaise or gig myself, I had of course to drive tandem; and before we reached St. Louis we perceived that it was a very fortunate arrangement for us; for had it not been for the length of our team, several streams and mud-holes which we were compelled to pass, might not otherwise have been crossed at all. We came to one stream about twenty feet broad, and perhaps six feet deep, upon the banks of which were encamped eight or ten families with traveling wagons, waiting for the waters to subside. A tree had been felled across it, upon which were safely transported trunk, cushions, etc., when I drove my tandem team into the water, gave them the whip, and others caught them as they came out. The philosophy of the whole operation was, that by the time the carriage got into deep water, the front horse could reach bottom on the opposite shore." (*Western Watchman*, vol. VIII.)

When Eld. Welch arrived in St. Louis it was a town of about 3,000 inhabitants, a majority of whom were French Catholics.

He entered at once upon his labors, and early in the following February aided in the formation of the First Baptist Church, St. Louis. Soon after this, he and Peck organized the first Sunday-school for colored people, which grew in a little over a month to 90 scholars. On the morning of April 5th he baptized two converts from the school in the Mississippi River, the first, doubtless, in St. Louis.

Of the first Baptist house of worship in St. Louis, Eld. Welch says: "In the month of April, 1818, we purchased of a Mr. Patton a lot 40x80 feet, on the southwest corner of Third and Market, for $600, upon which to erect our new meeting-house. This being the corner of a much larger lot owned by Mr. P., we were fearful he might erect a building along the whole side of our meeting-house, and thus deprive us entirely of light and air from the south. It was therefore stipulated in the deed, that he should be at liberty to join our meeting-house on the south, twenty feet on Third Street, and he bound himself not to approach our lot nearer than ten feet with any other building.

"Not long afterwards Mr. P. did actually erect a building on the south, joining the meeting-house and running back twenty feet. That was the building erected by Mr. Patton for his own use and with his own means, and with which Bro. Peck and myself had no more to do than the Emperor of China, about which a wicked Craig, and some of our prejudiced and uninformed brethren in Kentucky have said so many wicked things." (*Western Watchman*, vol. VIII.)

St. Louis was, at that time, a hard field of labor. Stores were kept open, mechanics worked, carts were driven along the streets, and fiddling and dancing were heard on the Lord's day as on other days. There was also no small amount of infidelity and even atheism in a certain circle.

Bro. Welch by no means confined his labors to St. Louis and vicinity. He, like his co-laborer, J. M. Peck, made extended preaching tours in the territory, gathered together the scattered sheep of the fold, organized churches in the pioneer settlements, visited associations, &c. He spent three years of active ministerial life in preaching the gospel in the settlements in the counties of St. Charles, Warren, Montgomery, Callaway, Boone and Howard, north of the Missouri River; and in almost all that part of the territory now known as Southeast Missouri, as far down the Mississippi River as Scott County and the Tywappity Bottom. Besides the First Church in St. Louis, he aided



THE PIONEER SUNDAY-SCHOOL.

in organizing churches in the village of St. Charles, also at Flanders Callaway's in Warren County, called Friendship, and Salem, at Wm. Coats' in Callaway County. He was untiring in his labors, and did his full share in giving tone and proper direction to religious sentiment in this new and rapidly developing country. Of an important work connected with his mission, Eld. Welch says: "On Sabbath, December 18, 1819, we organized in the Baptist meeting-house the "St. Louis Sabbath-school Society," under very encouraging prospects; for some of the most influential individuals in the community gave it their countenance and support. That was more than four years before the American Sunday-school Union was constituted, and from that day to this, in no city or town in the land, has the Sunday-school cause found warmer friends than in St. Louis." (*Western Watchman*, vol. VIII.)

Of the abandonment of the "Western Mission," and Mr. Welch's removal to New Jersey, he says: "I left St. Louis, and ceased to labor as a missionary in the West, because the Board of Missions gave up the station in St. Louis. They were influenced in their decision by the urgent solicitations of individual brethren, associations, and missionary societies in the West, to establish other stations at Natchez, Baton Rouge, Natchitoches, and other places, which they regarded as fields of equal importance and promise as that at St. Louis. Unavoidably the station at St. Louis was an expensive one at the time it was occupied by Bro. Peck and myself. Rather, therefore, than establish three or four other missions in the West, the board thought it better to give up the one at St. Louis.

"When the appointment of Bro. Peck and myself was before the convention in 1817, a committee was appointed to see us, and learn whether we would not take an appointment to St. Louis for three years by way of experiment. We had an interview with Rev. Wm. Warder, of Kentucky, as one of that convention, and when he informed us of the wishes of the convention, we replied, 'No, sir, unless our appointment be for life, we will take none at all—we will go upon our own hook first.' Under that explicit declaration we were appointed; and yet the board thought best—and perhaps it was best—to give up the mission at the end of three years, for the reasons above stated, together with a supposed 'numerous emigration of ministers to our western settlements.' They expressed a 'sincere wish that he [I] may be rendered useful in St. Louis,' and voted 'that Mr.

Peck be associated with Mr. McCoy, at the Illinois station among the Indians.' Never having offered himself as a missionary, or agreed to live among the Indians, instead of joining Mr. McCoy, he passed over into Illinois, settled in St. Clair County, and gave immortality to a certain 'Rock Spring.' That unexpected discontinuance of the mission gave such a shock to my pecuniary affairs, that I found myself unable to sustain the cause in St. Louis unaided and alone; and consequently three of the most toilsome and unpleasant years of my life were comparatively thrown away—all the vantage ground we had gained was given up. On the 6th of October, 1820, I left St. Louis, on my return to Burlington, N. J., where I had labored in the gospel and baptized between 35 and 40 individuals into the fellowship of the church while studying with Dr. Staughton." (*Recollections of the West*, chap. 22.)

Soon after his arrival in New Jersey, he resumed his labors as pastor in Burlington, and also filled this office in Trenton and Mount Holly. Thus he continued to labor until feeble health, owing to chronic dyspepsia, compelled him to resign. He first tried sea-bathing, and this failing, he made a horse-back trip to St. Louis and back, in 1823, to regain his health.

From the time of his first visit to Missouri in 1814, Eld. Welch kept his eye and his heart on this state as a field of labor, and after a moderately successful ministry in New Jersey, he again removed to Missouri in 1826, and fixed his habitation on the margin of a beautiful prairie in what is now Warren County, and improved one of the most beautiful farms in the West. Here he spent his time in preaching to the destitute and cultivating and improving his farm for two years, when he again moved East on account of the health of his wife.

From 1828 to 1848 he labored under the appointment of the American Sunday-school Union, either as Sunday-school missionary or as financial agent, in which latter service he was very successful.

In November, 1848, he again removed to Missouri, and reentered upon the occupancy of his farm in Warren County, not far from which he built up and became pastor of Union Church about two years after. Under his ministrations the church built an excellent house of worship, and was much prospered. The last twenty-eight years of his life, save one, were spent in Missouri, during which time he continued his ministerial labors even very near to the period of his death. He was frequently called

to fill important positions in the meetings of his brethren. In 1851 he was elected moderator of the Ministers' and Deacons' Conference of the state, and for some years was so continued. At the organization of the Bear Creek Association in 1854, he was appointed moderator, which office he filled for nearly ten years. It was as presiding officer that he excelled.

Mr. Welch was twice married ; the first time to Miss Sarah Ann Craft. Four children crowned this marriage, all of whom died before the aged father. The youngest son, Aikman Welch, was an eminent lawyer, and for several years previous to his death filled the responsible office of Attorney General of Missouri.

Mrs. Welch died in Warren County, Mo., May 23, 1864, aged 77 years. He was again married in the spring of 1865, to Mrs. Mary H. Gardner, of Burlington, N. J., who died in Warren County, Mo., at the age of 64 years. The last two years of his life he spent with the family of his youngest son, at Warrensburg, Mo., a part of which time he supplied the Baptist church in that place as pastor.

Under the appointment of Gov. Hardin, he visited the Centennial Exposition at Philadelphia in July, 1876, accompanied by his grand-daughter, Miss Jennie Welch, and grandson, Master Aikman Welch, Jr.

On July 18, 1876, in company with relatives and friends, he went on an excursion to the sea beach. After dinner a bath was proposed, and he readily consented. He had been in the water but a few moments when he complained of severe pain in the stomach. He was immediately carried from the water, which was very cold, hastily dressed, being aided by his son-in-law, Mr. Noah E. Wright, of Burlington, N. J., and helped to a house by the road-side, about a half mile from the beach. By this time the pain was intense, and his friends gently rested him in a large chair on the verandah. The last words of this venerable pioneer were, "The pain is so great I cannot express it." And thus in about one hour the great enemy tore the tabernacle down, and James E. Welch was no more. He died of congestion, in the afternoon of July 18, 1876, and was buried in the city of Burlington, where he was first married nearly sixty years before.

At the time of his death Eld. Welch was nearly 88 years old, having spent more than 64 years in the ministry.

He was a man of a high order of intellect and culture, and in

full possession of all his faculties up to the hour of his death. He was unbending in his purpose, earnest in his religious devotion, and an able minister of the New Testament. He was exceedingly regular and temperate in his habits, and had an iron constitution, especially in his middle and later life. Few men, if any, possessed greater firmness and decision of character than he. These sketches must now close. Our venerable father in the gospel lived a long, eventful and useful life, and now sweetly rests from his labors, having ascended far above toil and care and pain. Long will he live in the memories and affections of the denomination to whose interest he devoted so many years of his life.

First Baptist Church, St. Louis; *Continuation of its History.*—We have previously seen that early in the year 1818, a small Baptist church was constituted in St. Louis, with the above appellation. It has a brief, though interesting history, of about fifteen years. One of its principal reverses was the loss of its house of worship, concerning which we have gathered the following particulars:

"Mr. Welch commenced his missionary work by erecting in 1818 a brick meeting-house on the corner of Third and Market Streets, on the site of the St. Clair Hotel. The building was 40x60 on the ground and three stories in height on Third Street. The house was entered in the second story from Market Street; it was the only building on the south side of Market, from the river to Fourth Street. The church cost $6,000. Mr. Welch paid of this sum $1,200, which he loaned to the church, and John Jacoby, the treasurer, also advanced $600. In 1821 the city decided to widen Market Street, a measure which would cut off 12x80 feet of the church lot. The church people tried to have the portion condemned assessed at a fair value, but were shuffled about from the mayor, Wm. Carr Lane, to the council, and succeeded in getting nothing. Soon afterwards a furious hail storm broke all the windows on the Market Street side, and the mayor would not allow of the glass being put in because that portion of the church was condemned as public property. The church was thereupon abandoned, and sold for only $1,200—of which Mr. Jacoby's widow got $600 and Mr. Welsh got $600, half of the amount loaned by him."*

Thus was the property of this struggling band, the First Baptist Church of St. Louis, costing $6,000, sacrificed for the small

* *Missouri Republican*, June, 1869; in *Central Baptist*, Vol. I, No. 31.

sum of $1,200. The city of St. Louis to-day justly owes the Baptists $4,400, with interest for over sixty years. A right handsome sum it would be. The reader can make the calculation if he wishes.

After the church was compelled to give up its property, it held meetings when and where it could, but grew less and less under its difficulties and by its members leaving it, until from its continued discouragements, it was formally dissolved Feb. 10, 1833, giving letters to all the remaining members.

SECOND BAPTIST CHURCH, ST. LOUIS.—In the year 1832, the American Baptist Home Mission Society sent to this field of labor Rev. Archer B. Smith, who obtained a room on Market Street, below Second, and there began to hold religious services. On Sunday, January 6, 1833, twelve Baptists met in Mr. Elihu H. Shepard's school-room, on Fourth Street, opposite the Court House, and organized the "Second Baptist Church of St. Louis." The following were the constituent members: Sisters Sarah Orme, E. Williams, Edith Kerr, M. A. Francis, Emily W. Cozzens, Tabor, Brady and Ayers; and Brethren H. Budlong, C. W. Cozzens, Moses Stout and Archer B. Smith. Rev. William Hurley conducted the exercises, assisted by Rev. Archer B. Smith, who was then and there chosen pastor of the new church.

Mr. Smith continued his labors until the following September, and then returned East. The church then engaged Rev. Wm. Hurley to supply their pulpit. He was succeeded in June, 1835, by Eld. Thomas P. Green, who continued with the church one year. In the autumn of 1835 a lot was obtained upon the corner of Morgan and Sixth Streets, on which to build a church edifice. A foundation was laid, and in the following spring the church sold this lot and purchased an Episcopalian church edifice on the corner of Third and Chestnut Streets, at a cost of $13,000. They first occupied this house in May, 1837, when Rev. B. F. Brabrook became their pastor. The church now numbered 14 members. During his two years' pastorate 70 members were added—16 by baptism and the remainder by letter. Rev. R. E. Pattison succeeded Mr. Brabrook as pastor, and there were several additions by letter and one by baptism. Elds. J. M. Peck and Ebenezer Rogers supplied the pulpit alternately during the spring and summer of 1841; 9 were baptized and several backsliders reclaimed during this period. From September, 1841, to July, 1844, Rev. Isaac T. Hinton labored as their pastor. He was a very popular and successful minister. The con-

gregation greatly increased; between 200 and 300 were added to the church during his pastorate, more than 100 of whom were baptized; and in 1842 the church edifice was enlarged by throwing a part of the vestibule into the audience room. The church was again supplied by J. M. Peck and others for the space of one year.

In December, 1845, Dr. S. W. Lynd, of Cincinnati, O., became pastor of the church, and so continued until December, 1848. The church was greatly increased in numbers and strengthened during his ministry; about 40 being added by baptism and over 100 by letter. A house of worship was also erected during this period on Sixth and Locust Streets, at a cost, including site, of about $40,000. Temporal embarrassments followed the erection of the new house, but from them the church was finally relieved.

Dr. J. M. Peck was again called on to supply the church until a pastor could be obtained.

In October, 1849, J. B. Jeter, D. D., of Richmond, Va., entered upon the duties of pastor, and continued until July, 1852. During this pastoral period 59 were baptized into fellowship, and 100 added by letter. During Dr. Jeter's labors three new churches were organized in the city, the majority of whose members were dismissed from the Second Church. Said churches were formed in the following order: the First German Baptist Church in January, 1850; the Third Baptist Church in September, 1850; and the Fourth Baptist Church in September, 1851; $2,000 were also annually contributed to sustain missionaries in the city limits. After the close of his pastorate the church was successively served by Rev. D. Read, Rev. E. H. Page, of Charlestown, Mass., Rev. Galusha Anderson, of Janesville, Wis., Rev. A. H. Burlingham, D. D. and Rev. W. W. Boyd, D. D.

Prosperity has for many years attended the church. While Dr. Anderson was pastor the church was greatly strengthened, and the whole denomination in the city felt the power and ability of his leadership. His pastorate extended through the troublous times of the civil war.

During Dr. Burlingham's pastoral term (commencing November, 1866, and closing April 1, 1877), the church commenced the erection of a magnificent house of worship on the southeast corner of Twenty-seventh (Beaumont) and Locust Streets. The chapel was completed in December, 1874, and formally opened January 31, 1875.

Dr. Boyd entered upon his duties as pastor of the Second



SECOND BAPTIST CHURCH, ST. LOUIS, MO.

Baptist Church June 6, 1877. Under his management the main building of the church edifice was erected. It is indeed a magnificent structure. This enterprise was commenced the 17th of December, 1877, and by January 3, 1879, was nearly completed and ready for occupancy, when all but the walls was destroyed by fire. It was a fearful blow, but the church was not dismayed. The entire city sympathized with them. In August following the fire the chapel was again ready for occupancy, and on November 6 of the same year, the main edifice being finished was dedicated to the service of Almighty God. On this occasion, Rev. Drs. Jeter and Burlingham were present, and Rev. Dr. Jno. A. Broadus, of Louisville, Ky., preached the sermon.

The building committee made the following report of the cost of the property:

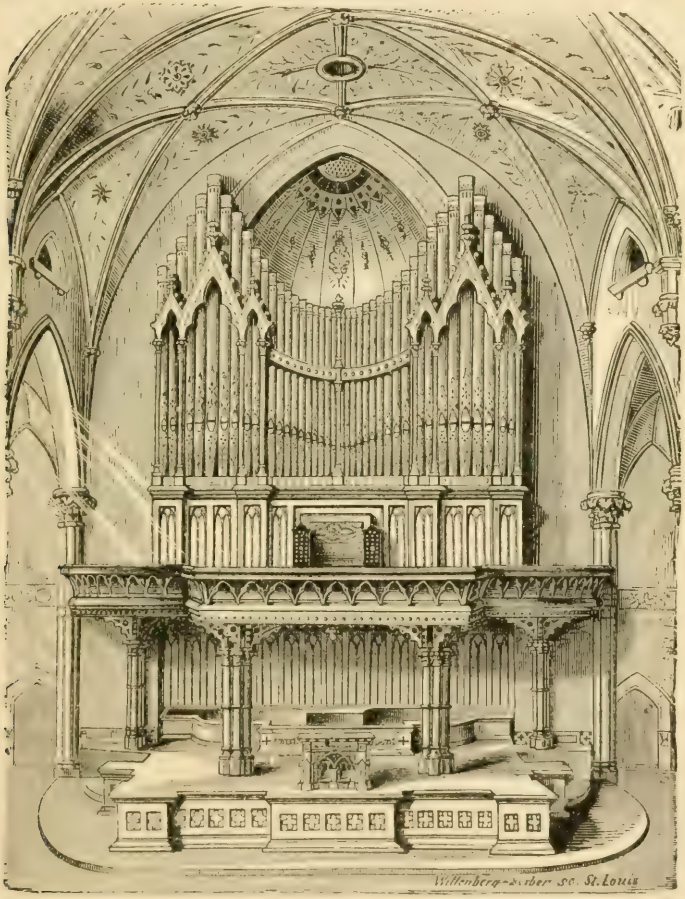
Lot, with interest on deferred payments,	$32,114.90
Erection of chapel,	65,182.30
Main structure to date of fire,	71,725.35
To rebuild church and chapel,	98,811.93
Total expended from beginning,	$267,834.48
Realized from sale of old church,	44,325.00
" " " cemetery lots,	4,664.67
" " " old organ,	500.00
" " insurance companies,	91,511.00
Total Receipts,	$141,000.67
Balance,	$126,833.81

The amount of the balance, $126,833.81, save $10,000, a gift of Samuel C. Davis, a former member of the body, was contributed by the members of the church and congregation. The work of raising this large amount was remarkable for many large and princely gifts by the more wealthy members, as well as of many instances of self-denial by the poorer ones. It would be invidious to quote names; but among others "The Gale Memorial Organ," costing $8,000, placed in the beautiful carved walnut loft over the pulpit, by the widow of Daniel B. Gale, a former deacon, who had before contributed liberally, may be mentioned as a permanent feature of the audience room.*

* Abridged in part from *History of the Second Baptist Church*, St. Louis, by Dea. Wm. M. Page, in *Central Baptist*, Vol. XIV, No. 47.

This church has a large and efficient membership of about 800, contributing liberally to all religious and benevolent objects.

The conflagration which rendered the church homeless for a time, brought numerous generous and urgent offers of the use of the church buildings in the city of many denominations. But the invitation most striking of all was that of the Jewish Con-



PULPIT, BAPTISTRY AND GALE MEMORIAL ORGAN, IN SECOND BAPTIST CHURCH.

gregation *Shaare Emeth* (Gates of Truth), ministered to by the well-known Rabbi, Dr. Sonneschein. The wonderful liberality of the offer, tendered in the warmest manner, coupled with the fact that their synagogue was unoccupied on the Christian Sabbath, secured its thankful acceptance, and the event was herald-

ed throughout the world to be one of great significance, as showing the catholicity of a new and liberal Judaism.

But this very pleasant event was the precursor of a controversy which agitated the Baptist denomination in St. Louis and Missouri, and even beyond these bounds, to a marked degree.

At the communion, at the close of the first Sabbath spent in the synagogue by the Second Church, Rev. Dr. W. G. Eliot, Chancellor of Washington University, an eminent Unitarian minister, who had been attracted to the service by the phenomenal nature of the occasion and by sympathy for the church and pastor in their great loss by fire, remained and partook of the bread and wine—it is claimed by invitation of Dr. Boyd. The intention, extent and manner of the invitation have been subject to some dispute. However, it soon became the cause of extended comment in all Baptist circles and newspapers, and the discussion spread even to other denominations.

A few months later, the rebuilt chapel of the Second Church was nearly ready for occupancy, and the congregation sought some means of evincing their gratitude to the Jews for their hospitality. A "joined service" on the Sabbath, was therefore arranged for the last evening to be spent in the temple, and a magnificent silver service was presented to Dr. Sonneschein by prominent Baptist members. Both pastors spoke in warm terms of the mutual regard felt. The edifice was crowded—thousands could not obtain entrance.

Here, again, it was claimed by those who had already passed severe strictures on the previous occurrence at communion, that the occasion was made of too secular a character, being better fitted for some week day; that in the omitting of the first verse of the hymn, "Nearer my God, to Thee," and in other incidents of the meeting, allusion to Christ was avoided. This inference was warmly disputed by the pastor and church, they declaring that Christ was in the services, He being mentioned with reverence even in Dr. Sonneschein's response to the presentation.

Soon after (in July, 1879), seven Baptist pastors of St. Louis published in the *Central Baptist* and secular papers of the city, a formal "Protest," founded upon these incidents and upon other utterances of Dr. Boyd which they claimed to be unsound. Replies from him and his people followed, with rejoinders from the protesters and others, till much feeling was aroused. The church naturally rallied around its pastor, while most of the city churches and the larger part of the denomination in the

state strongly sided with the protest. The denominational papers throughout the country at large took varying views of the controversy.

The Second Church, observing the commotion excited at home and abroad by the increasing discussion of its soundness, sought to allay the fears of its friends and clearly define its position at a numerously attended church meeting, by solemnly restating and reaffirming the articles of its church covenant, whose soundness could not be questioned. This action was widely published, but did not satisfy those who asserted the justice of their criticisms on the course of the pastor and people, it being claimed that this action was significant only of a desire to evade the real issue—the countenancing of the pastor's acts and utterances by the church.

September 26th following, the St. Louis Association met at Fee Fee Church in St. Louis County, and charges were then and there presented by Park Avenue Church against the Second Church, specifying heresy in doctrine and irregularity in practice, but averring that she permitted such departures by her pastor without public censure.

In the proceedings and trial which followed, the delegates from the Fourth and the one present from Jennings' Station, sided with those of the Second Church, while the majority upheld the prosecution. Demur was made at the start by the Second Church delegates: 1st. To the right of the association to try the charges; and, 2d. To the manner in which they were brought—they claiming that the church had had no previous notice of them, and consequently made no preparation for defense. But the association voted that it had jurisdiction, and that the trial should proceed, unless the delegates desired postponement and further time, which they did not.

The Second Church delegation declined to consider the church on trial, or to make a formal defense, but met the charges informally, or as individuals. After the presentation of evidence and examination, Rev. Dr. W. Pope Yeaman, by request of the association, summed up, and at the close, by a vote of 27 to 17, the charges were declared sustained. A motion was subsequently made by the delegate from the Jennings' Station Church, by suggestion of members of the Second Church, that the connection of the Second Church with the association be dissolved. This was carried, many of the delegates from the Second Church voting affirmatively, and the delegates from the Second Church

left the house, followed by those from the Fourth and Jennings' Station Churches.

In October following, at the meeting of the General Association, held at Kansas City, the matter came up again on the question of receiving the delegates sent there by the Second Church. After much consultation and discussion, these delegates prepared, subscribed to and presented the following statement in behalf of the church:

"The delegates from the Second Baptist Church of St. Louis do hereby state that the said church neither authorized nor approved of the invitation extended to Dr. Eliot to join with said church in the celebration of the Lord's Supper; and they further state that in the so-called joined service with the congregation of Dr. Sonneschein, the said church only intended to give an expression of their gratitude and thankfulness to the said congregation for their kindness and unparalleled liberality in extending to said church the free use of their temple for religious worship; and if anything in said joined service was either said or done which offends any brother or brethren, said church most sincerely regrets it. They further state that said church most emphatically denies that it was the purpose or intention by or in said service to abate or surrender any part or portion of their distinctive faith or practice as Baptists, and does most heartily repudiate and disown any part or portion of said service from which any inference that they had so abated or intended to abate any part or portion of their faith and practice might be justly or legitimately drawn.

"They further state that said church, by its reaffirmation of its Covenant and Articles of Faith, did intend and purpose to repudiate both of said before mentioned acts in so far as the same were irregular and unbaptistic and inconsistent with the said Articles of Faith; and further, to repudiate any inference which had been or might be drawn from said acts, or any interpretation of them, that said church was not true to the Baptist faith, and further to declare their purpose and intention to, in the future, dwell in and abide by the faith and practice of the Baptist churches.

[Signed by the delegates of the Second Baptist Church.]

"P. P. Brown, J. W. Phillips,
Jos. P. Thompson, Hosea Howard,
F. H. Ludington."

"I am a deacon of the Second Baptist Church of St. Louis, and

a Life Member of this body, and fully endorse the statement above made by the delegates of said church. Wm. M. Page."

This statement and the delegates were then gladly received.

The St. Louis Association at its next meeting invited the church to make the same statement to it, and to be readmitted to its fellowship, but the invitation was not accepted.

The next year the church did not send delegates to the meeting of the General Association, the criticisms of its course being still frequent. But in October of the year following (1881) the editors of the *Central Baptist* and the *Christian Repository*, with Dr. Boyd and the other city pastors involved in the controversy, met and signed the following

"DECLARATION.

"Whatever errors or faults there may have been in the past among us, after a full and free interchange of views, we do now, without any compromise of principle, bury all our grievances at the foot of the Cross, and pledge ourselves to be one in the cause of Christ."

Immediately after, the Second Church appointed delegates to the General Association, which met that year with the Third Church of St. Louis, and great cordiality prevailed.

Isaac Taylor Hinton—pastor of the Second Baptist Church, St. Louis, from 1841 to 1844, an eminently useful minister, was born in Oxford, England, July 4, 1799. He received his classical training in the renowned university of his native city, and gave early promise of usefulness both in the literary and religious world. His father, James Hinton, was the distinguished pastor of a Baptist church in Oxford for thirty-six years.

In 1820 he commenced business for himself in Oxford, as printer and publisher, and was baptized and became a member of his father's church the year following. In 1822 he married Miss Sarah Mursell, and subsequently moved his publishing house to London, where, while editing a history of the United States, he became much interested in our institutions and form of government, and without hesitation selected the United States as his future home. He accordingly sailed from London for Philadelphia on the 9th of April, 1832, at which place he landed the following June.

He spent about three years at Philadelphia and Richmond, Virginia; being the successor of the eloquent John Kerr in the pastoral office in the First Baptist Church in the last

named city. During his brief stay in Richmond he acquired a most beneficial influence, and the church grew in numbers, intelligence and efficiency. Affable, cordial and sincere, he won the affections of his brethren and the community generally.

As a preacher, he occupied a high position among the pastors of the city. Being reared in England, he was inclined to open communion, but soon became a consistent and sound Baptist on this subject. He entered with spirit into the controversy growing out of Mr. Alex. Campbell's theory, and took strong views of Divine sovereignty, human depravity, the Spirit's influence, the sacrifice of Christ, &c.

He left Richmond and removed to Chicago in 1835, then a small town, and took charge of the church there. He threw his influence against the tide of worldliness sweeping over the community, and was permitted to see a large church built up. During the latter part of his ministry the church was greatly agitated on the question of slavery, and soon after his removal a division actually took place.

Eld. Hinton removed to St. Louis in the fall of 1841, and became pastor of the Second Baptist Church, numbering at that time about 70 members. During his pastorate here, which ended in 1844, between 200 and 300 were added to the church by letter and baptism. For further particulars of his work in St. Louis, see *History of Second Baptist Church*, by Deacon Wm. M. Page.

In 1843 the General Association appointed the first board of trustees with a view to establishing William Jewell College: I. T. Hinton was a member of this first board. The same year the General Association made an effort to perfect the establishment of a Baptist Depository in St. Louis, and Mr. Hinton was appointed on the standing committee for that purpose; and thus we find him active in promoting every denominational enterprise.

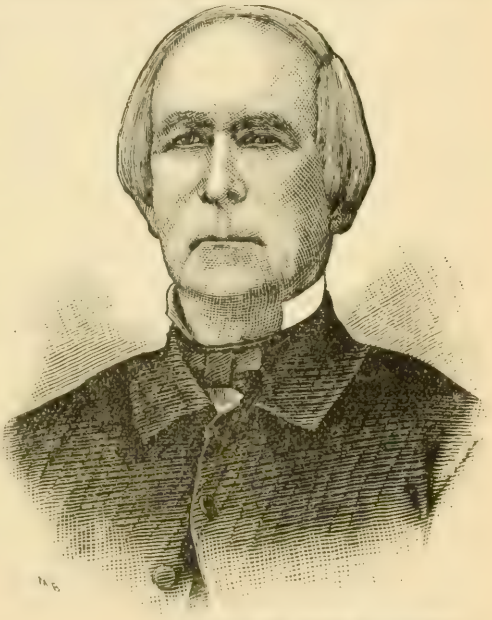
With a view to establishing the Baptist interest he was invited to New Orleans in 1844, to which place he moved his family in December of the same year. Here he labored with his characteristic zeal and devotion to secure a permanent footing for the primitive faith, and after three successful years of ministerial labor in that city he fell a victim to the yellow fever. His spirit was released on the morning of August 28, 1847, and on the following day his body was interred in the Protestant burying ground in New Orleans, and in the ensuing spring was remov-

ed to St. Louis, and now lies in Bellefontaine Cemetery, near that city.

"Mr. Hinton was the father of eleven children, eight of whom survived him.

"As a public speaker he always secured attention. Rapid in utterance and impassioned in manner, it was never doubted that he felt the full force of the great truths which formed the burden of his message from the pulpit." (*J. B. Taylor* in *Annals Am. Bap. Pulpit*, p. 810.)

JEREMIAH BELL JETER. — On the 18th of February, 1880, this servant of the Lord breathed his last at his home in Richmond, Va. The whole Baptist brotherhood, and many others, mourned his loss. He was once the honored pastor of the Second Baptist Church, St. Louis. On the morning after his death the following brief biographical sketch was published in the *Richmond Dispatch*:



From "The Baptist Encyclopedia."

REV. J. B. JETER, D. D.

"Jeremiah Bell Jeter was born in Bedford County, Va., July 21, 1802. He was converted in his twentieth year, and baptized the first Sunday in Dec., 1821, in the north fork of Otter River, by Rev. William Harris. His first public address was made on the bank of this stream in coming out of it on the occasion of his baptism. On the night of the 15th of January, 1822, he preached his first sermon to a small congregation of mountaineers in the gorge between the Flat Top and Luck Mountains, in Bedford County. He was present at the organization of the Baptist General Association of Virginia in Richmond in 1823; was the first missionary appointed by the association, and the last survivor of the men who formed that body. On the 4th of May,

1824, he was ordained to the work of the Christian ministry, at High Hills Church, Sussex County, by Rev. Nathaniel Chambliss and Rev. John D. Williams, for the former of whom he acted as assistant. Leaving Sussex in the spring of 1826, his first pastorate was with Hill's Creek and Union Hill Churches, Campbell County. In the autumn of 1827 he removed to the Northern Neck of Virginia, where he was installed pastor of Morattico Church, in Lancaster County, and subsequently of Wicomico Church, in Northumberland County. His ministry was eminently successful in this field, he having baptized over 1,000 persons in about nine years.

"In the latter part of 1835 he was invited to the pastorate of the First Baptist Church of Richmond, and was installed its pastor on the first Sunday in January, 1836, Rev. James B. Taylor, Rev. Addison Hall, Rev. Samuel Cornelius, Rev. William F. Nelson and Rev. Henry Keeling participating in the exercises. He served this church thirteen and a half years, baptizing into its fellowship nearly 1,000 converts, among whom were Rev. Dr. Garlick, of this city, and Rev. Dr. Henson, of Philadelphia. During his pastorate the First Church built the house of worship it now occupies, and organized its colored membership of 2,000 into the First African Church. The latter church was put into possession of the old house of worship at the corner of Broad and College Streets.

"In October, 1849, Dr. Jeter went to St. Louis and took charge of the Second Baptist Church of that city. He remained there three years, baptized about 60 persons, and was instrumental in organizing three other churches in the city.

"He returned to Richmond in September, 1852, to assume the pastoral care of the Grace Street Baptist Church. The membership of this church was nearly doubled under his ministry. It increased from 322 to 600—the number on the register at the time of his resignation in 1870.

"At the time of his death, Dr. Jeter was the senior editor of the *Religious Herald*, to which he had devoted the last fourteen years. He was also President of the Board of Trustees of the Southern Baptist Theological Seminary, at Louisville, Ky.; President of the Board of Trustees of Richmond College; President of the Board of Trustees of Richmond Female Institute; Vice-President of the Board of Foreign Missions of the Southern Baptist Convention, and Vice-President of the State Mission Board of the Baptist General Association of Virginia."

To this, the *Central Baptist* of the same issue justly adds:

"Dr. Jeter's most important contribution to Baptist literature is his *Campbellism Examined*, a book which created a profound sensation, and which, perhaps, more than anything else has preserved the Baptists of Virginia from ever swelling, to any great degree, the ranks of the 'Current Reformation.' On his late visit to St. Louis, Dr. Jeter told the writer that he had but recently revised his book on Campbellism, and that he found but little in it that he desired in any way to modify. This leads us to remark a striking phase of Dr. Jeter's character. His work was always well done; his words were well weighed; his actions were the result of intelligent conviction. He was not subject to the momentary whims and caprices that, more or less, influence the actions of most men. Whatever he did seems to have been done deliberately, and while we, as he certainly would not have done, cannot claim for him perfection, we have yet to see a single piece of work from his hand that was not well done.

"He was also a man formed by nature, as well as acquired qualifications, to lead other men. His presence was commanding, his heart was warm, and his judgment of men was almost unerring. While his charity may have sometimes affected the rigor of his loyalty to the denomination of which he was a member, and which he dearly loved, no one can justly say that he was not conscientiously an ardent supporter of the evangelical faith in contradistinction to infidelity of all kinds. His faith was in God more than in men. His last words were, 'The Lord reigneth.' This expression in a dying hour is a valuable heritage to his younger brethren. It is the utterance of a sublime faith in the providence of God, a faith which is the greatest need of the times in which we live.

"The life of the illustrious servant of God who has been laid to rest in the quiet shades of Hollywood, we commend to the young men who are now, and are soon to come on the stage of action. In *The Recollections of a Long Life*, written by our departed father in Israel, and which we trust will soon be published in book form, will be found the record of a life that has powerfully impressed itself on its generation. That life was well rounded. There rests no stain upon it.

"Virginia has given Presidents and Statesmen to the Republic; the records of fame are ablaze with the glory of their achievements, but to the cause of humanity, of religion, of journalism, she has given none greater than J. B. Jeter."

GALUSHA ANDERSON—the first president of the Missouri Baptist State Convention, and for several years pastor of the Second Baptist Church of St. Louis, is a native of New York, born in Genesee County, March 7, 1832. His father was of pure Scottish descent, of Presbyterian proclivities. The early life of Galusha was spent on the farm, with intervals in the district schools of the place. Until 17 years old he had his whole mind and heart set on the law. He was a strong partisan of Henry Clay, and an advocate of total abstinence.

He was converted when 13 years old, and became a member of the Baptist church in Sweden, N. Y. When 17 years of age he entered Alfred Academy after a severe struggle as to his duty relative to the ministry. He completed his course at Rochester University, graduating in 1854, and was the first alumnus on whom that institution conferred the degree of Doctor of Divinity. He also graduated in the Rochester Theological Seminary in 1856, and was ordained pastor at Janesville, Wis., in the autumn of that year. There he remained for two years in what he regarded the most successful work of his life; and in the fall of 1858 was settled as pastor of the Second Baptist Church, St. Louis, where he held his post through all the agitations of the war, continuing until 1866. By him the "Society for Church Extension" was formed in St. Louis, through means of which three churches became self-supporting. His health failing, he was called in the autumn of 1866 to the chair of Homiletics, Church Polity and Pastoral Duties, in the Newton Theological Institute. He continued in this position until 1873, when, by his love of the work, he returned to



From "The Baptist Encyclopedia."

REV. GALUSHA ANDERSON, D. D.

the pastorate. He was installed in that office at the Strong Place Church, Brooklyn, and thence in June, 1876, to the Second Baptist Church, Chicago. He continued as pastor of this church until February, 1878, when having been elected President of the University of Chicago, he resigned the pastorate. At that time, the University needed the qualities of character which Dr. Anderson brought to it. His firm, intelligent and manly course soon began to rally new friends to the support of the institution, and old friends took a new interest. Few men could do the work which Dr. Anderson is doing, and many reasons exist for believing that his efforts at Chicago will crown a distinguished and successful life.

AARON H. BURLINGHAM.—Though not now a resident of Missouri, the former work of Dr. Burlingham in St. Louis merits him the space here allotted him. He was born in Castile County, N. Y., February 18, 1822. He graduated both from Madison University and from Hamilton Theological Seminary — from the former in 1848, and from the latter two years after. In 1850 he was ordained, and spent one year as pastor in Pittsburg, Pa., then two years at Owego, N. Y., and thence he moved to Boston, and was settled as pastor of Harvard Street Church. While here, he was chosen chaplain of the State Senate.



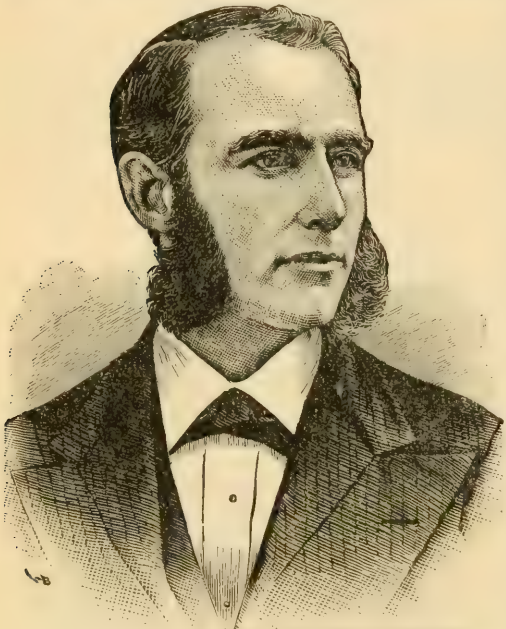
From "The Baptist Encyclopedia."
REV. A. H. BURLINGHAM, D. D.

From 1856 he spent nine years as pastor of South Baptist Church, New York. Here his labors were so arduous that he resigned and made a trip to Europe, and while there filled the pulpit of the American Chapel in Paris. Returning from his visit abroad, he accepted a call from the Second Baptist Church, St. Louis, in 1866. Under his labors the church enjoyed a continu-

ous growth, sold out "down town," moved to its present location, and built the chapel. His labors towards the erection and establishment of these were arduous and crowned with magnificent results. While pastor of the Second Church he delivered a course of lectures on the "Women of the Bible," which attracted great attention.

He went from St. Louis to Brooklyn, N. Y., spent a time in pastoral work, and in 1879 entered the service of the American Baptist Missionary Union as District Secretary for New York.

Willard W. Boyd—is a native of Chemung County, N. Y., and was born Nov. 22, 1843. When he was 2 years old his parents moved with him to Saco, Maine. When 12 years old, he was converted, and at 14 he was prepared for college. At the death of his father he succeeded him in superintending a factory at Springfield, Me., when he was only 18 years of age. The only church in this place was Baptist, with a small membership. To them Mr. Boyd read Spurgeon's sermons for a time, and afterwards preached to them in his own language." Soon a revival commenced and baptism was solicited; but being a Congregationalist, he could not proceed. He studied the subject of baptism, and coming to the light, was baptized in company with the converts. In 1866 he was left motherless, and the year after he entered Harvard University, from which he graduated in 1871. He spent a year in the German University, after which he filled the position of tutor at Harvard for one year, and then he became pastor of the First Baptist Church, Charlestown, a port of Boston, Mass. Here he remained some four years, during which period he received into



From "The Baptist Encyclopedia."

REV. W. W. BOYD, D. D.

the fellowship of the church about 400 members. From Charlestown he removed to St. Louis in June, 1877, and was at once installed pastor of the Second Baptist Church. Under his pastorate the congregation has increased, and many have been added to the church. He is a man of great energy, executive ability and pulpit eloquence. During his administration the house of worship has been twice built, owing to fire. In June, 1878, Shurtleff College, Ill., conferred on him the honorary degree of Doctor of Divinity. As pastor of the largest white Baptist church in the state, no man occupies a more responsible position in the denomination than he. In the pulpit, the prayer-meeting and the social gatherings of the church, the warmth and magnetism of his personal qualities are strongly felt.

WILLIAM M. MCPHERSON.*—One of the most prominent Baptist church members in the precincts of the city of St. Louis, was the late Hon. Wm. M. McPherson. In fact his name and deeds were known throughout the state in connection with Baptist institutions and movements.



From "The Baptist Encyclopedia."

HON. WM. M. MCPHERSON.

With the exception of one sister, he was the oldest of a family of five children, and was born in Boone County, Kentucky, February 13, 1813—not to fortune and immunity, but to the necessity of carving his own way through the world. By the death of his father he was left with the care of a widowed mother and family at the age of 9 years.

He surmounted all obstacles, and devoting his leisure hours to study he was admitted to the practice of law about the time of his majority. In this profession he spent a few years in Bur-

* From Dr. A. H. Burlingham's *Memorial Sermon.*

lington, Kentucky; moved thence to Helena, Arkansas, where he spent five years, and from there he moved to St. Louis in 1841, where he lived until the Master's summons reached him in the prime of a green old age.

God gave him a large nature, and in every organic way enriched him with a lavish hand. His great and commanding figure was but the fitting counterpart of his great and commanding soul.

A few months after the arrival of Mr. McPherson in St. Louis there came a crisis in his history. His life had been worldly. He had given himself to his profession and to the acquirement of wealth by its prosecution, somewhat to political affairs, considerable to the Presidential campaign of 1846, and thrown himself freely into those fellowships and professions, political and social, which were calculated to drown any religious convictions which he might have had. When Rev. Isaac T. Hinton was called to the pastoral office in the Second Baptist Church, Mr. McPherson rented a pew and became a regular attendant at said church. Here, under the ministry of Mr. Hinton, he was convicted of sin, and finally led to Christ in January, 1843, and was baptized by Mr. Hinton on the 8th of that month.

After his conversion he gradually abandoned the legal profession, and engaged in the business of real estate, and was largely instrumental in furthering the growth of the city of St. Louis to its present metropolitan position. He was a prominent originator of the beautiful Bellefontaine Cemetery, one of the first promoters of the building of the great bridge, and his hand was felt in all the large enterprises in the city. Every successive pastor was made to feel his powerful support in every good work. He was a pillar in the Second Baptist Church of St. Louis, and contributed most liberally both of his means and of his time to the promotion of Baptist sentiments and of Baptist growth all over the state. When stricken down with the fell disease that finally carried him off, the church felt that it was losing its leading lay member. No one else could quite take his commanding place. He died in the Lord, and his death was lamented by the entire city.

Nathan Cole*—was born July 26, 1821. His father came to St. Louis in 1821, from Seneca County, N. Y. In 1842 he professed religion at Alton, and since 1852 he has been a member of the Second Baptist Church, St. Louis. He is a diligent stu-

* From *Baptist Encyclopedia*, Cathcart.

dent of God's word now, and he loves to expound it in the Sunday-school. In 1869 he was chosen mayor of St. Louis, and filled the office to the great satisfaction of his fellow-citizens. He was elected President of the Merchants' Exchange in 1876, and the same year was sent to Congress from the Second District of Missouri.



From "The Baptist Encyclopedia."
HON. NATHAN COLE.

Mr. Cole is a friend to the poor, to education and to religion, and has given large amounts to sustain and advance the cause of Jesus, and to further public interests. He is a firm Baptist, with a large scriptural charity. He is one of the most enlightened, unselfish and blameless men that ever occupied a seat in Congress.

William M. Page—was born January 16, 1815, and emigrated to St. Louis in the fall of 1833. He returned to New Hampshire in 1836, and was married to Miss Eliza Jaquith of that state, and came again to St. Louis. In 1842 Mr. Page professed conversion, and with eleven others, among whom were Edwin Dobyns and George Trask, was baptized in Chouteau's Pond, and he became a member of the Second Baptist Church. The same year Mr. Page and Mr. Dobyns were elected deacons of the church, and Mr. Trask was elected treasurer. All three had been active in church affairs from the reorganization under Rev. B. T. Brabrook in May, 1837. A few years afterward Deacon Page removed to New Orleans and became a constituent member of the First Baptist Church of that city, was elected one of its deacons, and through his influence Pastor Hinton was called from St. Louis to New Orleans. He was a devoted friend of Mr. Hinton, and was at his bedside and closed his eyes when he fell a victim to the yellow fever scourge in 1847.

He returned to St. Louis in 1848, and in the great fire of 1849 he lost a steamboat, at which time all the business portion of the city and thirty-two steamboats were burned. Soon after the fire he opened a store on Broadway, in connection with Capt. Samuel Smith, and two years afterwards bought the controlling interest in the St. Louis Glass Works, which business prospered until the second winter, when the continued freezing over of the river, and there being no railroads, thus being cut off from material, and the hands deserting them, the company became



WILLIAM M. PAGE.

discouraged and left the business. Mr. Page again went back to his river life and so continued until the breaking out of the war, most of which period he spent with the army as tradesman. The war over, he became permanently settled in business in St. Louis, and was soon after re-elected deacon in the Second Baptist Church, and is now the senior deacon of the city of St. Louis, and is also president of the board of trustees of his church. For a number of years he was a member of the executive board of the General Association, and was one year its president. He has also been honored by his district association, having for three or four years presided over its deliberations.

Deacon Page has a wide reputation as a Bible scholar, having always lovingly sought to accurately interpret the meaning of the Sacred Word in the original tongues. Indeed, his strongest characteristic may be deemed a scrupulous devotion to *truth* and consistency in all the affairs of life. This quality causes him to be one of the most faithful, regular and methodical of Christians, and has commanded the confidence and love not only of those who agree with him, but of his opponents in any given course. He is one of the most benevolent men in St. Louis, and has for years used his means with a liberal hand to advance Baptist interests.

Mrs. Eliza Page—wife of Deacon W. M. Page, is a native of New Hampshire, and came to St. Louis soon after her marriage in 1836. She was a member of Dr. Malcolm's church in the East, and as soon as she came to St. Louis identified herself with the Baptist Church of this city, growing in the good cause with the city's growth. She is actively identified with all the leading enterprises of the city in the various branches of religious culture, and the relief of all the sick, poor and defenceless. She is President of the Institutional Mission, visiting the City Hospitals, House of Refuge, Workhouse, Jail and other places, where a kind word to a needy and distressed one would do good. She is always ready to go on any mission of mercy, giving a kind word here, some papers and tracts there, and always, with an open purse, relief to the needy. She is now also



MRS. W. M. PAGE.

actively engaged in the effort to establish a Baptist Orphans' Home in this city, which will be one of her crowning efforts. She loves to administer to the wants of the distressed. The beauty of all is, that all her acts of charity and mercy are unostentatious, and coupled with grace and meekness. Although in her threescore years and ten, she is one of the most active and shining lights in the church, being first and foremost in all matters pertaining to church work and the advancement of the cause. She has for years been the teacher of the infant department of the Sunday-school. The children love her as a mother, and her power with them is magnetic.

This "Mother in Israel" wields a power for good in the denomination, which is not only local, but goes through the state, she having some years since gone to Jefferson City and there organized a branch of the Institutional Mission, which has done a great deal of good in that city. Her life is an ornament to the denomination, and may she live many years to further develop the good work among us.*

The Second Baptist Church, St. Charles.—In the spring of 1832 Eld. William Hurley visited St. Charles and began preaching. He found a few Baptist families in the town at that time, and at their earnest solicitation he continued his labors once a month with them for the year. His labors were very acceptable and blessed to the conversion of souls. In a few months after his arrival he had baptized ten or twelve persons, and these, together with those whom he found in the town upon his arrival, he organized into a church in the summer of 1832. At about the end of one year Eld. Hurley left them, and being without a pastor the church never reached a great degree of efficiency, and after struggling for several years disbanded.

Another, which is the Third Baptist Church of St. Charles, was formed by Eld. W. R. Rothwell, corresponding secretary of the General Association, and Eld. J. H. Tuttle, missionary of Bear Creek Association in 1870 or 1871.

We now resume our narrative of the association proper. Its early records are scarce. We give what we have.

In 1822 the Missouri Association dismissed those churches connected with her body located north of the Missouri River, to form a new association, of which we will give an account in future. Also two or three churches were dismissed in 1832 to aid in forming an association in Franklin County.

* By L. E. Kline.

In 1833 the association held its meeting at the Fee Fee Creek meeting-house, commencing September 20th. The preceding year (1832) this body was composed of 7 churches, viz.: Fee Fee Creek; St. Louis (First Church); African, St. Louis; Bonhomme, Good Hope, Wild Horse Creek and Goshen; 66 baptisms were reported, and a total membership of 335, of which more than one-half were members of the African Church, St. Louis. According to *Allen's Register*, there were only four ministers in the association at this time, viz.: Thomas R. Musick, J. Bailey, A. Felson and J. B. Meachum; the two latter of the African Church, St. Louis.

The minutes of 1834 contain reports from the following churches: Fee Fee Creek, African Church, St. Louis, Bonhomme, Good Hope, Goshen and Union; aggregate membership, 342. Ministers, Thomas R. Musick, Alton F. Martin, J. B. Meachum (colored), John Bailey and Thomas Hensley. Only 32 baptisms reported. In 1835 there were 8 churches, 7 ministers and 390 members. The additional ministers were Thomas P. Green, Joseph Nicholls and George Clay; 15 baptisms only were reported this year.

From 1849 to 1859 the association held annual meetings without any interruption. The 32d anniversary in 1849 was held with the Antioch Church, commencing August 10th. Eight churches sent letters and messengers, reported 249 baptisms and an aggregate membership of 1,221. The committee on periodicals reported the destruction by fire of the *Western Watchman* office in May of this year, and recommended the raising of a publishing fund of $1,000, to place said paper (then the Baptist paper of Missouri) on a firm basis. The committee also recommended the periodical publications of the boards of the Southern Baptist Convention, viz.: the *Southern Mission Journal* and *The Commission*.

Silas C. James, J. M. Peck, John H. Thompson, James Williams, J. Berry Meachum and Richard Sneethan (the two last of the African Churches, St. Louis), appear in the minutes as pastors of the churches at this date.

The association placed herself right on the records as a missionary body at this session, by "affectionately recommending the churches to keep up weekly prayer meetings, to help, by prayer and contributions, foreign and home missions, the American and Foreign Bible Society, the General Association, the Baptist College and Sabbath-schools."

In 1850 the association met with the Fee Fee Church. The

principal item of interest was the report of the formation of the "German Mission Society" in St. Louis the preceding November, and the employment in the city of three, and in the interior of the state of two, German missionaries.

Salem Church entertained the meeting in 1852; 70 baptisms were reported. The temperance cause was very earnestly commended to the churches, and so were Sunday-schools. The condition of the churches was reported as being low and nearly helpless; prayer meetings "few and far between;" family prayer by many entirely neglected; "few, if any, young men consecrating themselves to the ministry, to supply the places which death will soon make vacant." Many of the churches were threatened with extinction.

Concord Church was the place of meeting in 1853, when the constitution was amended, and the name of the association changed to "St. Louis Baptist Association," the name it now bears. From this act it appears that the appellation "United" was dropped. The corresponding secretary of the Southern Board of Home Missions was cordially received and invited to make a public collection on the Sabbath. Ministerial education, temperance, Sunday-schools and German missions all received due attention, and their importance was made prominent in the business of the body. So far as we can discover from the minutes, few, if any, of the churches promote missions through the association. This is done either in a direct way or through some local or general society.

The St. Louis Association (for such is now its name) met in 1855 at Salem, and declared that, "as a body," it would not promote foreign missions, but only missions among the destitute in the district embraced in its own limits. At the same session it recommended the churches to make collections as follows: in January, for foreign missions; in April, for domestic missions; in July, for the Sunday-school and publication causes; and in October, for the Bible Society.

The remaining part of this period—that is, up to 1859—the association occupied itself with the usual business of such bodies. The executive board, for the most part, kept a missionary in the field at a salary ranging from $700 to $900 a year. Elds. J. Hickman, J. B. Fuqua and P. H. Steenstra were the evangelists for the last four years of this period, and 662 were added to the churches by baptism. Baptist principles made commendable progress, as the following from the minutes of 1859 will show:

Churches.—Fee Fee Creek; First African, St. Louis; Second, St. Louis; Salem; Antioch; Chesterfield; Second African, St. Louis; Concord; German, St. Louis; Third, St. Louis; Fourth, St. Louis; Union, St. Louis; and Allenton; in all thirteen.

Ministers.—John B. Fuqua, Peter H. Steenstra, J. Hickman, Anthony Hauslar, Wm. Crowell, Geo. Mitchell, Washington Barnhurst, Galusha Anderson and S. C. James. Total membership of the Association, 2,359.

We again turn to the city of St. Louis to see something of Baptist progress therein. For over forty years from the formation of the First Baptist Church, there were only two Baptist churches in St. Louis, viz.: the Second and the First African. Three new Baptist churches were organized in St. Louis in the years 1850 and 1851. The first in chronological order was the

German Baptist Church—to constitute which, 19 members were dismissed from the Second Baptist Church. This body was organized in January of that year.

The Third Baptist Church of St. Louis—which of the American churches ranks as second in numerical strength, was organized on the evening of the 29th of September, 1850. The services of constitution were held in the audience room of the Second Baptist Church, conducted by Dr. Jeter, their pastor.

The reason assigned in the records for constituting this new church was, that there might be a Baptist church "in the western part of the city." And still, at this writing (only a little over thirty years from the date of constitution), such has been the rapid progress of the city, that the church edifice on Clark Avenue, near Fourteenth Street, is regarded as too far "down town." During the first three years of its existence, this church was sustained by the joint aid of the Southern Baptist Convention and the General Association of Missouri.

In December, 1850, Rev. Joseph Walker became pastor, which relation he sustained for two and a half years, during which the church gained some strength, 30 having been baptized and 38 received by letter and relation. During this pastorate 24 were dismissed by letter, 9 of whom moved to and formed a church in La Crosse, Wis. From the church at La Crosse, 8 others have gone out, so that the Third Church, St. Louis, though but a youth, is an honored grandmother.

In April, 1853, Rev. John Teasdale was installed pastor, and the work was pushed forward with fresh vigor; 59 were added during this pastorate, 42 of whom were baptized. Eld. Teasdale

lost his life in the terrible railroad disaster at the Gasconade Bridge, Nov. 1, 1855, and the church was again without a pastor. In 1854 the church completed a very neat house of worship, that now stands in the rear of her present elegant house on Clark Avenue, below Fourteenth.

Rev. W. Barnhurst was the successor of Mr. Teasdale. This pastorate began in September, 1856, and closed July, 1860. Under his ministry the church enjoyed a glorious revival in 1857, and was greatly strengthened. There were added in all, during his connection with the church, by baptism 87, by letter 56; total, 143. The church numbered 172 members when he resigned.

Rev. Elias John Foote began as a supply to the church in August, 1860, and in February, 1861, he accepted a call and became pastor, in which office he continued until April, 1862. The exciting days of the war made this period unpropitious for successful pastoral work; 6 only were added by letter, 22 were dismissed, and 3 were excluded.

The fifth pastor was Rev. J. V. Schofield, who began his labors in June, 1862, and continued until 1869; he then resigned and became pastor of a church at Des Moines, Iowa. At the close of his pastorate the church numbered 197. During Dr. Schofield's labors with the church, the present edifice was built at a cost of $50,000, the most of which he raised after having inaugurated the movement.

Rev. W. Pope Yeaman was called to the pastoral office in February, 1870, and on the first Sunday in the following April entered upon his duties in this relation, and so continued until the first Sabbath in October, 1876. During Dr. Yeaman's connection with the church some 400 were added to it by letter and baptism; a large congregation was built up; a debt of several thousand dollars was paid and the mortgage on the church edifice cancelled; and the social, spiritual and pecuniary strength of the church greatly enhanced.

Rev. George A. Lofton commenced his labors as pastor early in the year 1877. Under his ministry the church grew in membership and efficiency.

Garrison Avenue Church, St. Louis.—This is a new interest, having been formed in April, 1877, of 34 members, mainly from the Third Church. Dr. Yeaman was the first pastor, and so continued for some two years. After him came Rev. J. C. Armstrong in the same office, and in June, 1882, Rev. J. H. Curry was installed pastor. At first the church worshiped in a chapel on

Garrison Avenue. About 1879 or '80 this house was moved to Compton Avenue and Morgan Street, where the church now worships.

Just here we pause in this narrative to chronicle a few events in the lives of some of the pastors of the Third Baptist Church, St. Louis.

Rev. John Teasdale—the second pastor of the Third Church, was of English extraction, and was born near Hamburg, Sussex County, New Jersey, November 12, 1806. His grandfather, Thomas Teasdale, was a Baptist minister of great respectability in England for some years; also for about a quarter of a century in this country. His father, Thomas Teasdale, Jr., was a man of more than average intellectual powers, and was for several years a member of the state legislature.

John Teasdale was the oldest son of eleven children. He remained at the parental home until he was 20 years of age, when single-handed he commenced the battle of life. He began his independent career as a district school-teacher, and about this time he was brought seriously to consider the importance of personal religion. During a revival in the neighborhood of his school, Mr. Teasdale was converted, and in company with a younger brother, Thomas C. Teasdale, now a popular evangelist of the South, he was baptized into the fellowship of the First Baptist Church of Wantage, New Jersey, by the pastor, Eld. Leonard Fletcher, Nov. 20, 1826.

The following is from the pen of his brother above named—Thomas C. Teasdale, D. D., of Knoxville, Tennessee. He says:

"Almost immediately after his conversion, my brother was exercised on the subject of preparing for the gospel ministry. At first his modest nature shrank from the solemn and responsible task. But impelled by an ardent love to Christ and a deep solicitude for perishing sinners, he was enabled at length to triumph over every obstacle; and at the solicitation of his pastor and the church he entered at once on a course of preparation for that blessed work. He accordingly resorted to Hamilton, N. Y., where he spent some five years in vigorous efforts to store his mind with useful knowledge, and prepare himself the better for his responsible duties as a minister of the Lord Jesus. His irrepressible desire to make the most of his time while at the seminary, and the ease with which he mastered the lessons assigned to his class, led him to suppose that he might safely take an extra study or two and still maintain a respectable standing

in his class. He ventured upon the experiment. But after awhile his constitution gave way under the pressure of its too weighty burdens, and he was compelled to leave the institution entirely before his intended course was fully completed.

"His marriage with Miss Susan B. Losey, who survives to mourn his irreparable loss, and his ordination and subsequent settlement as pastor of the First Baptist Church of Newton, and of the Hamburg Church, which our excellent and venerated grandfather had served for twenty-five years previously, soon afterwards transpired.

"Subsequently he removed into Virginia for the benefit of his health; and after traveling for some months as agent of the Sunday-school Union, he found his health sufficiently restored to justify his return to the duties of the pastorate; and he received and accepted the call of the Fredericksburg Church, Va., in 1836, to become its pastor. This position he filled for several years with great success and acceptance. But his health failing he resorted to the agency work again, and labored for a time with gratifying success in behalf of the Virginia Baptist Sabbath-school and Publication Society.

"In 1841 he returned to New Jersey, and settled with the church at Schooley's Mountain, where he remained some ten years, diffusing a spirit of increased zeal and devotedness, not only in his own church, but throughout the association, which in his early ministry he had been mainly instrumental in forming."*

In the autumn of 1850 Mr. Teasdale removed West and settled in Upper Alton, Illinois, soon after which he became agent of the American and Foreign Bible Society for Central and Southern Illinois, Missouri and Iowa. Subsequently he was tendered the agency of Shurtleff College, which he accepted, and by constant and laborious effort was rewarded by an endowment fund and finished building. From Alton he moved to St. Louis in April, 1854, and was settled as pastor of the Third Baptist Church. From the commencement of his pastorate the church moved forward with new zeal and energy. A lot of ground was secured on which to erect a house of worship. The laborious pastor raised money for the purpose, and the building was dedicated on the 31st of December, 1854. This house, in the rear of the present main edifice, is now used by the church as its chapel, in which it holds prayer meetings, socials, Sunday-school, &c.

* Letter of T. C. Teasdale, D. D., in *Western Watchman*, Dec., 1855.

Eld. Teasdale's pastorate was a very successful one, and lasted one year and eight months, during which he greatly endeared himself to the church and won the profound respect of the community. Neither the pastor nor the church, but the infinite Master, terminated his pastorate. We have the following account of his sudden death:

"It will be long before the citizens of St. Louis, and particularly many members of the Third Baptist Church, will forget that heart-rending disaster which resulted in the death of many valuable lives, among which is numbered the subject of this sketch. Mr. Teasdale, in company with other invited guests, was on an excursion in honor of the opening of the Missouri Pacific Railroad. The train reached and went upon the bridge that spans the Gasconade River. The cheerful company was shocked by the sudden creaking and crashing of timbers. But few fleeting moments were left for venting thought or feeling. As the train went down, the beloved Teasdale was heard, by one who survived, to remark, 'Great God! how terrible are thy judgments.' This was on the 5th day of November, 1855. These, so far as man knows, were his last words. Thus terminated the life of one deserving the highest encomium that human lips can give: 'He was a good man.'" (*Manual of Third Baptist Church, St. Louis*, p. 29.)

Seven children were the fruit of Mr. Teasdale's first and only marriage, five sons and two daughters, all of whom, with the wife, survived the husband and father. "The five sons and the mother are members of the Third Church. The daughters are members of Baptist churches elsewhere."

Rev. Washington Barnhurst—for several years the devoted and successful pastor of the Third Baptist Church, St. Louis, and youngest son of Joseph and Priscilla Barnhurst, was born in Philadelphia, December 30, 1830. From infancy he grew up with a deep reverence for the teachings of the gospel, and during a special awakening in the Broad Street Church in his native city, was converted and baptized by Rev. J. Lansing Burrows, D. D., March 8th, 1846. With Edward Payson's "passion for souls," it was natural that he should seek the ministry.

After graduating at the Philadelphia High School, and afterward at the University of Lewisburg, he entered Rochester Theological Seminary. Here he pursued a course in theology with zest and industry, reached great eminence in his class, graduated, and in September, 1853, was ordained pastor of the church at

Chestnut Hill, Penn. He was married on the 15th of the same month to Miss Jennie S. Clark of Rochester, N. Y. During his brief pastorate at Chestnut Hill the church was blessed with large accessions. He spent the entire winter of 1853–'4 in protracted meetings at Chestnut Hill and Plymouth, then an outstation. The large number of conversions at the last named place resulted in the formation of the Plymouth Church.

From 1854 to 1856 he was pastor of Burlington Church, New Jersey. Here he had a successful pastorate, and led many converts into the baptismal waters. Each Sabbath afternoon he preached for the little church at Florence, where, in the winter of 1855–'6 he held a protracted meeting; and it is supposed that his exposure incident to these labors outside his duties as pastor, laid the foundation of the disease which resulted in his early death.

In search of health, he visited in the spring of 1856 his friends in St. Louis. He became interested in the Third Baptist Church of that city, then for some time destitute of a pastor. "The church was weak and the congregation scattered. He became pastor in October, 1856, the church being dependent on the Southern Baptist Board for support. His first year was one of sowing. Only 1 was baptized, and 9 received by letter; while 5 were dismissed and 2 excluded." During the revival in November, 1857, the church was greatly enlarged, the congregation rapidly increased, and about 100 were added to the church, 75 of whom were by baptism. The church soon not only became self-sustaining, but able to help others.

"For a considerable period Bro. Barnhurst was the only white Baptist pastor in the city (the other white churches being destitute), and he assisted in the Zion Church, and also different ministers in the vicinity of St. Louis. Failing health compelled him to relinquish regular preaching and the cares of the pastoral office, and he resigned his charge July 8, 1860. He now moved to Iberia, Miller County, Missouri, where he purchased a farm, hoping that out-door exercise and a change of climate might restore his health. He removed his membership to Richland Baptist Church, and preached in the destitute regions as often as health would permit. But he constantly declined. His last sermons were preached during a visit to his former charge in St. Louis, November, 1861. After this he was confined to his house until his death. Early on the morning of April 29, 1862, he called his wife and sister to his bedside and told them he was

dying. He spoke for a long time of the preciousness of Jesus and the joys of heaven. Then waving his hand gently and exclaiming 'higher, higher,' his spirit left its frail tabernacle, and ascended to his Father's house in heaven." (*Manual of Third Baptist Church*, pp. 32, 33.)

During his brief but earnest ministry, he baptized more than 300 souls. Washington Barnhurst had a warm, generous heart. "His aims were simple, his nature frank, his faith abiding."

GEORGE AUGUSTUS LOFTON—is a Mississippian, and was born in Panola County, December 25, 1839. He was educated at Mercer University, having finished his course in 1859–'60. His original purpose was to enter the ministry of the Methodist Church, but while studying the Greek Testament he was converted to the faith of the Baptists, and united with the Second Baptist Church, Atlanta, Ga. For four years, commencing in 1861, he served as an artillery officer in the army of the Southern Confederacy. In 1868 he entered the Baptist ministry, and has since served as pastor the following churches: Dalton, Ga.; First Baptist, Memphis, Tenn.; and Third Baptist, St. Louis; in all of which churches there has been a numerical, spiritual and social growth, and into their fellowship he has baptized about 600 converts.



From "The Baptist Encyclopedia."

REV. G. A. LOFTON, D. D.

From the commencement of his work as pastor of the Third Baptist Church in 1877, his labors were greatly blessed. During his less than six years' pastorate with this church, he preached 500 sermons, delivered over 1,000 prayer-meeting and Sunday-school lectures, taught two classes almost every Sabbath, attended over 100 funerals, baptized over 200 converts, and wel-

comed as many more into the church by letter. During this period the church has paid off a debt of $10,000, besides meeting its current expenses, which have been heavy; added to which, she has given liberally to missions, both home and foreign, and also to education. When Dr. Lofton entered the pastoral office, the church was struggling under division and declension, but the blessed results above enumerated have been achieved under his ministration. But the strongest may be too heavily loaded. Under the weight of hard toil Dr. Lofton's health gave way. In fact for several years his health had been declining, and he was compelled to take occasional vacations. With his nervous system completely racked, he left home early in May, 1882, for a trip South, to rest his over-taxed powers. It was on this trip that an unfortunate episode occurred, for which the few censured him, while the many exonerated him from blame. On the 12th of July, 1882, he tendered his resignation, which was accepted, whereupon the church, without a dissenting vote, adopted resolutions expressive of the kindest Christian sympathy with him and its confidence in him as a true Christian gentleman; and also invited him to preach his final sermon on the following Sabbath, July 16th. The occasion was one of the deepest interest. The house was crowded to the utmost capacity, even to the filling of the aisles with chairs. Wrapt attention was given to the sermon throughout, which was from the words, "Finally, brethren, farewell." Frequent sobs could be heard during the services, after the close of which both young and old pressed around the retiring pastor and wept bitterly.

Judge Marshall Brotherton.—This well-known and highly honored citizen, useful and beloved Christian, departed this life at his country residence in the county of St. Louis, on Wednesday, the 24th of November, 1871, at about 9.30 P. M.

Judge Brotherton was, at the time of his death, a deacon of the Third Baptist Church of St. Louis. To mention the name of the departed was sufficient to awaken admiration for the noble and generous in human character, and inspire reverence and love for the pure, upright and humble in Christian character.

The deceased was born in the state of Pennsylvania, February 5, 1811. When he was three months old his parents emigrated to Missouri and settled in St. Louis County. In early life Marshall Brotherton gave his heart to Jesus, and his whole subsequent career was one of singular consecration and remarkable piety. He early won the confidence of those who knew him, and while

yet a young man was promoted to positions of honor and trust, in the discharge of the duties of which he impressed the public as a man of singular fidelity and integrity. For many years he held high official positions, and in after life was urged by the better class of citizens to accept further and higher honors; but his naturally modest and retiring nature shrank from additional distinction. Large success attended his business pursuits, and had not his large heart led him to allow others to use his name in their business interests, his wealth would have been immense. Benevolence, integrity and modesty were the distinguishing features of his character. His heart was an asylum for the sorrowing, and his purse a treasury for the needy. Than he, perhaps no Baptist, living or dead, west of the "Great River," has given more money to the cause of Christ.



From "The Baptist Encyclopedia."
HON. MARSHALL BROTHERTON.

His funeral services, which were held at the Third Baptist Church, conducted by the pastor, who was assisted by Drs. Johnson and Burlingham, and Bros. Hickman, Morrill and Pogson, were largely attended by the leading citizens of the city and county, all of whom felt themselves mourners and losers. The life of our departed brother was an evidence of the truth of Christianity, and that a man may live actively and successfully without tarnishing his character.*

P. J. Thompson—a deacon in the Third Baptist Church, was born in Newtown, Bucks County, Pa., September 11, 1809, just 72 years and 20 days before his death, October 1, 1881. At the age of 12 he removed to Philadelphia, and lived in the family of Joseph Barnhurst. At 20 he joined the Nazareth Methodist

* *Central Baptist*, Vol. X.

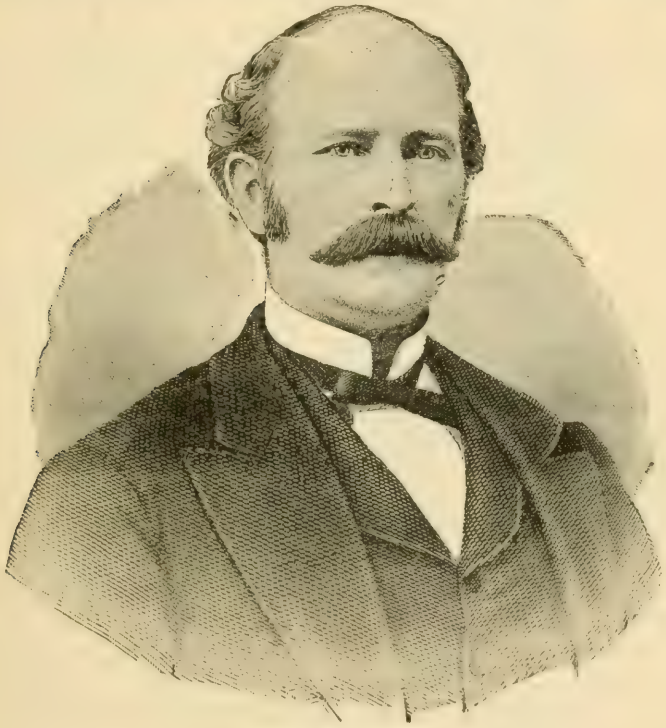
Church, but about four years after he became convinced that the Baptist belief was the true one, and united with the Sansom Street Baptist Church in Philadelphia. In 1836 he came West, having previously, on September 4, 1833, married Miss Mary Barnhurst, daughter of his friend and employer, whom he leaves a widow. In 1844 he settled in St. Louis and united with the Second Baptist Church, where he was deacon, superintendent of the Sunday-school and engaged in every active work. His brother-in-law, Rev. Washington Barnhurst, now dead, was called to the pastorate of the Third Church in 1858 and Mr. Thompson followed him, being immediately elected deacon. He was a constant and devout attendant at public worship, until disease laid its hand upon him, and he was ever ready with counsel, work or pocket-book to help a church in its work. Said Dr. Lofton: "In all transactions of thirty or forty years' business in this city—out of which he accumulated a handsome estate—no mortal has ever accused him of wrong or dishonesty. * * * He was a good man, a good husband, a good father, a good citizen, a good business man, a good church member, a good deacon and a good Christian."

William Marshal Senter—is not a minister of the gospel, but stands prominent among the Baptists of St. Louis. He was born in Lexington, Henderson County, Tennessee, April 11, 1831. He grew up on a farm, taking his part in the manual labor incident to such a life, going to school more or less each year until he was 19 years old; after this he went to school two years, seeking a common school education. In 1853 he entered a dry goods' house as clerk, in Trenton, Tennessee, four years after which he bought out his employer, and continued the same business until 1864; in the fall of which year he came to St. Louis and established the firm of Senter & Co. Said firm yet exists, and is composed of W. M. Senter and William T. Wilkins, his wife's brother. Its business is "Cotton and General Commission."

Mr. Senter has been often honored by his fellow merchants. For one term he was Director and President of the Merchants' Exchange; also three times President of the Cotton Exchange, St. Louis, which position he now holds. He is Vice-president of the Texas & St. Louis Railroad, a road now being built from St. Louis to Gale City, Texas, a distance of 400 miles.

In 1850 he was converted and united with the Baptists in his native state; first becoming a member of Bluff Springs, then of

Trenton Baptist Church. His business in Tennessee requiring much of his time there, he continued his connection with the Trenton Church for several years after coming to St. Louis. In 1870 he united by letter with the Third Baptist Church, St. Louis, then under the pastoral oversight of Dr. W. Pope Yeaman. Here, too, as in business circles, Mr. Senter is made prominent by his fellow-workers. He fills the office of deacon, and has for years been president of the finance board of the Third Baptist Church; he is also superintendent of the morning Sun-



WILLIAM M. SENTER.

day-school. With a liberal hand he contributes to missions—state, domestic and foreign; and, best of all, he said to the writer of this notice: "If I have been able to honor God in the positions I have held, that is all I desire."

THE FOURTH BAPTIST CHURCH, ST. LOUIS—was organized September 21, 1851, under the name of the Zion Baptist Church. There were 16 constituent members. They worshiped in Sturgeon Market Hall until April 24, 1859. They then entered the base-

ment of the present house of worship, under the name of the Fourth Church. Much good was done under the first pastorate. The early history of the church was very discouraging, and after six years of struggling against what seemed to be insurmountable obstacles, they held a special meeting on the 10th of October, 1857, to consider the question of dissolving the organization and abandoning the enterprise. A committee was appointed to consult with the other churches in the city. It was finally agreed that one more effort should be made to sustain the undertaking. During the revival of 1858, the church was much increased, and in 1859 the membership had reached 150.

The war came on, and new difficulties gathered around the church. Again, in 1861, the chief supporters of the church held a consultation to determine the second time whether the effort to build up a Baptist church in North St. Louis should be finally abandoned, but all this while there were some faithful men and women who stood by the enterprise and gave it their prayers and labor.

The pastorates have been somewhat brief, as might be expected under so many discouragements. The following is a list: Edward I. Owen, Thos. Morton, Geo. Howell, Geo. Mitchell, E. G. Taylor, W. B. Bolton, Thomas Morton (second term), A. C. Osborn, D. T. Morrill, M. H. Pogson and J. V. Schofield, under whose labors the church has been gradually building up, and a cumbersome debt has been recently paid off.

J. V. Schofield — is a native of Chautauqua County, New York, the eldest of a family of eight children, born December 4, 1825. His father, James Schofield, is yet living, and has been for many years in the ministry of the Baptist denomination. In 1843 the family removed to Illinois, but young Schofield remained one year and attended the Mayville Academy in his native county, where, in the spring of the same year, he made a profession of religion, was baptized by Rev. O. Dodge, and joined the Mayville Baptist Church.

In the fall of 1848 he entered Madison University; three years thereafter he became a member of the junior class in the University of Rochester, and graduated in 1852. He then entered the Rochester Theological Seminary and graduated in 1854. In July of that year he was married to Miss Julia E. Frary, daughter of a Baptist preacher. Immediately after, he entered his first pastorate in the Jefferson Street Church, Louisville, Ky. Here he was ordained the 24th of October, 1854. During his

four years' occupancy of the pastoral office, this church added to its original 16 members, 94 by baptism and 87 by letter. From Louisville, Eld. Schofield removed to Quincy, Illinois, in May, 1858, to accept the care of the First Baptist Church of that city, where he labored a little over four years, and, under his administration, 86 were added to the church by baptism and 50 by letter.

In the summer of 1862, while visiting his brother, Gen. Schofield, in St. Louis, he was invited to supply the pulpit of the Third Baptist Church, on Sabbath morning. Soon after, receiving an invitation to become their pastor, he resigned his charge at Quincy, and settled as pastor of the Third Baptist Church, St. Louis, commencing his labors July 1, 1862. (*Manual of Third Baptist Church, St. Louis.*) His pastorate here of seven years, was during a very critical period, civil strife dividing families and former friends; but under his wise administration the church prospered. The present edifice was built at a cost of $50,000. Dr. Schofield inaugurated the movement and raised most of the money. The house was dedicated May 12, 1866. Under his pastorate the church took rank with the first churches in the city. In 1869, he was elected to, and accepted, the pastoral office at Des Moines, Iowa. In one year the house of worship was completed, a debt of $5,000 provided for, and a revival ensued in which 80 were baptized. He next moved to New Britain, Connecticut, in 1871, and for four and a half years was pastor here, adding 305 members to the church, 225 of whom were by baptism.



From "The Baptist Encyclopedia."
REV. J. V. SCHOFIELD, D. D.

In 1876 he returned to St. Louis, and was installed pastor of

the Fourth Baptist Church, his present field. Here the edifice has been thoroughly repaired, debts paid, and the church improved financially, socially and spiritually. In May, 1880, La Grange College conferred on him the honorary degree of Doctor of Divinity, and in June of the same year the Chicago University conferred on him the same degree. Dr. Schofield is a clear thinker, an able preacher, an earnest and efficient pastor, and has baptized over 600 persons.*

Rev. J. V. Schofield was the contributor of the other biographical sketches from Missouri, for Dr. Cathcart's *Baptist Encyclopedia.*

Carondelet Baptist Church of St. Louis.—The first interest fostered by Baptists at Carondelet was a mission Sunday-school established in the spring of 1864, with occasional preaching by Rev. John Finkburg. The first gathering for this purpose consisted of 8 children, but the number soon swelled to 130 pupils and 15 teachers. The meetings were held in Odd Fellow's Hall, corner of Nebraska and Main Streets. This work was forwarded somewhat by Dr. Anderson, then pastor of the Second Baptist Church, St. Louis. November 3, 1867, under the guidance of Dr. Adiel Sherwood, the Carondelet Baptist Church was organized at the house of Clinton S. Barrett, corner of Second and Taylor Streets. The constituent members were 5 in number. Dr. Schofield, then pastor of the Third Church, assisted Dr. Sherwood. Mr. Morey T. Andrews, at the solicitation of his wife, who was a member (now deceased), offered the church a lot of ground 75 feet front by 140 feet deep on Fifth Street, at the head of Taylor Street, provided the church would erect a house of worship thereon within fifteen years dating from July 1, 1871, to cost not less than $10,000. The offer was accepted and a brick chapel has been erected on the rear of the lot at a cost of $4,000, leaving a $6,000 addition to be made within four years.

The first regular pastor was Fred. Bowers, then J. H. Luther, after him Thos. Hudson, Jno. Seige, J. H. Breaker, T. J. Koetzle, A. F. Randall, E. L. Schofield and G. L. Talbot. The total number of members from the organization to the present has been 267; present membership, 106; Sunday-school, average attendance 100, teachers 15. There is also a Ladies' Industrial Society in the church, which has done efficient work, having raised $1,000 for church purposes among themselves. Altogether things look hopeful at Carondelet.

* *Baptist Encyclopedia,* Cathcart, pp. 1034–'35.

G. L. Talbot—was born near Harrodsburg, Kentucky, June 21, 1853, where he grew to manhood, with good common-school advantages during his minority. He spent three years in Georgetown College and two years at Southern Baptist Theological Seminary, at Louisville, Kentucky. He made a profession of religion in 1869, and in February, 1876, was ordained a gospel minister. He taught school for two years, one in Kentucky and one in Illinois, and while thus employed supplied several pulpits for short intervals. His first pastorate was at Columbus, Kentucky, beginning May 1, 1879, where his labors were much blessed of the Lord. On the first of January, 1882, he was settled in the pastoral office at Carondelet.

Park Avenue, St. Louis.—This church is located on Park Avenue and State Street, and was organized May 9, 1868; 13 members from other Baptist Churches and 15 by baptism were enrolled as its first members. J. M. C. Breaker was the first pastor. His successors were Geo. Kline, M. L. Laws, D. T. Morrill, J. V. Schofield, J. T. Green and C. N. Wester. The church then called Dr. Geo. A. Lofton, and has a nominal membership of 130, in reality not over 80. It is situated in a churchless district and is as much a mission as a church, says the clerk, Jno. Morton. They have a Sunday-school of 250 members, with W. L. C. Brey as superintendent. Prayer meetings and also young people's meetings are held weekly, and have a fair attendance.

Beaumont Street Church, St. Louis.—This church is the outgrowth of the Jefferson Mission Sunday-school which was organized by members of the Second Baptist Church June 20, 1859. The school first met in the second story of the Jefferson Engine House, corner Franklin Avenue and Twenty-third Street, where, on the 6th of January, 1861, a neat chapel was dedicated for the use of the school. The cost of the building was $2,000. This building was destroyed by fire soon after the war, without insurance. A much better building was then erected on a lot on the corner of Beaumont (Twenty-seventh) Street and Morgan.

October 4, 1866, 57 members, 55 of whom had been dismissed from the Second Baptist Church for the purpose, signed the Covenant, and the Beaumont St. Baptist Church was duly organized. Rev. A. A. Kendrick was chosen pastor, and continued to serve in that capacity for nearly six years. In the first three years the church grew to 132 members. Mr. Kendrick resigned the pastorate June 1, 1872, to accept the Presidency of Shurtleff College. He was succeeded in this office by J. C. C. Clarke for

about two years, and Mr. Clarke by J. S. Mabie, who remained as pastor until the church was consolidated with the Second Church, upon the removal of the latter from its location in the heart of the city to the vicinity of the Beaumont Street Church.

The church enjoyed an unusually vigorous and prosperous life, until it became evident that it was the purpose of the Second Church to take possession of the promising field in which it was located. The property of the Beaumont St. Church passed into the possession of the Second Church, and the proceeds of sale were held in trust for expenditure in some new field.



From "The Baptist Encyclopedia."

REV. A. A. KENDRICK, D. D.

In June, 1858, another church was organized in St. Louis, called Union. It was composed mostly of members dismissed from the Second Baptist Church. In the minutes of the St. Louis Association for 1858, they report having secured the services of Rev. G. J. Johnson, of Burlington, Iowa, as pastor. During their short history they worshiped in the commodious house formerly occupied by Dr. Post's Congregational Church. This church, after a brief career of only a few years, ceased to exist. This is all we know of its history.

Most gladly would we extend these sketches, but space forbids. We must take leave of the Missouri (now St. Louis) Association. The space allotted to it is more than full. This body has, for the past twenty years, met as usual, been engaged in promoting the various enterprises of the denomination, such as missions, Sunday-schools, Bible work, &c. It is now confined mostly to the city and county of St. Louis, composed of about twenty churches, with an aggregate membership of more than 2,500.

CHAPTER IV.

MOUNT PLEASANT ASSOCIATION.

The Baptist Church on Loutre—Joseph Baker—Indian Troubles—Origin of Mt. Pleasant, Bethel, Mt. Zion, Salem and Concord Churches—Formation of the Mt. Pleasant Association—William Thorp—Preaching in the Forts—J. Hubbard—E. Turner—Colden Williams—D. McLain—Adventure with the Indians—William Coates.

IN the year 1809, several Baptist families emigrated from the State of Kentucky, and settled near Loutre Island, in what is now known as Montgomery County. Among the number were Rev. Joseph Baker (and wife, perhaps), and John Snethen and Prudence, his wife; also one or two families by the name of Brown.

The next year a Baptist church was organized a short distance west of Loutre Island, which was the first organization of the kind north of the Missouri River. It was organized after the following form:

"District of St. Charles, Upper Louisiana, the first Saturday in May, 1810.

"We, the Baptist members of the United Order, whose names shall be hereafter written, do covenant and agree to live together in a church capacity, and endeavor to hold up and be governed by the Old and New Testaments, believing it to be the only true rule of faith and practice. And as we have no opportunity to get helps to constitute, we do therefore form ourselves into a church, believing it to be legal and right, as we do not think it right for any human composition to be binding on the conscience of any, but that it is right to be governed by the Old and New Testaments.

"SAMUEL BROWN, JOSEPH BAKER, JOHN SAVAGE, DELANEY BOLEN, WILLIAM SAVAGE, JOHN SNETHEN, ELISHA TODD, BENJ. GAMMON, ABRAHAM GROOM, SUSANNA SAVAGE, ELIZABETH WILLIAMS, PRUDENCE SNETHEN, FRANCES BROWN, PATSEY BOLEN, MARY SAVAGE, MARGARET JOLLY, SALLY GAMMON, SARAH TODD, SARAH GROOM."

At the church meeting in the following September, Rev. Joseph Baker was elected pastor, Samuel Brown was ordained deacon, and William Savage was made clerk.

During the time they had pastoral preaching the church held regular monthly meetings, but in the fall of 1811 these were interrupted by the death of the pastor, Eld. Joseph Baker. Some were added to the church during this period. This church was organized and held its meetings at an unoccupied log cabin one-half mile west from Loutre Creek, and some four miles north from Loutre Island, owned by Mr. Williams Warden. This was the pioneer church of North Missouri, it being the first west of St. Charles and north of the river.

Though men and women of true courage and bold hearts, these pioneer pilgrims were destined to annoyances and sufferings scarcely dreamed of when they first set foot on the soil of Missouri. They were compelled literally "to fight for the field" in which to plant Immanuel's banner. Their houses were plundered, their property was stolen, and they were driven into forts to save their own lives from the ruthless savages whose hands were dripping with the blood of many an innocent sufferer.

The Indians began their depredations as early as the year 1810. In July of that year a hostile band of Pottawatomies came stealthily into the settlement on Loutre, nearly opposite the mouth of the Gasconade River, and stole a number of horses. A volunteer company was at once raised, consisting of Stephen Cole, Wm. T. Cole, Samuel Brown, Messrs. Gooch, Patton, and one other person, to go in pursuit of them. They followed the trail across Grand Prairie to Bone Lick, a branch of Salt River, where they discovered eight Indians, who threw off their packs of plunder and scattered in the woods. Night coming on, the party disregarded the advice of their leader, Stephen Cole, an experienced man with the Indians. He advised setting a guard, but the majority exclaimed against it, and cried "cowardice." About midnight the Indian yell and death-dealing bullet aroused them from their sleep. Stephen Cole had taken his station at the foot of a tree, and if he slept it was with one eye open. He killed four Indians and wounded a fifth, though severely wounded himself. Wm. T. Cole, his brother, and two other persons, were killed at the commencement of the fight. Next morning the survivors reached the settlement and told the dreadful tidings, and a party returned to the spot, buried the dead, but found the Indians gone. (*Peck's Reminiscences.*)

This was but the commencement of a series of hostilities which drove the settlers into forts, and finally resulted in the Indian war of 1812–'15. After being greatly harassed for some

two years, the little church near Loutre, with the exception of Benjamin Gammon and his wife Sally Gammon, and Sarah Groom, moved higher up the country into the Boone's Lick region, where the settlements had become much stronger. Here they united with the former settlers in building forts to protect themselves against the hostile Indians.

After the close of the war John Savage, Delaney Bolen, William Savage (clerk of the church on Loutre), Susanna Savage, Elizabeth Williams, Patsey Bolen, Mary Savage and Margaret Jolly all moved across the river and settled in Cooper County, not far from the present town of Boonville. Deacon Samuel Brown, John Snethen, Elisha Todd, Abram Groom, Prudence Snethen, Frances Brown and Sarah Todd remained in the Boone's Lick country, and subsequently Mr. Snethen and his wife, and perhaps a few others, returned to their home on Loutre.

The fact that William Savage was clerk of the church formed on Loutre in 1810, and on the dispersion of the church at the breaking out of the war, having been driven into the "Upper Settlements," and subsequently moving into Cooper County, accounts for the records at the beginning of this chapter being found in the old Concord church book, for it was but natural that the *clerk* should hold on to the church-book on the dispersion of the flock; and having taken it into another county, it was but to be expected that on the organization of a new church he would present it to said church, to be used as it had formerly been; just as William Savage did when the Concord Church was organized in 1817.

In the year 1810 a number of families emigrated, mostly from Madison County, Kentucky, and made the first permanent settlement in the Boone's Lick country. Several of the number were Baptists, who came with the purpose of planting the gospel in these wild regions. Among these Baptists were Col. Benjamin Cooper (one of the pioneers of Kentucky), Capt. Sarshal and Braxton Cooper; and Elders William Thorp and David McLain. These were joined in 1812 by several Baptist families from the Loutre Settlement, among whom were John Snethen, Samuel Brown, William Savage, Elisha Todd, Abraham Groom, their wives, and several others, who had been driven from that "lower settlement" by the Indian depredations. Although these pioneers were in hearing of the savage war-whoop, and the more able-bodied had to shoulder their trusty rifles in defense of their homes, yet they occasionally met to worship God.

In 1812, on the 8th of April, Elders Thorp and McLain held a meeting in a log cabin in which school was kept, situated only a short distance from Franklin, in Howard County, and organized the first Baptist church in the "Upper Country," "Mount Pleasant." The following were constituent members: Eld. David McLain, Samuel Brown, Abraham Groom, John Berry and wife, David McQuitty, Elisha Todd, Sarah Todd his wife, William Creson and wife, William Monroe and wife, Isham Revis, Berry Wren and wife, Shadrach Wren, John Snethen and Prudence his wife, Josiah Brown and Frances his wife, Daniel Engart and wife, Mr. Hill and Mrs. Winscott. Eld. Wm. Thorp and wife united with the church in November, 1816.

During the early history of Mt. Pleasant Church, its members were called to pass through severe trials on account of the Indian war. The people who remained at home were compelled to live in forts to escape the Indian tomahawk and scalping-knife. Their fields were cultivated under guard. Their meat was brought from the woods, being the fruit of their well-aimed and trusty rifles.

In consequence of the war, no church meetings were held from September, 1812, to January, 1816. During all this time Elds. McLain and Thorp held meetings and preached in the forts. Eld. David McLain was chosen pastor in July, 1812, and served in this capacity until April, 1819, when Eld. W. Thorp was chosen. In February, 1824, he resigned and was succeeded by Ebenezer Rogers, who continued until September, 1833. In 1835 Reuben Alexander succeeded Rogers and served the church one year, when William Duncan was chosen pastor and so continued until 1846.

During the first twenty-five years of its history the Mt. Pleasant Church had several divisions. The first occurred in 1817, on account of slavery. The second in 1831, over the selection of a pastor; and in the following year another occurred upon the question of missions; again, in 1834, a large number of the members became disaffected, withdrew, and went off with the Campbellites; and finally, in 1838, quite a number withdrew, and united with the Methodists. Under all these reverses this primitive community stood firm. She preserved the ancient faith, and stands to-day as a monument of God's mercy and goodness.

Bethel Church—comes next in order, north of the river. It was situated in the western part of what is now Boone County,

about eight miles north of Rocheport, and organized June 28, 1817, with the following members: Anderson Woods, Betsey Woods, David McQuitty, John Turner and James Harris. Wm. Thorp was its first pastor.

Mount Zion—another of the pioneer churches of this period, was constituted December 20, 1817, at the house of Elisha Todd, four or five miles in a southerly direction from the present town of Fayette, Howard County. The following persons were in the constitution: Eld. David McLain and wife, Thomas Hulbarth, Elisha Todd and wife, Henry Burnham, and Elds. Colden Williams and Edward Turner.

Eld. McLain was chosen moderator, and Henry Burnham clerk. In June, 1818, they agreed to build a house of worship on Bonne Femme Creek, about one mile north of where it was constituted, and in 1823 it moved back and built upon the present site. The old house still stands, but a new one has been built near by.

In 1831 the church divided on the mission question, but we think both parties continued to meet in the same house. The anti-mission brethren have not met for worship since the war of 1861, and only about three members remain. The present membership of Mt. Zion Church is 32.

At the house of Wm. Coats, in what is now Callaway County, Eld. James E. Welch, then a missionary of the Triennial Convention, on the 31st of May, 1818, constituted the "Salem Baptist Church," with 9 members, 5 of whom were pious and prudent men, and one of them a deacon of long standing in Tennessee. Immediately after the organization was completed, the church celebrated the dying love of Jesus "in the breaking of bread." "The meeting was a solemn and deeply interesting one," says the venerable Father Welch in his *Recollections of the West*. John M. Peck was the first Baptist preacher who visited this church, which occurred in December after its organization.

Concord Church, Cooper County.—On the 10th of May, 1817, a meeting was held among these cross-bearing disciples, which was attended by Elders Edward Turner, William Thorp and David McLain, who proceeded to organize the Concord Church of the following members: Luke Williams, Polly Williams, William Savage, Mary Savage, Delaney Bolen, Judith Williams, Absalom Huff, Susanna Savage, Joseph Baze, Lydia Turner, Charles Williams, Patsey Bolen, Sally Baze and Elizabeth Williams, in all 14.

The following is a copy of their

ARTICLES OF FAITH:

"Article 1. We believe in one only living and true God, the Father, the Son, and the Holy Ghost, and these three are one.

Art. 2. We believe the Scriptures of the Old and New Testaments to be the written word of God, and the only rule of life and practice.

Art. 3. We believe in the fall of man and his utter inability to recover himself from that lost estate.

Art. 4. We believe the doctrine of particular election, especial calling, believers' baptism and the final perseverance of the saints, through grace.

Art. 5. We believe in baptism by immersion, and the Lord's Supper, and that true believers are the only proper subjects of the same.

Art. 6. We believe in the resurrection of the dead and a general judgment.

Art. 7. We believe the joys of the righteous and the punishment of the wicked will be eternal.

Art. 8. We believe in the imputed righteousness of Christ.

Art. 9. *We believe it to be our duty to support the gospel*, and defray the expenses of the church."

This church was located in the settlement south of Boonville, and gave name to the Concord Association in 1823. In June of the year 1817, at the second meeting of the church, she chose Elder Luke Williams as her pastor, who continued in this relation until his death, about six years afterwards. This left the church in a very destitute condition. The membership was small, very few of whom were males. Such was the gloomy state of affairs when Eld. Kemp Scott came among them, a year or two after the death of Eld. Williams. He was chosen pastor, and for a time the church was greatly prospered. The first fourteen years of its history show that the church gradually grew, receiving members both by baptism and by letter every year, but at the same time dismissing many members to join other churches, and sometimes to go into new organizations. During this period its numerical strength ranged from 20 to 45. There are no authentic records of the church from 1833 to 1846, a period of thirteen years. On the 26th of December, 1846, a union was formed with a neighboring church, known as "The Vine." This event added considerable strength to the old church, which to this day stands as "a city set on a hill."

Some, we believe, regard the Concord Church a continuation of the church on Loutre, formed in 1810. We do not so regard it. We have aimed simply to place the facts before the reader.

Another "Salem" Church was organized prior to the year 1818, but we cannot ascertain when it was organized nor where it was located.

Saturday, July 25, 1818, a meeting was held at the Mount Pleasant meeting-house, Boone's Lick Settlement, Howard County, and "The Mount Pleasant Association" was formed. The 5 following churches and messengers composed this first meeting: *Mount Pleasant:* David McLain, William Thorp and S. Brown; *Concord:* L. Williams, William Savage and C. W. McWilliams; *Salem:* (the last Salem above named) John Croly, Reuben Guage and Joseph Litterel; *Mount Zion:* Colden Williams, Henry Burnham and Edward Turner; *Bethel:* John Reed, Anderson Woods and Lazarus Wilcox. Aggregate membership, 161.

These five churches did meet, as above stated, and form in point of time the third Baptist association of Missouri.

Eld. Wm. Thorp was chosen moderator and George Stapleton clerk, after a sermon "introductory to business" by Eld. Luke Williams. Correspondence was opened with the Tate's Creek Association, Kentucky, and the Bethel Association, Missouri; with the former by letter only. Elds. Wm. Thorp and Edward Turner were selected to bear the letter of correspondence to Bethel Association in Southeast Missouri, some two hundred to two hundred and fifty miles away. The contributions for associational expenses were $16.87.

The following is the 3rd Article of the constitution: "The members thus chosen and convened to be denominated 'Mt. Pleasant United Baptist Association,' being composed of sundry churches, lying and being in the territory of Missouri," &c.

The reader may have need to refer to this article in the future.

It is now meet that we should inquire somewhat into the lives, and if possible, learn something of the sacrifices and the work of the ministers of this early period.

William Thorp.—This man was the first moderator of the Mount Pleasant Association. He was born in Virginia in the year 1772; his parents were from the old world, and were Scotch Irish. At a very early age his mother died, leaving him and his two older brothers, Dodson and James, in somewhat destitute circumstances. The father was of a restless disposition. He having broke up housekeeping, left his three sons to shift for

themselves in the midst of a selfish and tempestuous world. The boys became separated and knew but little of each other until they were about grown. William fell into the hands of a tyrannical aunt, who compelled him to take the fare of the negro children. She was a hard mistress, and so intolerable was her treatment that he determined to get away; and finally, after several attempts and failures, he succeeded in making his escape. Not long after this he fell in with his uncle, Thomas Thorp, with whom he migrated to the wilds of Kentucky in 1786. Here he encountered many hardships, but managed to support himself, laboring by the day, month or job, as best suited.

Soon after his conversion he united with the Baptist church in Kentucky, then under the pastoral care of Eld. D. Chenault. Feeling a deep impression to speak of Jesus and His salvation, he went forward in praise and prayer, and began at once to point sinners the way to God. He was now in his 20th year, and about this time he became acquainted with Miss Frances Owen, a daughter of Barnet Owen, late of Virginia. Frances was the youngest of three daughters, a zealous Baptist, a delightful singer, and an attachment sprang up between them which soon resulted in their marriage. His choice of a wife proved to be a good one, for through all her long life she exemplified those qualities which adorn a preacher's wife. She would say to her husband: "Go, preach, if the Lord has called you—He will provide for us." When first married they were very poor in this world's goods, being able to carry their entire possessions in a sack; they were, however, rich in faith. They believed that God would provide for their wants; and with this faith they coupled industry and economy.

They hired to a man by the name of Phelps for a year; he to do farm work, she for the house-work, wheel and loom. Thus they continued for three years, the plan of salvation all the while engrossing his mind. He still wanted to preach, but had a great difficulty to encounter, as he had never been to school and could neither read nor write. By the help of his wife and the assistance of his employer, Mr. Phelps, he soon learned both to read and to write. Being a man of unceasing energy, he pressed on through every difficulty, overcoming all obstacles.

He commenced preaching, and some time after was ordained to the full work of the ministry. Under his ministry the churches grew and prospered, and he was highly esteemed for his work's sake. His family meanwhile had increased to six chil-

dren, four sons and two daughters. He had no inheritance of land or money, and having heard of Missouri and her wonderful richness, he put his little household goods on pack-horses, bid adieu to friends and old associates, and with his family started westward. About the 1st of November, 1809, he pitched his tent at Loutre Island, now in Montgomery County, Missouri. At St. Charles, then occupied mostly by French and Spaniards, with a slight sprinkle of Americans, they passed the border of civilization. The following spring he left his family in charge of his brother James, who had come with him from Kentucky, and went about a hundred miles further up the river, and made a crop in Boone's Lick Bottom, now Howard County. On Christmas eve, in 1810, he landed with his family at his new camp, made of split slabs, in company with about five other families. In 1811 the settlement increased to thirty or forty families, and in 1812 the increase was still greater, covering portions of what is now Boone and Howard on the north, and Cooper and Saline counties on the south of the Missouri River. In this increase of population there were a number of Baptist families, so that, as we have already seen, Elds. David McLain and Wm. Thorp, in 1812, constituted the Mt. Pleasant Church, the first church on the Baptist platform in the "Upper Country;" and, save the little fraternity near Loutre Island, the first church north of the Missouri River. The troubles of the Indian war came on in 1812, and the inhabitants were compelled to take shelter in forts from the ravages of the blood-thirsty savages. This state of things lasted until peace was made in 1815, during which time our venerable father, William Thorp, traveled from fort to fort, preaching the precious gospel at such intervals as best suited, he and his companions with guns in hand, lest they should be attacked by the Indians. Through all the suffering, privation, and many narrow escapes of those fort days, God preserved him from the hand of the prowling savages, while his brother and companion in labor, Eld. McLain, was wounded and had a son killed.

After the close of the war, he devoted most of his time to the ministry, constituting churches, having generally the care of four, some of which were forty miles distant, and often visiting destitute neighborhoods to preach the gospel to the scattered sheep of Christ. He indeed came as one "preaching in the wilderness," and his labors were blessed in the conversion of souls and many were added to the churches. His early asso-

ciates in the ministry were Elds. David McLain, Luke Williams, Colden Williams, Jacob Chism, Edward Turner, Peter Woods and Thomas Campbell. Mt. Pleasant Association, of which Eld. Thorp was first moderator, was formed in July, 1818, and still later the Salem Association was constituted, and churches and ministers increased. Among his later ministerial acquaintances were Elds. T. P. Stephens, Theo. Boulware, Berryman Wren, James Barnes, Thomas Fristoe Sr., John Longan, Kemp Scott and Thomas Fristoe, Jr.

In 1821 he extended his preaching tours up the Missouri River and constituted several churches in Ray and Clay Counties. Fishing River Church, from which Fishing River Association took her name, was the first in order of time. He moved from Howard to Clay County in 1824, and united with Little Shoal Creek Church, where he remained until his death. For some years he was moderator of Fishing River Association, and was discontinued as such only when, from old age, he was unable to serve longer. During his long, hazardous and somewhat eventful life, he received no pecuniary compensation from the churches, but on the contrary often contributed of his substance to supply the wants of his needy fellow-laborers in the ministry. He had great prejudice against what he called the "modern missionary system." He witnessed the union of the Regular and Separate Baptists in Kentucky, and was in the separation in Missouri on the missionary question, and went with the anti-missionaries.

In doctrine Eld. Thorp was an extreme Calvinist; not as much so as some of his later associates. He would, not unfrequently, when preaching, dwell on the final doom of the impenitent, not in a cold phlegmatic manner, but with tears trickling down his furrowed cheeks.

"On one occasion he and Eld. Thos. Campbell were returning from a trip to Rocky Fork Church in Boone County; conversation had abated, and Eld. C. had lagged behind. Suddenly he rode up by the side of Eld. Thorp, and remarked hastily, 'Bro. Thorp, I can beat you preaching, and you will never do any good.' Bro. Thorp said, 'Why, Brother Campbell?' 'Because,' said Brother Campbell, 'you preach right straight along, and the Devil comes right after you and picks it right straight up; but I scatter mine so that he can't find any of it.' This was the plan Brother Campbell took to tell him what he thought of his preaching."

Eld. T. P. Stephens used to call him the "Great Apostle of the West." His name was in almost every church book in the state

at that day and it was sweetly remembered by the people of God.

He suffered from paralysis in his left side for about two years before his death, which occurred on the 7th of March, 1853, at his house in Clay County. He fell asleep in Jesus and was buried in the public graveyard at Little Shoal Creek Church. His faithful wife now sleeps by his side, having died in 1860, at the advanced age of 87 years, 68 years of which time she lived a devoted Christian life. (Obtained from a sketch in *Regular Baptist Magazine*, Vol. III, p. 413.)

In his *Reminiscences of Missouri*, Rev. J. M. Peck furnishes the following brief account of Elds. Hubbard and Turner:

"Elder J. Hubbard—who was an old man and had been long in the ministry, was a resident and a preacher in Howard County on my first visit (in 1818). He possessed a strong mind, and had received a better education in early life than his brethren in the ministry. He was clear-headed, Calvinistic in doctrine, and yet free from the blunders of those who could not reconcile the duty of sinners to repent and believe in the Lord Jesus Christ with the sovereignty of God in the dispensation of his grace. I found no preacher in Missouri, and few anywhere else, who had such full and correct knowledge of the Holy Scriptures, as Elder Hubbard possessed. Yet he was modest and unassuming, without the least dogmatism in giving his views when solicited. He was quite deaf, and could enjoy conversation only when his brethren spoke in a distinct tone of voice. I did not hear him preach, but those who had heard him repeatedly, said he was slow of speech, with very little emotion, but very instructive in the Scriptures to all those who did not relish mere preternatural excitement. He did not live more than two or three years after my visit.

"Elder Edward Turner — was from Kentucky, and came to Howard County soon after the close of the war. He was a man of moderate abilities, and of correct deportment as a minister of the gospel. His name appears on the minutes of Mount Pleasant Association of 1820, as a messenger from Mount Zion Church, but in 1826, and for several years after, from the Mount Gilead Church, which I suppose he joined on its constitution. About 1832 he appears as a messenger of correspondence from the Salt River Association. On the division in the churches and associations on missionary efforts, or more properly on the adoption of measures through the General Association, to sustain mission-

aries to preach the gospel to the destitute, Elder Turner's affinities led him to the anti-mission party. I have no knowledge of the period of his death."

COLDEN WILLIAMS—was another of the early Baptist ministers of the Boone's Lick Settlement. The first we know of him is in the Cape Girardeau country, where he is said to have been pastor of Bethel Church. From there he came to the Boone's Lick Settlement in an early day. As a minister he was highly esteemed. He possessed a discriminating mind, very much loved, and was faithful in the work of the ministry. He became a constituent member of Mount Zion Church and for a time supplied her with monthly preaching, and continued as a messenger of said church to the association until 1830, when his name disappears from the minutes, and he is supposed to have died about this time.

DAVID MCLAIN.—Although David McLain was the first Baptist minister in the order of time to settle in the Boone's Lick Country, we have reserved a sketch of him until the last in this list of pioneers. He aided in the formation of Mount Pleasant Church in 1812 and became its first pastor. So far as we have been able to ascertain he was a native of Kentucky, married in that state and emigrated to Missouri with a young wife in 1810, and settled in what is now Howard County. He lived in a log-cabin on a farm in the river bottom two or three miles from the village of Franklin, where he was several times visited by the pioneer, Eld. J. M. Peck, in the year 1819. Eld. Peck says of him: "He had, like many of the preachers of that day, some crude notions about election, predestination, and some other Bible truths. He saw no way to reconcile the free agency and moral accountability of man with the divine sovereignty in the dispensation of grace. He had no just conceptions of instrumentalities and means to be used in the service of Christ, as belonging to and constituting a portion of the purposes of God. He could not perceive that the instrumentalities God had appointed, such as preaching the gospel to sinners for their conversion and salvation, was as much of divine appointment as the official work of Christ in justification, or the mighty work of the Holy Spirit in regeneration."

Eld. McLain was a co-laborer with Eld. Thorp in the forts during a portion of the war, and aided in gathering the churches that composed the Mt. Pleasant Association, and was present and assisted in the constitution of said association. He had

strong prejudices against the missionary enterprise. Eld. J. M. Peck was one day conversing with him about sending missionaries to the heathen, and mentioned that the Baptist Board of Foreign Missions was making efforts to furnish missionaries for the Indian tribes of the country. Eld. McLain replied, somewhat indignantly: "I will give as much as any man, according to my means, to buy powder and lead to kill them all, but I would not give one dollar for all the attempts to Christianize them, as you call it." Somewhat surprised at such an outburst of indignation, Eld. Peck inquired for his reasons, and received, in reply, a thrilling narrative of his privations and sufferings during the war; including the following remarkable adventure:

Early in March, 1813, Eld. David McLain started on horseback to Kentucky in company with a man by name of Young. They traveled without molestation till they reached Hill's Ferry on the Kaskaskia River, on the old trace from St. Louis to Vincennes, where Carlyle, the seat of justice of Clinton County, Ill., now exists. Three families that resided here, being alarmed by Indian signs, had left the ferry for one of the settlements in St. Clair County. The ferry boat being fastened to the west bank, the two travelers crossed with their horses, and had not proceeded more than half a mile before they were fired on by Indians. Mr. Young was shot and fell from his horse. Mr. McLain's horse was shot through the body, and fell, but the rider extricated himself, threw his saddle-bags into the bush and ran for his life with several Indians in chase. Soon after, all the Indians fell back but one stout, athletic fellow that seemed determined not to lose his prey. Elder McLain was encumbered with heavy winter clothing. The Indian fired and missed him, which gave him the chance to throw off his heavy coat, in hopes the prize would attract the attention of his pursuer. The other Indians having fallen back, Mr. McLain made signs of surrender as this one approached him, having loaded his gun. In this way he deceived his foe till he got within a few feet, when he assumed an attitude of defiance, watched his motions, and at the instant he fired dodged the ball, and then with all the energy he could command ran for his life. The contest continued more than one hour, during which his foe fired at him seven times. In one instance as he threw his breast forward, unfortunately he threw his elbow back and received the ball in his arm. They had run three or four miles in the timbered bottom down the river, and at a bend came near the bank. Elder McLain found



DAVID McLAIN'S ADVENTURE WITH THE INDIANS.

himself nearly exhausted, and it seemed to him his last chance of escape was to swim the river. He plunged in, making the utmost effort of his remaining strength, and yet he had to keep an eye constantly fixed on his wily foe, who had loaded his gun for the eighth time, and from the bank brought it to a poise and fired a second of time after McLain dived in deep water. By swimming diagonally down the stream he had gained on his pursuer, who, with the savage yell peculiar on such occasions, gave up the chase and returned to his band. Doubtless his report to the braves was that he had followed a "great medicine," who was so charmed that his musket balls could not hurt him.

On reaching the shore Mr. McLain was so exhausted that it was with the utmost difficulty he could crawl up the bank; for he was in a profuse perspiration when he plunged into the cold water. He was wet, chilled through, badly wounded, and could not stand until he had rolled himself on the ground and rubbed his limbs to bring the blood into circulation. It was thirty-five miles to the Badgley settlement where Elder Daniel Badgley and several Baptist families lived, which Mr. McLain, after incredible effort and sufferings, reached the next morning. There, with his wounded arm and a burning fever, he lay several weeks, till some of his friends came from the Boone's Lick Settlements, and got him to his family. A party of volunteers went over the Kaskaskia River, buried Mr. Young, found Mr. McLain's saddle-bags, with the contents safe, but saw no Indians.

In February, 1819, he was stricken down with that often fatal disease, the winter fever, and both he and his wife died of it that month.

We omitted to say that the Mount Pleasant Association at its first session adopted the following article of faith: "9th. The preaching that Christ tasted death for every man shall be no bar to communion." This article was and is common in the confessions of faith of the "United Baptists" from Virginia to Missouri.

The first annual meeting of the association was held at Mount Zion meeting-house, Howard County, in 1819, when Mt. Pisgah and Providence churches were received. Salem Church presented the following query: "Is it admissible for a church to license a sister to speak in public?" Answer, "No."

Emigration was now pouring into the country, extending westward on both sides of the river to the Indian boundary, which, on the south of the river, was the west line of Lillard (now Lafay-

ette) County, and on the north of the Missouri River was the old state line, running due north from the mouth of the Kaw (Kansas) River.

In 1820 the meeting was held south of the river at Concord Church on the Petit Saline. Seven new churches were admitted, viz.: Petit Osage Bottom (Teet Saw), Mt. Nebo, Double Springs and Big Bottom, from the south side; Mt. Ararat, Little Bonne Femme and Chariton, from the north side of the Missouri River. Thomas Campbell, Robt. Dale, John B. Longan, Jacob Chism, Lewis Shelton, Peyton Nowlin, Wm. Jennings, Peter Woods, Ebenezer Rogers and John Bowles, a licentiate, were added to the list of ministers. The most of these men were from Kentucky. Total membership at this time, 401. Elder Peter Woods was moderator.

"Quarterly (sometimes called yearly) meetings for preaching and other religious exercises were appointed in the bounds of the association. These continued three days and were kept up by the association for a long series of years. From three to eight preachers would volunteer to attend these meetings."

Elder William Coats.—As a member of the "Pioneer Brigade" of Baptist emigrants to the Far West, William Coats well deserves a place in this chapter. He had been a member of the Baptist denomination nearly twenty years when he came to Missouri, and a few years after this event of his life he became a Baptist minister. He was most likely a native of the State of Tennessee. At any rate he emigrated from that state to Missouri in the year 1817, and became the first settler in a small prairie in Callaway County, which was afterwards given, and to this day bears the name of "Coats' Prairie."

The first Baptist church in Callaway County was formed at his house by Rev. James E. Welch in June, 1818. There was no pastor to pay them the usual "monthly visits," and the little flock was greatly encouraged by the influence of Brethren Coats and Smith, who kept up prayer meetings regularly in the community. The church in Coats' Prairie was called "Salem."

He died in the year 1834 or 1835, and is thus remembered by the association to which he belonged (*see minutes Salem Association, 1836*): "We deem it due from us to express the high regard which we entertain for the memory of Bro. William Coats as a faithful, zealous and devoted man of God, who was exemplary in life, patient in affliction and resigned in death."

CHAPTER V.

MOUNT PLEASANT ASSOCIATION.

(Continued.)

Great Prosperity—New Associations Formed—How They Divided—The Case of Lynch Turner—Account of the Division on Missions—Primitive Baptists and Missions, or Who Are Primitive, Missionary or Anti-Missionary Baptists?—Thomas P. Fristoe—Fielding Wilhoite—The Three Horsemen—The Old Log Court House, Carrollton—The Grand River Country—The Devil's Headquarters—Ebenezer Rogers—W. H. Mansfield—The Terrills, Jesse and Benjamin.

FROM emigration and by baptism, the churches of Mt. Pleasant Association increased very rapidly. From 1820 to 1823 18 new churches were admitted—32 now in all; dispersed over a country some 200 miles from east to west, and 25 miles on either side of the river. At the session of 1823, held at Pisgah, Cooper County, 504 baptisms were reported, and 218 the year previous; total members, 1,523. The body was now entirely too large, and "the request of Mt. Vernon Church relative to a division of the association, adhered to. We agree to divide into three associations—to divide north and south—so as to leave the churches in Big Bottom and Chariton to the east, and that the lower part be divided by the Missouri River—the upper association to be held at Fishing River, to commence the second Saturday in November, 1823. The lower association, on the south side, to be held at Mt. Nebo, to commence the third Friday in October." This action was taken at the session of 1823.

The year 1824 was a time of refreshing from the presence of the Lord. The association met this year at Little Bonne Femme Church. Eld. Wm. Coats preached the introductory sermon; Eld. Edward Turner, moderator; Geo. Stapleton, clerk; contributions, $57.29; 5 new churches and 2 ministers were received; there had been 103 baptisms. Anderson Woods, Thomas Turner and Jabez Ham were among the ministers raised up in the churches from 1823 to 1826.

At the seventh annual meeting in 1825, held at Mount Zion meeting-house, Howard County, the following query was entertained, viz.: "Will the Mt. Pleasant Association advise the churches composing her body to receive into their fellowship a

member baptized by a person out of their fellowship?" Answer, "No." Muscle Fork, Little Union and Dover were new churches added at this session. "Bro. Rogers presented a letter from the board of foreign missions, which was read." The treasurer was instructed to pay the expenses of corresponding messengers.

At the session of 1827, held at old Mt. Pleasant meeting-house, it was agreed to again divide the association, and the line between ranges 13 and 14 west was fixed upon; the churches east of said line to form a new association, which they subsequently did under the appellation of "Salem," an account of which will be given in due time. The division still left 16 churches and 10 ministers in Mt. Pleasant Association.

About this time some "wandering" preachers, called "Christyans," disturbed the minds of some with their Arian and other anti-christian sentiments. These influences were successfully counteracted by the publication of a circular letter in the minutes of this session on the divinity and mediatorship of Christ, written by the late Ebenezer Rogers.

From 1828 to 1832, Friendship, Boone's Lick, Mt. Nebo and Pleasant Grove Churches were received into the union. The minutes of 1832 give the following abstract:

Churches.—Mt. Pleasant, Salem, Mt. Zion, Bethel, Silver Creek, Mt. Ararat, Chariton, Mt. Gilead, New Hope, Mt. Moriah, Mt. Hermon, Sugar Creek, Muscle Fork, Little Union, Dover, Lebanon, Friendship, Mt. Nebo and Pleasant Grove.

Ministers.—Fielding Wilhoite, R. Alexander, Thomas Fristoe, E. Rodgers, Thomas Turner, H. Thomas, Felix Redding, J. Buster, J. Radcliff and A. J. Bartee; 18 churches and 10 ministers; baptisms reported, 91; total membership, 1,050.

In 1834 the association met with Dover Church, Randolph County. In this session there was considerable agitation. The majority of one church was rejected and the foundation was laid for a division in the body which came next year. Two letters were presented to the association from Dover Church, one from the majority, another from the minority, each claiming to be the Dover Church. The circumstances were these:

"Campbellism, through preachers of that sect and the *Millennial Harbinger*, had entered the state and sought the same mischief and division among Baptist churches in Missouri as it was then working in Kentucky. With little in common with Baptists but the mode of baptism, and making an open show of it and inveighing against pedobaptists, they claimed close affinity

and affection for Baptists, when in fact Baptist churches were their chief point of attack, from the dismemberment of which they expected to build their churches. Eld. Lynch Turner, in 1830, fell into their toils, and the church at Dover, of which he was a member, was shaken and sifted. For two years he imbibed and occasionally taught the views of Campbell. He was arraigned before his church for heretical teaching, and witnesses were called from Mt. Ararat and other churches where he had preached. On trial he was sustained by a majority of the church. The minority withdrew and sent up a separate letter stating grievances to the association in 1834. With two letters from Dover Church the matter was squarely before the association. It referred the case to the corresponding delegates present from Concord, Salt River, Fishing River and Saline Associations. The committee of whom J. B. Longan was moderator and Peyton Nowlin clerk, decided that 'the minority by sufficient evidence established the charges against Lynch Turner, and that they and the witnesses from Mt. Ararat Church had been treated with contempt by the decision of the majority at Dover Church, and that said minority be recommended to the regard of Mt. Pleasant Association as the Dover Church.' The decision was adopted by the association." *

The missionary question was the next thing that involved discussion in the meeting of 1834. The following further details of this meeting, also of the meeting of 1835, and the division that resulted, are given by an eye witness:

"Not long after the Central Society was organized (September, 1834), the Mt. Pleasant Association met with the Dover Church, in Randolph County. Elds. Fristoe and Wilhoite, who were members of this association, were present at the organization of the Central Society, but if my memory is correct, neither of them joined it. The fact of their attendance gave offence to some of their brethren, who were industriously engaged until the association met in exciting prejudice against them, particularly against Eld. Fristoe, who had for several years been moderator of the association. A great point with the anti-mission brethren was to run Eld. Turner into the moderator's chair, which, after a regular and systematic course of electioneering, was effected. After the strife in electing officers had subsided, the business was conducted quietly, until the query, 'What shall be done with the missionary system which has made its appearance among us?'

* Eld. S. Y. Pitts, in *Central Baptist*, Vol. XIV, No. 21.

came up for consideration on Monday. Various answers were proposed by the friends of benevolent efforts, which were rejected. The simple proposition, 'Liberty of conscience should be granted,' was at length submitted, and after a debate of some hours, was decided in the negative. No answer had yet been suggested by any person opposed to the Central Society. James H. Birch, Esq., then a candidate for Congress and a delegate from Fayette Church, whom the anti-mission brethren classed with themselves, proposed for answer, in substance, 'That the subject of missions was one upon which Christians might conscientiously differ, but we advise the churches to keep it out of their bodies.' The missionaries were silent. The antis regarding the mover as their fast friend, carried his proposition by acclamation, and as it was the only remaining subject of interest, and the day far spent, the association adjourned in a few minutes after the question was taken. The adjournment took place but a short time before the anti party discovered they had granted the missionaries all they had desired, which was a source of no little chagrin and dissatisfaction. Their prey had escaped them, but they solaced themselves with the reflection that a year would soon flit away; and they would then have the line distinctly drawn.

"There is no doubt but that Elder Stephens of the Salem Association was more active in exciting the spirit of discord, than any minister belonging to Mount Pleasant. It is true that Elds. Ratcliff, Redding, and some others, were as hostile as Stephens, but he was more active and exerted a greater influence than all of them together. It is to be regretted that in his zeal to suppress what he conceived to be an error, he should have acted upon the principle that the end should justify the means. If he had confined himself to what he knew, or had good reason to believe, his course had been less exceptionable, for on various occasions he endeavored to create impressions by making statements which he could not but know were incorrect. For instance, at Millersburg, in September, 1835, the Salem Association being then and there in session, he brought up as facts the oft-repeated calumnies against the late Mrs. Judson. These were presented in the most solemn manner and a stranger would have supposed that Eld. S. had no doubt of their correctness; but when Eld. Fristoe inquired of him whether he did not know they had been disproved, he replied, in effect, that he believed they had been!

"The Mount Pleasant Association convened this year (1835)

with the Mount Zion Church, Howard County, on the second Saturday in September, just one week after the adjournment of the Salem Association. When the letters were called for, two were presented from Mt. Moriah, and two from Friendship. It seemed that minorities in each of these churches had refused to adhere to the advice given by the association at Dover, the preceding year. Nothing would satisfy them but the excision of all who were tinctured with the missionary spirit. Each of these minorities claimed to be the church and sent its letter and messenger.

"The four letters were referred to the committee of arrangement. When the committee was about to be appointed Elder Suggett suggested to the moderator (Elder Turner) the propriety of appointing an equal number from each party. When this suggestion was made, Elder Stephens remarked that he was surprised, or that it was strange advice to be given by Elder Suggett, for but a week before, when precisely such a case occurred in Salem, Elder Suggett, the moderator, took special care to appoint the committee of arrangement exclusively from his own party. To this Elder Suggett replied that Elder Stephens stated what he must know to be incorrect, for the minutes would show that there had been no such case at Salem, and the truth was, that no respect whatever had been paid to this subject in selecting the committee. The moderator and clerk of Salem had been appointed with power to call in whom they pleased, and it was the clerk and not himself who had called in others. By reference to the minutes it will be seen that the following individuals were in attendance as messengers from other associations, viz.: J. B. Longan and J. W. Maxey from Concord; E. Clark and W. E. Price from Fishing River; J. Suggett, Wm. Duncan, R. S. Thomas. T. P. Stephens, A. Woods, J. Barnes and T. Campbell from Salem; and W. H. Helms from Bethel.

"It was obvious on Saturday to a majority of the brethren last mentioned, that if a compromise could not be agreed upon there must be a division, and with the hope of preventing this they met that night at the house of Bro. Sebree. After much consultation the corresponding brethren advised the missionaries to submit the following propositions:

"'1. We are willing to be at peace upon the principles of the United Baptists of the United States.

"'2. We are willing to be at peace, if the association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions.

"'3. If a division upon the subject of missions is inevitable, the minority proposes that it shall be effected by advising the churches to grant to minorities in each, if that minority request it, a copy of the record of the church book, and that in all cases the majority in each church, whether for or against the foregoing propositions, retain the regular days of meeting, and the church book. Should the minority in any case require it, they shall be entitled to the use of the house two days in every month, selecting for themselves any other day, Saturday and Sunday, than those upon which the majority meet.'

"These propositions were given to Bro. Sebree, who on Monday morning before the association met, submitted them to Elder Redding. After reading them Elder Redding remarked that, in behalf of his brethren he would agree to the last, but would have nothing to do with the others. At a suitable moment Brother Sebree remarked to the association that he had three propositions to offer, which he would read. He wished to have the first adopted. It was his first choice. If that was defeated he would offer the second, as he preferred it to the third; but if he could not obtain the second he would then offer the third, as the only alternative left them. He then read the propositions, but before he could offer the first, Elder Redding moved the adoption of the third, and met with a second, whereby Bro. S. was forestalled. To effect his object he moved to amend, by substituting the first instead of the third. It was the fixed purpose of Elder Redding and the anti brethren to avoid the question, whether they would be governed by the principles of the general union, and they would have succeeded if Bro. Sebree had been ignorant of the principles of parliamentary proceedings. The amendment forced the association to decide, and the question being taken, whether they were willing to live upon the principles of the United Baptists in the United States, it was carried in the negative. Bro. Sebree then moved the adoption of his second proposition, which was refused, and the liberty of conscience clearly denied. The question recurring upon the adoption of the third, it was carried in the affirmative. The missionary party then retired, and having no disposition to interrupt those who occupied the house, adjourned to meet with the Mt. Moriah Church on the fourth Saturday in October succeeding.

"It should be remembered that no church in the association had taken any action on the subject of missions. There were, perhaps, not more than thirty, certainly not more than fifty, per-

sons in the whole association that belonged to the Central Society, and no one of these had introduced the subject into the church of which he was a member. We have called one party missionary only for the sake of distinction, for in truth a large portion, if not a large majority of those so styled had never belonged to any benevolent society, and stood opposed to missionary operations. The question which caused the division was whether liberty of conscience should be granted; and all who were in the affirmative were then and still are called missionaries. We have remarked that when this question was fairly put and decided in the negative, the minority withdrew and adjourned to a future day. Both parties claimed to occupy original ground, and each styled itself the Mt. Pleasant Association." (R. S. T. in *Mo. Bap.*, June, 1843.)

Note please the closing sentence of the foregoing quotation: "Both parties claimed to occupy original ground, and each styled itself the Mt. Pleasant Association." As a historian, we are compelled to follow one party or the other, or to reject both as the original Mt. Pleasant Association. We have no personal interest in this matter, and without hesitation shall be governed by the facts. What are they?

1st. Mt. Pleasant Association was organized upon the principles of "United Baptists," and so continued until 1835.

2d. In 1835, when the trouble came up on missions, the opposers rejected the original basis or constitution, while the friends of missions—the minority—stood upon the said basis or constitution.

3d. The anti-mission party changed the old constitution, dropped the name "United Baptists," and took the name "Old School Baptists." Upon the other hand, the missionary party did, and to this day do, retain the original name and constitution.

With these facts before us we shall follow in these sketches the missionary party as the real, true and original Mt. Pleasant Association, and regard the Old School Mt. Pleasant Association as originating in 1835, and in due time continue the history from said date.

"Associations among the Baptists with their present name and model, originated in Wales between two and three hundred years ago, and are really human inventions with no ecclesiastical power whatever. And so long as a Baptist association is regarded as a voluntary society, with no ecclesiastical power over any body, made up for useful and religious purposes, com-

posed of messengers from the churches thus united, whose privilege is to devise measures for all good and lawful purposes that individual churches may and can do, all is well. The trouble usually has arisen from resolutions to prohibit or require action on the subject of missions and other objects of Christian benevolence." (J. M. Peck in *Christian Repository.*)

The trouble in the Mt. Pleasant Association mainly grew out of the fact that some of the members of some of its churches had united with the Central Society for missionary purposes. A portion of the association was so bitterly opposed to said society and the object of its organization, that they determined to withdraw fellowship from all who had countenanced the society, on the ground that it was a human invention and unauthorized in the Scriptures. These brethren were no doubt honest in their opposition to the Central Society, but it does seem strange that they could not also see that Baptist associations are as really human inventions as are mission societies.

The following extract is from the doings of the old Welsh Association, the first of modern times:

"In the association held at Swansea in 1654, the church at Llantrisaint proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister, which also they did. From the messenger of Llantrisaint, also, the proposal to revive the ancient order of things came the preceding year; that is, to encourage and support the missionary cause." (*His. Welsh Bap.*, by Davis, p. 85.)

The anti-missionary Baptists claim that the missionary enterprise is a "modern invention." They, no doubt, think that it is; but the very opposite is true. Missions are as old as Christianity—no new thing, not even among the Baptists. By the foregoing extract we learn that over 200 years ago the Welsh Baptists promoted missions, and considered the "missionary cause" a part of the "ancient order of things." We hope the reader will not pass on without carefully reading the quotation again. The oldest Baptists this side of the bloody age—the times of persecution, when God's true witnesses lived in seclusion to escape the cruelties of the Romish Church—were missionary Baptists. Tell it to all around you, and wherever you go. The real old school, or primitive Baptists, in every age of ecclesiastical history, have been the most zealous supporters of missions, home and foreign. This is written advisedly; we know whereof we affirm.

The Welsh Baptists may be considered the fathers of the English Baptists, who were also missionary. Abundant proof of this might be adduced, but our space forbids more than the following: The General Assembly of Particular Baptists of England and Wales met in the city of London in 1689. The following action was taken on the third day of the meeting: "After solemnly seeking the Lord, considered and concluded that a public fund or stock was necessary toward maintaining and supporting a regular ministry, and came to a resolution how to raise it, and unanimously concluded that it should be raised by a free will offering; that every person should communicate according to his ability, and as the Lord shall make him willing and enlarge his heart, and that the churches severally among themselves do order the collection of it with all convenient speed, that the ends proposed may be put into present practice."

The uses to which this public fund or stock were to be applied are as follows:

"1st. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel. 2d. To send ministers that are ordained, or at least solemnly called, to preach both in city and country where the gospel hath or hath not yet been preached, and to visit the churches, and these to be chosen out of the churches in London or the country, which ministers are to be approved of and sent forth by two churches at the least, but more if it may be." (*Crosby's Hist. Eng. Bap.*, vol. III, pp. 251–'2.)

The foregoing is submitted without note or comment.

The great American Baptist brotherhood almost boast of their descent from the English Particular Baptists. The first and oldest Baptist churches and associations of America were missionary Baptists. The old Philadelphia, the Warren, the Charleston and the Kehukee associations, all had missionary plans for promoting the spread of the gospel. We submit the following testimony on this subject:

The Philadelphia Association was the first formed in America, having been constituted in 1707. In the minutes of 1750 the following action is recorded: "The association, taking into consideration the advantages and benefits that will arise to the interests of religion and the cause we profess, from a public fund or stock in bank, * * * we have concluded to acquaint the several congregations we belong to with the proposal, that if it

seem meet to them to further so good a purpose by sending in yearly such sums as the Lord shall bless them with, and incline their hearts to contribute, that a beginning be made against next year."

Again at the session of 1771, "A motion being made relative to the appointment of an evangelist, * * * five ministers were put in nomination for the office, viz.: Rev. Messrs. John Gano, Benjamin Miller, Samuel Jones, David Jones, Morgan Edwards. The choice fell on the last, which he accepted on the conditions then specified."

There were not twenty thousand Baptists in the United States (colonies) when these efforts at evangelization were made. We now turn to the Charleston Association, formed in 1751. This also was a missionary body, shown from the following:

"In 1755 the association, taking into consideration the destitute condition of many places in the interior settlements of this and the neighboring states (then provinces), recommend to the churches to make contributions for the support of a missionary to itinerate in those parts." (*Benedict's His. Bap.*, first edition, Vol. II, p. 135.)

The old Kehukee Association of North Carolina originated in 1765. In 1832 it became anti-missionary. It was a missionary body in its former days, as will appear from the following action of said body in 1786:

"From the frequent requests in the church letters to the association, we think it necessary that four ministers be appointed to visit the churches in our connection, each one to go through the churches twice in one year.

"For the support of these ministers, we think necessary for the association to advise the congregations thus visited to contribute as they may think it to be their duty; and favor the next association with an account of what they shall do for that purpose." (*Burkitt and Read's Hist. Kehukee Asso.*, p. 91.)

The foregoing facts will give the reader some idea of the spirit and disposition of the Baptists of the oldest associations on the continent of America relative to the mission work of the denomination in that early day. We have given them that all who peruse these pages may have a proper conception of the controversies on missions, with which, in these sketches, we shall frequently meet.

Fidelity to the truth compels us to say that the anti-missionary party were the aggressors in this controversy. There can be, we

think, no doubt on this subject, and in confirmation of the truth of what we say, we refer the reader to the propositions of Uriel Sebree at the meeting in 1835, submitted in behalf of the friends of missions, as follows:

"1st. We are willing to be at peace upon the principles of the United Baptists of the United States; 2d. We are willing to be at peace, if the association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions."

Both these propositions were rejected by the opposers of missions; hence we say they were the aggressors, for both these propositions were reasonable and in perfect harmony with the original principles of the association and of the Baptist denomination generally.

For the reason that we propose giving a history of the Baptists of Missouri, not only of what we consider the Regular or Primitive Baptist denomination, but of the entire Baptist name, we have given the foregoing facts. And further, it is but justice to say that the Baptists, commonly called Missionary Baptists, as a people, have never yet declared non-fellowship for the Anti-missionaries (this might have been done in some cases); but this is just what the last named party has done toward the former.

After all efforts to secure harmony in the association had failed, those adhering to the original platform, being in the minority, quietly withdrew, held a temporary session and adjourned; and on the fourth Saturday of the following October (1835) met at the Mt. Moriah meeting-house, Howard County, and held the seventeenth annual session of the Mt. Pleasant Association, properly so-called. In the meeting harmony prevailed. There were represented the following

Churches.—Mt. Pleasant, Mt. Zion, Silver Creek, Bethel, Chariton, Mt. Gilead, Mt. Moriah, Sugar Creek, Friendship, Otter Creek, Union—11 in all.

Ministers.—Elds. Fielding Wilhoite, William Duncan, Thomas Fristoe, E. Foley, W. H. Mansfield and A. J. Bartee. Total church membership, 574.

Of the preachers who continued with the old Mount Pleasant Association, we have sketches of but four. Of Elder Foley we have been unable to gather any information. Eld. A. J. Bartee was cotemporary with Elds. Fristoe and Wilhoite, and in company with the latter made extended preaching excursions

in the newly settled districts in Upper Missouri in 1834–'5. He died soon after the split in the association. Great prosperity followed the division. Elds. Thomas Fristoe, Wm. Duncan and Fielding Wilhoite took the field. They went from church to church preaching the gospel; an extensive revival of religion followed, hundreds of willing converts were added to the Lord, and the churches fast increased in numbers. Eld. Alvin P. Williams, then living in Cooper County, came over and helped them in these meetings, and their mutual labors were abundantly blessed. New churches were formed and old ones were greatly increased in strength and efficiency, and the Mt. Pleasant Association was again a large and influential body. From 1835 to 1843 the following churches were added: Bethlehem, Huntsville, Fayette, Keytesville, Big Spring, Highland, Bear Creek, Ebenezer, Richland, Blanket Grove, New Providence, Mt. Salem, Mt. Tabor, Shiloh, Ten Mile, Pleasant Grove, and the membership increased to 1,950.

The session in 1843 was held at Friendship meeting-house, Howard County. The churches reported 415 baptisms this year. The following additional ministers appear on the list: J.W. Terrill, B. Terrill, G. Corey, A. B. Hardy, Jesse Terrill, O. P. Davis, L. Ellison, E. Stringer. The churches were located in the counties of Boone, Howard, Randolph, Chariton, Macon, Adair and Schuyler.

A. B. Hardy, B. Terrill and T. Fristoe agreed to attend a meeting on the Fabius, the second Saturday in the following October, and help constitute a new association. This was the Middle Fork Association, an account of which will appear in due time.

From following these details we shall now turn to contemplate, for a time, a subject more life-like in the sacrifices, devotion and work of some of the ministers of those times. We shall commence with

Eld. Thomas Fristoe—one of the pioneers of Central and Upper Missouri, who was born near Knoxville, in East Tennessee, February 8, 1796. Few men, if any, did more to build up and defend the cause of Christ in Central Missouri than he. Almost alone, so far as ministerial co-operation was concerned, he stood firm as a rock during the contest on the subject of "missions" and "liberty of conscience" in the Mt. Pleasant Association; and in his subsequent ministerial life did much to build up the churches in the state. And although he was not equal in culture and executive pulpit ability to some others of his day,

yet he was not a whit behind any man in devotion and usefulness in the Baptist ranks. Hundreds in "that day" will call him blessed and own him as their spiritual father.

Thomas Fristoe was of respectable parentage. His grandfather (Richard Fristoe) and grandmother were natives of Wales and came to this country at an early day. They both belonged to the established church in the colony of Virginia. Four sons were born to them, three of whom, viz.: Daniel, William and Robert, became Baptist preachers. The two former were conspicuous among the early Baptists of Virginia; the latter was the father of him whose name heads this sketch.

Not much is known of the early domestic life of young Fristoe. In the year 1814, when eighteen years old, he enlisted in the war then raging between England and the United States.

Young Fristoe was baptized by Jesse Brooks into the fellowship of West Fork Church, Todd County, Tennessee. He afterwards baptized, in Missouri, several children of the man who baptized him. He removed to Missouri in 1818, soon after which he began to preach the gospel. On his arrival he became an inmate of the house of his brother-in-law, Mr. Campbell, in Old Chariton, Howard County.

While only a licensed preacher, Bro. Fristoe visited Lafayette County, and commenced preaching in that destitute country. There was no Baptist minister nearer than Cooper County. Many persons were hopefully converted and made a public profession of religion, when Eld. Luke Williams was sent for, and came all the way from Cooper County to baptize the converts. He made several trips to Lafayette County for this purpose. These labors on the part of Brethren Fristoe and Williams were blessed to the good of many souls, and in the end a Baptist church was organized—the first in all that upper country—which is now the First Baptist Church in Lexington. These meetings were held before the town was located some two miles from its present site. Brother Fristoe continued his labors in that country until his ordination, which took place at the first meeting of the Fishing River Association, in 1823, having been called for by what is now the first Baptist Church in Lexington, and it was participated in by Eld. J. B. Longan, Ebenezer Rogers, Kemp Scott and others. Soon after his ordination Eld. Fristoe returned to Howard County, where he made his permanent home until his death. About this time (1823) he became pastor of Chariton Church, which relation he sustained for about thirty years.

In 1824 he married Nancy Jackson, daughter of Congreve Jackson of Kentucky. She was to him a helpmeet indeed, being well adapted to the duties of her station. The fruit of this marriage was three sons and two daughters, all of whom made credible professions of religion—one daughter at the age of twelve years. From the beginning of his life as a husband he sustained the family altar. In later years he adopted the custom of having one of the children read a chapter; he would then interrogate the whole number as to what was in it, and by this means the attention of each one was secured.

In his early ministry, Eld. Fristoe was chosen pastor of Zoar Church, Saline County, where he labored about ten or twelve years most successfully, which fact was evinced by his having baptized during the time some 300 converts. At the close of his thirty years' pastorate at Chariton, the church numbered 250 members. At this place he was succeeded by Eld. William Thompson. During the thirty years next succeeding his ordination and permanent settlement near Glasgow, Howard County, he was pastor of a number of churches far and near, among which may be mentioned Richland, Mount Zion, Salem and Ararat in Howard County, and Fish Creek and Rehoboth in Saline County. Eld. Fielding Wilhoite was his well beloved fellow-laborer. In addition to his pastoral labors he was accustomed, in company with Eld. Wilhoite, to make preaching excursions to the more recently settled and destitute parts of the state to the north and northwest of his home. In addition to being a good pastor, he was well adapted to the work of a pioneer evangelist. His faithful sermons and earnest exhortations have been heard and felt in many log-cabins and school-houses in the counties of Chariton, Carroll, Linn, Randolph, Monroe, Lafayette and others. And many a sin-burdened soul has been led to the feet of the Savior by his counsel, and rejoiced in the hope of sins forgiven. The Central Society (now General Association), grew out of these preaching excursions. Elds. Fristoe, Wilhoite and one or two others saw so much need of preaching as they traveled over the counties of Randolph, Macon, Monroe and others, that they held a consultation at the house of Deacon John Jackson, and resolved upon an effort to form a society for promoting evangelical preaching among the destitute, composed of members from all parts of the state, which was fully consummated in 1835. So that Bro. Fristoe must be regarded as one of the founders of the General Association, the present name of the Central Society.

As a preacher Elder Fristoe was not remarkably endowed, either as to the graces of delivery or as to mental structure. Nor were his requirements such as he earnestly desired the rising ministry to possess. Reared in a new country, he was to a great extent deprived of the advantages of education. Engaged in the laborious duties of a pioneer preacher and in providing for the wants of his family, there was little time for mental culture and the acquirement of general information. Yet he familiarized himself with God's word, obtained clear views of its saving doctrines, imbibed its principles, drank deeply of its spirit and bowed his head in humble submission to its authority. He was rich in experience and was deeply impressed with the vast importance of his work. Conscious of his weakness, he habitually implored divine assistance. He once said to me, "Often, when lining out the hymn, I would all the while be praying, 'Oh Lord, do not let me disgrace Thy glorious cause to-day.'" To glorify God was the end he set before him. Possessed of an unquenchable desire for the salvation of souls, he sought the end in the divinely appointed way of calling sinners to repentance. In substance he thus expressed himself to the writer on different occasions. On his dying bed he exclaimed, "Oh! the glory of God! That is the great end; live for that."

To these qualifications, and to the worth and influence of the character so faintly outlined above, he added a sweet and affectionate address and a zeal that never abated. Thus qualified, he went forth on his mission of love without the prospect of temporal remuneration, but strong in faith and earnest in prayer. Here were the elements of success; here the explanation of the lasting impression he has left on the denomination throughout Central Missouri. Multitudes were converted under his preaching. Of these he baptized nearly fifteen hundred. Churches were organized and influences set in motion, the benefits of which will be gathered by our people in all the years to come.

In the closing days of his life he rejoiced in the denominational progress to which he had so largely contributed, and was in full sympathy with all the more recent activities and enterprises of our people. But he is gone. He died March 2, 1872, without any special form of disease. Without pain he gradually yielded to the burden of years. His faithful wife preceded him about thirteen years, having closed her earthly career in 1859. (In part from a sketch by W. R. Painter in *Central Bap.*, Vol. VII, p. 12.)

Eld. Fielding Wilhoite—a cotemporary of Thomas Fristoe,

and who, being identified from the beginning with the General Association, occupied a prominent place among the ministers of the past, was born in Kentucky, April 14, 1799. His father was Sampson Wilhoite, in company with whom he came to Missouri in 1818, and in the year following he was united in marriage to Miss Elizabeth McQuitty.

In the year 1822 he professed religion under the preaching of, and was baptized by, the venerable Peter Woods into the fellowship of Bethel (now Walnut Grove) Baptist Church, Boone County, of which he remained a member as long as he lived. About four years after his conversion and baptism he was licensed to preach, and about one year later, at the call of the Bethel Church, he was ordained to the full work of the ministry by Elds. Robert Dale and Elijah Toby. He made the ministry his life work. He traveled over eleven counties, including Boone, Howard, Callaway, Audrain, Randolph, Macon, Adair and Chariton, preaching the gospel to dying men. In his day, ministers more generally followed the apostolic plan, by traveling two and two. Thus did Eld. Wilhoite. He was often the traveling companion and co-laborer of Noah Flood, R. S. Thomas, Thos. Fristoe or A. P. Williams. Fielding Wilhoite was the Apollos—they planted, he watered. His *forte* was in exhortation. In this he was wonderfully gifted. At times he was said to be almost overwhelming. Entire congregations were sometimes moved under his melting appeals. In his labors with Dr. A. P. Williams he seemed especially fitted. They had "gifts differing," yet they were not divided. The solid and convincing arguments of Williams, followed by the gushing pathos of Wilhoite, seldom failed of immediate good results.

In those earlier days ministers often made "preaching excursions," in which they would travel many miles and visit and hold meetings in many neighborhoods. We now invite the reader to follow us in one of these excursions.

Not very late in the summer of 1839 three horsemen were seen wending their way across the country toward the present town of Carrollton (then a mere village), where they had an appointment to preach. Just before reaching the village they met a man (Benjamin Ely, father of Lewis B. Ely) who informed them that no appointment had been made. Benjamin Ely was a Baptist, and of course very cheerfully invited these travelers to go home with him, which they did, and were well cared for until morning.

Our horsemen were Elds. Fielding Wilhoite, Thomas Fristoe and Alton F. Martin, then a young preacher. Next morning our three missionaries were early in town and called on a Baptist hotel keeper by name of Freeman, from Virginia. They asked him about the chances for a meeting. He answered: "To be candid, I think a very poor chance. Presbyterians and Methodists have tried and failed—the Baptists need not try at all. In fact this town is called 'The Devil's Headquarters.'" But this was the kind of place our little band was hunting, in which to work. In the town was a log-house used as a court-house. Leave was obtained to hold meeting there. A meeting for a certain hour in the afternoon was announced, and they got brooms and went and cleaned up the old court-house; then retired to rest, meditate and pray. Only twelve persons were present at the meeting in the afternoon; but at night the house was full. In a few days, such was the throng that they had to move out into the grove, and by the following Lord's day a number of persons were at the "mourner's bench." Old Bro. Freeman, who had grown cold, was among the penitents. Quite a number of converts were baptized as the fruit of the meeting, and a Baptist church organized. This was the beginning of the Carrollton Church.

Eld. Wilhoite and his companions journeyed northward up Grand River. They stopped at a little village called Knave Town late one afternoon, in the forks of Grand River near the line of Grundy County. There was no meeting-house and they were directed to a little log school-house about one-fourth of a mile from the village, and arrived just as school was dismissed. They asked the teacher if they could have meeting there that night. He readily assented, and it was announced to the children, who stood around listening attentively to the strangers.

One little boy, about twelve years old, stepped up and said, "Won't you go home with me? My father and mother are Baptists." They of course went, and met with a cordial reception, and all ate a hearty supper, after which they returned to the place of meeting and found the house and yard filled with people, eager to hear what the men of God had to say. Quite a number went forward for prayer that night, and before the meeting closed some twelve or fifteen professed conversion. The baptizing was left for a Brother Merrill to do, whom our missionaries met at the meeting, and who soon after gathered a little church, which became a constituent of North Grand River Association.

Fielding Wilhoite was one of the most useful ministers of Central Missouri. He witnessed the conversion of nearly four thousand souls in his day, a large number of whom he baptized. From the field of his ministry have gone out quite a number of useful preachers, among whom might be named Dr. S. H. Ford, Tyree C. Harris, his brother R. H. Harris and others.

He was one of the founders of the "Central Society"—now the General Association; was in the first meeting in 1834, and was quite prominent in the contest in Mt. Pleasant Association on the missionary question.

As is common with men of his temperament and manner of preaching, after about twenty-five years of active ministerial life his health gave way. He lived for some years after this event in his life, but, on account of infirmity, was never able to do much preaching after the year 1852 or '53. His death occurred in November, 1872. He suffered from nervous disease twenty or thirty years. He had three apoplectic strokes, and under the third he died. He had often prayed that he might retain his consciousness up to his death, but God willed it otherwise. He now rests from his labors.

Eld. Ebenezer Rogers—whose life in some respects was an eventful one, and who emigrated to the Boone's Lick country in 1819, and spent fifteen years of the best part of his ministerial life as a pioneer in Upper Missouri, was the eldest child of William and Cecilia Rogers, born March 16, 1788, near Newport, Monmouth County, South Wales. His ancestors had lived in the same neighborhood for centuries, and, as far back as 1715, were staunch Baptists, connected with the church at Blaina from the earliest times.

He landed in America in the fall of 1818, intending to return in a few months, but an overruling Providence ordered it otherwise. In his travels, prosecuting his business, he became the welcome guest of Benjamin Edwards, a very distinguished Baptist of Nelson County, Ky., and father of Dr. B. F. Edwards, so well known about St. Louis. While he sojourned in Kentucky he preached with great acceptance and success in different towns and counties. While in this state he formed the acquaintance of Rev. James E. Welch, then a young minister, who thus describes the interview (see *Western Watchman*, Vol. VII, No. 41): "While at the meeting of the Elkhorn Association in 1818, I first became acquainted with the Rev. Ebenezer Rogers, who had but a few weeks before landed upon our shores direct from Wales, his na-

tive country. I was delighted with the man at my first interview. His open frankness, simplicity and softness of manners, interested all who formed his acquaintance."

In May, 1819, in company with Hon. Cyrus Edwards and his newly married wife, he started on a visit to the Territory of Missouri. Traveling by steamboats and railway cars was then scarcely thought of in the West, and public stage coaches were very rare in the Mississippi Valley. With his traveling companions in a private vehicle and he on horseback, the trip was made. This was a new mode of life to the young Welsh graduate just from the metropolis of old England.

Upper Missouri was then thinly settled and almost destitute of preachers, and being in the prime of early manhood, enriched with a liberal education and animated with aspirations to do good, he saw a field of usefulness opened before him, which, though not sought by him, he could not refuse to enter. He at once commenced his labors, traveling from settlement to settlement and preaching the gospel to the settlers in their rude log-cabins or in the shade of forest trees in the open air. Blessings in rich profusion were poured out upon these primitive assemblies. The first church organized under the labors of Eld. Rogers was at Chariton, Howard County, consisting of 19 members. This church was in the old town of Chariton, at the mouth of the river of the same name and just north of the Missouri River, a short distance west of the present town of Glasgow. Mr. Rogers was chosen first pastor of Chariton Church and so continued for a period of five years. He generally preached to four churches, often from fifteen to twenty miles apart; and not alone to the churches of which he was pastor did he confine his labors, but made occasional tours to the settlements east, west, north and south, to the distance of forty to fifty, and sometimes a hundred miles from home. He made frequent preaching excursions during the warm season, and taught school during the fall and winter as a means of support. It is said that he was the first gospel preacher whose voice was heard west of Grand River. He aided in organizing some 50 churches and several associations. In August, 1834, he took a prominent part in the preliminary meeting of the General Association, and in November of that year he removed to Upper Alton. Several years before his death he had his own monument erected, fully inscribed, except the date of his death. He did this, he said, "To familiarize myself with death." He died at Upper Alton, Ill., May 25, 1854.

Eld. Wm H. Mansfield.—Another who came into Mt. Pleasant Association in an early day was Wm. H. Mansfield, a brief sketch of whose life was furnished by Eld. W. L. T. Evans, as follows:

"Eld. William H. Mansfield was born October 2, 1790, in Albemarle County, Virginia; moved to Missouri in the fall of 1831; professed faith in the Lord Jesus Christ in the year 1823, and having been raised by Methodist parents and sprinkled in infancy, he had grave doubts in regard to his baptism; and being much concerned about some Baptist peculiarities, he betook himself to reading the Bible; and in about a year after his conversion he was baptized in the likeness of his Savior's death by Eld. John Goss, and united with Pleasant Grove Baptist Church in Orange County, Va. He was licensed in 1831, and preached his first sermon at Mt. Hermon, Howard County, the church he united with on his arrival in Missouri. He subsequently removed his membership to Chariton Church, by which church he was ordained to the full work of the ministry, Elds. Fielding Wilhoite, William Duncan and Thomas Fristoe acting as an ordaining council. Eld. Mansfield was pastor of Silver Creek Church, Randolph County, about twelve years; supplied Otter Creek, Monroe County, for a time, also Pleasant Grove Church for two or three years. After the consolidation of Pleasant Grove and Mt. Ararat Churches and the formation of Mt. Olive Church, he preached for said church for many years. Father Mansfield assisted in the constitution of three churches and labored in the counties of Randolph, Chariton, Howard and Monroe with great acceptability, and the Lord blessed his labors abundantly.

"He has been living at his present home—one mile north of Roanoke, Howard County—over forty years [this was written in 1872], beloved and respected by all who knew him. His aged companion, with whom he has lived nearly fifty-five years, is still spared to comfort him with her presence. His health has been somewhat feeble for several years, but his mental faculties seem to be unimpaired, and it is his delight to converse with his brethren and talk of his prospects for the better land. His membership is now at Roanoke, and when his health will admit of it he attends, and his presence always encourages his brethren and sisters. The issue of his only marriage was eleven children, all of whom he lived to see make a profession of religion and become consistent members of the Baptist denomination, save one. One son, R. J. Mansfield, became an earnest and zealous preacher in the Mt. Pleasant Association."

The aged Mansfield was still living in November, 1878, but has since died, the particulars of which we have asked for, but have failed to secure.

ELD. JESSE TERRILL.—Another minister who moved into the bounds of the Mt. Pleasant Association just after the "split," was Jesse Terrill, a man full of the Holy Ghost, strong in the faith, and whose influence is yet felt in that part of the state which constituted the field of his labors.

Jesse Terrill was a native of the state of Virginia, born in Albemarle County, January 12, 1805. His parents, Robert and Mary Terrill, moved to and settled in Boone County, Ky., when he was a little boy three years old. He professed religion and joined the Baptist Church at Bulletsburg, Ky., when he was only thirteen years of age.

He sought and won the heart and hand of Miss Abigail Walton, of Boone County, Ky., to whom he was married in the year 1826, and of whom were born to him nine children, an only son, the rest daughters. The son and one daughter died several years ago. Of the six married daughters one became the devoted wife of Eld. W. L. T. Evans, of Randolph County.

In November, 1832, he was ordained a minister, the council consisting of Elds. Wm. Whitaker, Joseph Botts and Francis Craig, at the call of Dry Creek Church. After his ordination he was chosen pastor of East Bend Church, and so remained until his removal from Kentucky. No more is known of his ministerial life in that state.

Late in the year 1836, in company with two of his brothers, James and Benjamin Terrill, he emigrated to Missouri and settled in Randolph County, not far from the town of Roanoke. Here he lived until he died. He was pastor of churches located in Central Missouri, as follows: Friendship, Howard County, thirteen years; Union, Randolph County, three years; Ebenezer, in Randolph County, till death; Sweet Spring, same county, three years; Silver Creek, same county, three years; Mt. Gilead and Moniteau churches, two to four years.

It can be truly said that no pastor was ever more tenderly loved by his people than was Jesse Terrill. The following incident will confirm this statement. In the year 1839 the Ebenezer (now Higbee) Church called him as her pastor, in which relation he continued until his health gave way about three years before his death; he then sent in his resignation, being unable longer to attend the meetings; but the church refused to accept

his resignation, saying that nothing but death should separate them as pastor and people.

He was a very punctual pastor, seldom missing an appointment. In a thirteen years' pastorate at Friendship Church, Howard County, he is said to have been absent on only three occasions. His labors were abundantly blessed to the good of the Baptist interests in Howard, Randolph, Chariton, Macon and Monroe counties; and he was regarded by all who knew him as "one of the good men of the earth."

For ten years—from 1859—Jesse Terrill was the venerated moderator of the Mt. Pleasant Association. Being a man of sound judgment, executive ability, and characterized by decision, punctuality and uniformity, coupled with a broad charity for all, he commanded the highest esteem and won the warmest Christian affection of all who knew him.

For the last three years of his life he was confined to his room, but bore his sufferings with meekness and resignation. He died at his residence in Randolph County, February 2, 1873, and was buried in the old family graveyard. The funeral services were conducted by Rev. S. Y. Pitts, of Huntsville, a large congregation of people being present to participate in and witness the services.

Eld. Benjamin Terrill — a younger brother of Eld. Jesse Terrill, and one of the good and useful men of his day, was a native of Boone County, Kentucky. He was born on the 7th of May, 1811. A few years prior to his birth his parents, Robert and Mary Terrill, emigrated from Albemarle County, Virginia. In early life he was the subject of Divine grace, and at the age of 14 years was hopefully converted and baptized into the fellowship of Bulletsburg Baptist Church, by Elder Absalom Graves.

In the 22nd year of his age he was married to Miss Frances M. Bishop, who only lived about three years after this event. On the 2nd day of June, 1836, he was again married to Miss Deblah S. Crisler, of Boone County, Kentucky. The fruit of this marriage was four sons and two daughters reared to maturity, all of whom became members of the Baptist denomination. One of the four sons, James W. Terrill, is a Baptist minister of great power. He was former president of Mt. Pleasant Baptist College, and greatly distinguished himself at the head of that institution. In fact, as a teacher he was, perhaps, the most remarkable man we ever saw in the school-room. He is now, we believe, at Win-

chester, Tennessee. Another and younger son, A. W. Terrill, for several years distinguished himself as president of Hardin College at Mexico, Mo.

Benjamin Terrill, from the time of his conversion, at the early age of 14 years, often had impressions in regard to the ministry. But his extreme youthfulness, coupled with the fact that he had not even a good English education deterred him for some time from entering upon the work.

In the fall of 1836, in company with his wife and two brothers, James and Jesse Terrill, he removed to Missouri and settled in Randolph County, near the present town of Moberly, where he remained until a few years ago. At the time of his settlement in Randolph County, he found but few Baptists in that part of the state. The nearest Baptist church to him was Mt. Ararat, in Howard County, with which he and his wife sought and obtained membership. He at once gave his influence to the building up of Baptist interests in Randolph and adjoining counties. His attention was first turned to the centers of influence. On the 27th of August, 1837, he and seven others formed the new church at Huntsville, under the ministry of Elds. Fielding Wilhoite, Thos. Fristoe and Wm. H. Mansfield. Subsequently he moved his membership to Union Church, four miles east of his residence. The meetings of this church were held at the house of Deacon P. T. Oliver. By the authority of this church he was ordained to the work of the gospel ministry on the second Saturday in November, 1838, the presbytery consisting of Elder Jesse Terrill—his older brother—and Deacons P. T. Oliver, D. D. Crews and Elijah Benton. When Eld. Terrill entered the field—which he did immediately upon being ordained—the "Macedonian cry" came to him from almost every quarter. He really became the pioneer in his field, and as rapidly as he could, responded to the calls upon him to "come over and help us." He traveled and preached the gospel from Monroe to Schuyler County, and aided in forming a number of churches in this vast field. The following may be named: Shiloh (now Moberly), Sweet Spring, Higbee, Thomasville, Union, and Mt. Vernon in Randolph County; Hickory Grove and Oak Grove in Monroe County; Mt. Salem and Ten Mile in Macon County; and Highland in Schuyler County. Within the territory of many of these churches, Eld. Terrill was the first Baptist minister who preached the gospel and baptized.

At the time of Eld. Terrill's early ministry, Missouri was one

vast missionary field. He, for the greater part of the time during the crop season, was compelled to labor on his farm during the week, and preach Saturdays and Sundays. As soon as crops were laid by, he took the field at his own charges, and toiled day and night, pointing sinners to the Lamb of God. In this way he held a great number of meetings in the school-houses, cabins of the settlers, or under the trees of the forest, and had the exquisite pleasure of rejoicing with hundreds of happy converts, most of whom he baptized.

Bro. Terrill was a sound gospel preacher, and though not a man of "great learning," was possessed of a natively strong mind. His views of "salvation by grace" were very decided. He held no mixed views, but had clear conceptions of Divine truth. He was a genial companion in the social circle, and always delighted to talk about Christ and his salvation.

A little more than four years before his death, his health began to fail. His disease was what is properly known as "heart disease." He gradually became more and more feeble, but endured it all without a word of complaint. About four years before he died, he thus wrote: "I am looking at the sun as she fast moves to the West. I sometimes feel like I have a home in heaven, and as soon as I enter the door I expect to cry, *Grace, grace.*" He died at the residence of his son, President A.W. Terrill, of Mexico, at 9 o'clock p. m., June 17th, 1877; and his remains were carried to his old home, one mile from Moberly, and buried in the family graveyard.

One word more. The Terrill family of Central Missouri have been a power for doing good; not surpassed, probably, by any family in the state.

CHAPTER VI.

MOUNT PLEASANT ASSOCIATION.

(Concluded.)

Plan of Domestic Missions—William Duncan—Parting Scenes—From the Pulpit to the Grave—The Slavery Question—Addison M. Lewis—The Huguenot Lawyer—James Porter—Union with Anti-Missionary Baptists—Y. R. Pitts, His Last Hours and Sudden Death—J. W. Terrill—S. Y. Pitts—G. W. Robey—J. B. Weber—Sketches of Bee Branch, Clifflon, Friendship, Huntsville, Hickory Grove, Moberly, Mt. Horeb, Mt. Shiloh, Mt. Salem, Salisbury and other Churches.

"ALREADY have we seen that the decade immediately succeeding the division gave to the churches Jesse and Benjamin Terrill, Addison Lewis, Joshua Terrill, Wm. Duncan, Green Carey, T. S. Allen, John Roan and B. Anderson as ministers. During the same period the association nearly quadrupled its membership, the years 1839–'40–'41 furnishing by baptism 327, 203 and 415 additions, respectively. The churches during this time began to move out on two lines of progress, viz.: missions and ministerial education. In 1839, at Mt. Gilead, a committee of which Stephen Wilhite was chairman, entertaining a deep sense of the need of educating the rising ministry, recommended to the association a proposition which was adopted, setting forth the propriety and practicability of establishing a theological seminary in the state; and asking co-operation of Baptist churches and associations throughout the state in the enterprise. Thus was agitated the wave that led the General Association to adopt in 1846 a plan for the erection and endowment of Wm. Jewell College at Liberty, and here Dr. Wm. Jewell found in Wade M. Jackson, Roland Hughes, Uriel Sebree, Noah Kingsbury, Noah Flood, Addison Lewis and the Wilhites its warmest friends and efficient supporters." *

At the session of 1843 the Mt. Pleasant Association adopted measures for raising funds to aid young men in studying for the ministry; and a committee was appointed to examine such as might be recommended to them as beneficiaries, consisting of A. B. Hardy, Roland Hughes, Wade M. Jackson, F. Wilhoite and Wm. Duncan. The committee was styled the "Educational Com-

* Eld. S. Y. Pitts in *Central Baptist*, Vol. XIV, No. 23.

mittee of Mt. Pleasant Association." Some few of the churches seemed yet to be unsettled in regard to the General Association. They had grave doubts as to whether the real design of said association was understood, although its aims were explicitly stated in its constitution. A large majority were in favor of becoming auxiliary to the said General Association, but for the sake of the little remaining disaffection action was deferred, and all were advised to acquaint themselves with the real purposes of that body. The Condensing Committee say: "In all our letters we hear a salutary expression in reference to Sunday-schools and Bible classes."

The association held meetings regularly; attended to the usual routine of business, with occasional "forward movements." The old mother church, Mt. Pleasant, Howard County, entertained the meeting of 1844; Huntsville was the place of meeting in 1845; Ebenezer, Randolph County, in 1846; Mt. Zion, Howard County, in 1847; and back to Randolph County with Shiloh Church, in 1848; and in 1849 it met at Mt. Olive, Howard County. During all this time Uriel Sebree was moderator, and John Swetnam clerk. The minutes show a good degree of prosperity in quite a number of the churches; 261 baptisms were reported; number of churches, 25; total membership, 2,043.

The plan of domestic missionary operations adopted this year, consisted of two parts:

1st. The churches were pledged by their messengers for a specified amount of money for missionary work the ensuing year, to be paid at the next meeting; 2d. An executive board was appointed, consisting of the moderator, treasurer, clerk and three other brethren, whose duty was annually to appoint a missionary or missionaries to ride in the bounds of the body; said board was to perform its duties without any pecuniary consideration and report annually to the association.

The following item of business will be of interest to many:

"Settled with corresponding members. Eld. Jesse Terrill was allowed $4; B. Terrill, $3, and M. M. Modisett, $7."

(*Note.*—The above named plan of domestic missions may have been adopted in 1848 instead of 1849. We have not the minutes of 1848 before us, and from the records of 1849 see that pledges for missions were made the preceding year.)

Rev. William Duncan.—"This deservedly popular minister of the gospel attended for the last time the association in 1846. At that session he preached on Monday, the last day of the meet-

ing, and was taken sick while in the pulpit, but could still travel, and rode home the same day a distance of some 20 miles; he was immediately confined to his bed and died on the following Saturday, October 10, 1846, of congestive fever. The meeting was held this year at Ebenezer Church, Randolph County.

"William Duncan was born in Amherst County, Virginia, February 22, 1776. His parents, John and Sarah T. Duncan, were highly respectable residents of that county. His father was a Baptist minister. At the age of 20 years he became the subject of religious influence, and was converted and united with the Baptists, and at once entered upon the work of the ministry. He was very soon recognized as a young man giving promise of usefulness. Early in his ministry he was called to the pastoral care of as many churches as he could serve. In this capacity he labored with Ebenezer, Mt. Moriah and Pedlar Churches, in Amherst County, and Rock Fish and Jonesborough, in Nelson County. The first four of these churches he is said to have served about 34 years. He labored with fidelity and eminent success, until his removal from Virginia. Large numbers were brought into the fold of Christ through his instrumentality, so that his churches were the largest and most influential in the Albemarle Association."*

He was married quite young, in his native county, to Miss Sally Henly, by whom he had eight children, two sons and six daughters. Three of the daughters are dead. The sons are in Missouri; one of whom, Dr. W. H. Duncan, is a physician.

In the latter part of the year 1830 he emigrated to Missouri, leaving behind him four churches he had served about thirty-four years. These churches he left amid the pleadings, remonstrances and tears of all, to follow his children to the West. He settled in Callaway County, where he lived for eight years, faithfully pursuing his ministerial work. "He then moved to Howard County, where he served five churches, acting a part of the time as domestic missionary, and thus filling up his time in the ministry until the close of his life."†

Besides his pastoral work he traveled over a large portion of Central North Missouri preaching the gospel, and no man ever held a more enviable place in the affections of the people to whom he ministered. Two incidents will serve as illustrations on this subject. The first is his departure from his churches in Virginia, thus described by an eye-witness:

Virginia Baptist Ministers, by Taylor, p. 312. † *Ibid.*, 312.

"I shall never forget his valedictory sermons to those churches. The lamentations of his flock he had so long fed on spiritual food, in fact the sorrow pervading the whole congregation, surpassed anything of the kind I had ever witnessed, or ever expect to witness. This speaks in language not to be misunderstood, as to the estimation in which he was held by his churches, and his congregation generally. But not so loudly as when he was solicited, after locating in Missouri, to return to Virginia and take charge of his old churches at any cost he might assess them; and was also offered the finest farm in that section of country with everything to make him comfortable." All this he declined and remained in Missouri.

The other incident is this: When the news of his death reached Huntsville, Randolph County, where he had been pastor the last eight years of his life, the circuit court was in session; which, on motion, was immediately adjourned. His pulpits also, both at Huntsville and in all the churches where he was pastor, were draped in mourning.

William Duncan was an eloquent preacher, with much more than ordinary talent and influence. "His views were enlarged and liberal."

Born in the times of our Revolution, Eld. Duncan was one of the connecting links between the present and the past—a representative of another age; zealous and vigilant of the interest and progress of the Baptist denomination. "Fidelity to friends, noble and generous impulses, devotion to wife, children and all, gushed from the fountain of a clear and strong judgment, the streams of which fertilized the actions of his life. And more still, he cultivated the minor as well as the greater virtues. His presence was seen in everything useful and honorable within his reach. He was frequently urged to become a candidate for Congress and as frequently declined the honor, preferring to spend his time in his Master's vineyard rather than to mingle with the rabble."

The last sixteen years of his life were spent in Missouri. And although he died at the advanced age of 70 years, he literally went from the pulpit to the grave, as the circumstances of his death already spoken of show. He had clear views of Bible doctrine and was a sound gospel preacher.

During the decade commencing with 1850, the Mt. Pleasant Association held regular annual meetings in the following order: Mt. Gilead, Howard County; Keytesville, Chariton Coun-

ty; Sweet Spring, Randolph County; Bethlehem, Boone County; Huntsville; Sugar Creek, Boone County; Chariton, Howard County; Huntsville; New Hope, Chariton County; Roanoke, Howard County. New churches admitted as follows: In 1850 Little Bethel; 1851, New Hope and Rocheport; 1852, Liberty, Middle Fork and Oak Grove; 1853, Mt. Horeb (Boone County), Lebanon, Yellow Creek and Boonsborough; 1855, Prairie Valley; 1856, Muscle Fork and Mt. Salem; 1857, Mt. Moriah and Pleasant Hope; 1858, Bethany; and in 1859, Zion, Mt. Vernon, Hays' Ridge and Union. The association now numbered 40 churches, with an aggregate membership of 3,184.

It was an active missionary body, having expended for itinerant missionary work over $3,000 during this period. The amount of salary usually paid missionaries was from $20 to $50 a month.

In 1854 the citizens of Huntsville founded Mt. Pleasant College and offered the control of it to the association. The proposition was accepted, and steps were at once taken to secure a charter, erect suitable buildings and collect funds for endowment. This association was now, without doubt, one of the most efficient institutions of the kind in the state. Roland Hughes, a leading member of the association and its moderator since 1850, died between the sessions of 1854 and 1855.

Broad and comprehensive views were taken of educational interests in the following action at the session of 1856:

"*Resolved*, That this association recommend William Jewell College as a state institution, that should rise above sectional and local feelings and prejudices, and be the first object of our prayers, energy and contributions, and that we cordially invite the agent of the board of trustees into our midst to raise an endowment."

In 1857 the American Tract Society manifested quite a disposition to interfere with the institution of slavery in the Southern States. The news of this event reached the Mt. Pleasant Association through the Big Hatchee Association of United Baptists of Tennessee, in the same year, whereupon the Mt. Pleasant Association adopted resolutions as follows:

"*Resolved*, That we recommend to all Christians and patriots that they withdraw their patronage from the American Tract Society.

"*Resolved*, That we recommend to all the members of the Baptist churches that, in the future, they discountenance the efforts of the colporteurs of said society in our midst, and that they

purchase books and tracts of our own publication societies in the South.

"*Resolved*, That we recommend to all our sister associations in the state and throughout the South, to take a similar position with reference to the American Tract Society, until that society recedes from its present attitude toward American slavery."

Another important entry is made in the minutes of this year as follows:

"*Whereas*, In the dispensation of Almighty God, a beloved brother and faithful minister has been called from earth to try the realities of another and invisible world: therefore,

"*Resolved*, That although we bow with humble submission to the will of Almighty God, we feel that in the death of Bro. Addison M. Lewis his family have lost an affectionate and kind husband and indulgent parent, the community at large an invaluable citizen, and the church of Christ a faithful, zealous and devoted minister."

Rev. Addison M. Lewis—was the seventh child and youngest son of Colonel Zachary Lewis, born at Bell Air, Spottsylvania County, Virginia, in September, 1789. "The ancestry of Mr. Lewis was highly respectable. Mr. John Lewis, brother of Addison, thus refers to his progenitors: 'On the revocation of the Edict of Nantes, a French Huguenot lawyer of good fortune, Mons. Louis, left his native country and bought an estate in Wales. He had three sons, all of whom were lawyers. One remained in Wales with his father, the second went to London, and the eldest to Ireland. After the death of their father, the youngest emigrated to Virginia and settled on the Dragon Swamp. He is the Welsh Lewis, from whom Addison is lineally descended.'" *

His parents being Episcopalians, he was brought up in that faith and became identified with them. Before he reached the age of nineteen years he became powerfully convicted of sin. He saw the necessity of personal holiness as a preparation for death and eternity. Euclid and other text-books were laid aside and the Holy Bible took their place. To everything he seemed indifferent, save his condition as a sinner. He soon became a walking skeleton.

"Morgan, a pious slave, and member of the Baptist church, was the best spiritual adviser which Addison, his young master, could find. Said his brother: 'Morgan has had more of his com-

* *Virginia Baptist Ministers*, by Taylor, p. 474.

pany than I have, although we were very intimate before. Addison brings him to the study, and also goes to his cabin frequently.' How illustrative of the fact is this, that the experience of God's grace in the heart qualifies far better for giving religious instruction to the religious inquirer, than all the learning of the schools! Under Morgan's tuition Mr. Lewis was led into a knowledge of the plan of salvation, and thus brought peacefully to rely on Jesus Christ, and to hope in His name." *

He became a Baptist, having left the church of his childhood, and was baptized July 3, 1808. Ever after this his chosen companions were found among the Baptists, and through his whole subsequent life he manifested great attachment to their distinctive principles, because he believed them scriptural.

Soon after uniting with the Baptists he entered the ministry, and spent the prime of a useful life in Virginia and Kentucky. He was one of the original fifteen members of the Baptist General Association of Virginia. In 1843 he emigrated to Missouri and spent the evening of his ministerial life in this state, having been made the successor of the late lamented Wm. Duncan at Huntsville.

On the 26th of August, 1857, he died, it being the 68th year of his life, and the forty-ninth of his ministry.

"In the pulpit Eld. Lewis used the simplest form of speech which a learned man could select from the pure Anglo-Saxon dialect. He was a man of exalted moral and Christian character. In personal appearance, tall and commanding; in deportment, grave; in speech, conservative; and a gentleman of the olden school."

Eld. James Porter—though not many years a minister in Mt. Pleasant Association, well deserves a place in these sketches. He was the son of Hezekiah and Nancy Porter, born in Grayson County, Tennessee, in the year 1809, and with his parents emigrated to Howard County, Missouri, in 1820.

His education was secured in the common or district schools of his early day, and did not extend to the higher branches, but was abundantly sufficient to qualify him for a successful school-teacher, the occupation of a portion of his earlier life.

At the age of 19 years he was married to Miss Sarah Walker, who proved to be a true and affectionate companion and a good minister's wife.

While young, though married, he removed to Monroe County

* *Virginia Baptist Ministers*, by Taylor, pp. 475–'6.

and settled on the middle fork of Salt River, some four miles north of Madison. Here he lived until his death. He was a moral man and concluded that he could do much by way of hiding the deformity of his soul, under which impression he united with the Campbellites, but for want of fitness failed to be immersed. He used to say that this circumstance in his life had much to do in producing penitence and leading him to the foot of the cross as a humble beggar for mercy. On the fourth Sabbath in September, 1843, in the midst of a large congregation, he arose and told of God's pardoning favor, asked admittance into Hickory Grove Church, Monroe County, was cordially received and the following month was baptized by Eld. Benjamin Terrill, the pastor. This church was a small, new organization at that time, and Porter's addition greatly encouraged the brethren. From the beginning he was active in promoting the cause, and commenced preaching in 1854. He was ordained to the ministry by Elds. James Burton and Benjamin Terrill, in March, 1855. He at once heartily entered upon his work as a gospel minister, serving from the commencement of his ministry the churches at Union, Randolph County, and Oak Grove, Monroe County, both of which were raised up under his labors. He also was pastor of Mt. Salem, Macon County, and Shiloh, Randolph County, a part of his time.

His race was short but strong. No man had more influence in his field of labor than he; and no preacher, at the time of his death, was doing more to build up the Baptist cause in the bounds of Mt. Pleasant Association. Not long before his death he said to one of his sons: "You are preparing to live; I am preparing to die." So death, although it was somewhat sudden, did not come upon him unawares. He died of apoplexy—the third stroke—April 21, 1859.

During the war period of 1861–'5 regular meetings were held by the association, and although the statistics show less of prosperity than formerly, yet several hundred were baptized and added to the churches, despite the blighting influences of the civil strife. In the year 1863 an effort was made towards a re-union with that part of the association which violated the constitution in 1835, and thus caused a division in the old association. Looking to this end, Bro. B. Anderson introduced the following preamble and resolution, which were adopted unanimously:

"*Whereas*, Our Old School Baptist brethren hold in common with us, to one Lord, one faith and one baptism; one and the

same experience and church organization; and in fine, believe in the great leading doctrines to which we hold, therefore,

"*Resolved*, That we ought to labor in order to a reunion with these brethren; that we ought to pray earnestly to God for this desired object."

How this proposition was received by the Old School Mount Pleasant Association, we have been unable to learn. We only know that the reunion has never been effected.

Something was done by the association each year to promote evangelization; and ministerial education was commended to the churches. At the close of this period the association was composed of 41 churches, containing a membership of 3,432.

In later years the association held meetings as follows: At Mt. Gilead, Howard County, in 1867; Keytesville, Chariton County, 1868; Chariton, Howard County, in 1869; Cliffton Hill, Randolph County, in 1870; Friendship, Howard County, 1871; Huntsville, in 1872; Mt. Zion, Howard County, 1873; Salisbury, 1874; Hickory Grove, Monroe County, 1876; New Hope, Chariton County, 1877; Walnut Grove, Boone County, 1878; Sharon, Howard County, 1879; Shiloh, Randolph County, 1880; Prairie Valley, Chariton County, 1881. We shall chronicle only a few events of this period. In 1880 12 churches were dismissed to form the Mt. Zion Association (for names of churches, see said association). The year following four others were dismissed to unite with the same association, which left Mt. Pleasant with only 31 churches on her list, and an aggregate membership of 2,110. Thus was the association reduced from her 56 churches and 4,000 members in 1877. Truly can the Mt. Pleasant be regarded the mother association in northern, central, western and a part of southern Missouri. Its territory is now confined mainly to Randolph and Chariton counties, with churches in Boone, Monroe and Macon counties. The plan of missions, in operation for over thirty years, has resulted in much good; $200 to $300 have been annually expended in sustaining itinerants in the bounds of the association. The minutes of 1872 chronicle the death of two of the most influential ministers in the body, viz.: Elds. Thomas P. Fristoe and Y. R. Pitts: the sketch of the former has already been given.

Younger Rogers Pitts—was a native of Kentucky, born at Great Crossings, Scott County, November 8, 1812. His parents were Younger and Elizabeth Pitts. His father was a member of Great Crossings Baptist Church and died when our subject was

a boy twelve years of age. His mother was a most remarkable woman, known throughout the central portion of the state as a "mother in Israel."

While Younger Pitts was yet in early life, he came on a visit to Missouri, and while in the state he was converted and baptized; after which event in his life he returned to his native state and attached himself to the Baptist church at Great Crossings, from which church, according to the records, he went as a messenger to the Elkhorn Association as early as the year 1840, and was also at that time a licensed minister. In 1841 he was regularly set apart to the gospel ministry by the following ministerial council, viz.: J. D. Block, James M. Frost, Howard Malcolm, Ryland T. Dillard, B. F. Kenny, and W. G. Craig. Soon after his ordination he was called to the pastoral office in the following churches: Great Crossings, Clear Creek and Forks of Elkhorn; and so continued for a number of years. He was a laborious, earnest and successful pastor. Bold and fearless in the "defense of the gospel," a staunch Baptist of the primitive model, he was ready under the most adverse circumstances to do his whole duty, both as a member and a minister of the denomination of his ancestors. Besides his duties as pastor, he filled important positions in denominational enterprises in his native state. He was an active member of the Board of Trustees of Georgetown College, and also moderator of Elkhorn Association, one of the three oldest institutions of the kind in the state, as well as the largest and most influential.

After spending about twenty years of active ministerial life in Kentucky, he removed to Missouri in October, 1860, and purchased and settled on a fine farm in Howard County. "In this state he devoted himself with characteristic earnestness to the work of the ministry. He was a true friend to the cause of missions and to all our educational enterprises. To the young men preparing to preach the gospel he was a sincere and substantial friend. For several years he was a member of the Board of Trustees of William Jewell College, in which capacity he served all its interests with industry and fidelity. He had even consented to devote all his energies to the work of raising a permanent endowment for the college, when he was suddenly stricken down by the hand of death." *Minutes of General Association of Missouri*, 1872, p. 34.)

Wherever he went he wielded an influence for good. His pastoral labors were mostly given to the churches at Fayette, Mt.

Moriah and Salisbury, and temporarily to Glasgow and Brunswick. To every denominational work his energies, his talents and his means were directed. He was a generous contributor to William Jewell College. He filled a large place in the affections of the denomination, not only in the Mt. Pleasant Association, but throughout the state; and with few exceptions, he was always present at the anniversaries and contributed in no small degree to the success of the meetings.

Pitts was a man of broad and expansive views; of a large and beneficent heart, brimful of love to God and his people; of an untiring zeal, and of an invincible courage. His body was large and well proportioned; his deportment manly and dignified; and his personal appearance commanding and bold. With these characteristics he seldom, if ever, failed to interest and entertain an audience, even under the most unfavorable circumstances. He was a master workman and rarely ever failed in what he undertook.

He fell at his post—in line of battle—and his death was as sudden as it was unexpected. The following account of this event was furnished the *Central Baptist*, soon after its occurrence, by Eld. W. R. Rothwell, now of William Jewell College:

"You have doubtless heard of the death of Eld. Y. R. Pitts. He died at Clinton, Monday evening, October 16, 1871. He was attacked Sunday afternoon with symptoms like cramp colic and congestive chill. I was first apprised of his sickness in the evening after our delightful Sunday-school meeting. I found him in an agony of pain. Dr. Britz and Dr. Jennings were called in. Everything was done that could be for his relief and comfort. Nothing seemed at all to arrest the disease, and no relief came till death.

"He was perfectly rational, except in the last hour perhaps a few incoherent utterances. He knew the danger of his condition and often spoke of it. Monday evening Bro. Warder said to him:

"'Bro. Pitts, if it is the Lord's will to take you now, are you ready to go? Do you still feel the Savior near you?'

"'What, do you think my end is near? Yes, perfectly reconciled—perfectly reconciled.'

"Brother Warder then asked him if he had any messages to send his family—his dear wife and children. For a moment he seemed overcome with tender emotion. I cannot say certainly whether he said, 'Tell them I trust in the Lord and His right-

eousness, and not in works which man can do,' or 'Tell them to trust in the Lord and His righteousness, and not in works which man can do.' It was now his trust—not that he had preached the Gospel forty years; not that hundreds had been converted under his ministry; not that his zeal and energy and counsels had so blessed the churches throughout nearly half a century in Kentucky and Missouri; but his soul rested in this last hour solely on the Lord and His righteousness.

"Father Pitts' sufferings were intense and he talked but little. The last connected words I remember hearing him utter were, 'Now let me rest a little.' He soon rested from pain and toil and care forevermore. 'Blessed are the dead that die in the Lord, yea, from henceforth saith the Spirit, They do rest from their labors, and their works do follow them.'

"Some circumstances of his death are very painful: that he should die away from home—from his wife and children he loved so well; that he should be called away so suddenly. And yet why not? He was absent from home, but it was on the King's business. Never were his heart and his hands so full of work for the blessed Savior. He had just cut himself off more from all temporal cares and consecrated himself to the work of the Lord more unreservedly than ever perhaps in his life. He had just girded himself afresh with the whole armor of God. He had just accepted the financial agency of the William Jewell College, and had the care of our ministerial students upon his heart. He fell on the field of action—fell in the harness. All the brethren will remember how spiritually minded, how full of charity, how fervent in spirit he was during the meeting of the association. But I must stop. As his spirit went up to God I stood with Bros. Warder and Avery and Jennings and others, weeping—in silent prayer that God would give a double portion of his Spirit to many an Elisha from the school of our prophets, and bless our Zion while he chastened.

"A funeral sermon was preached in Roanoke on Wednesday, 3 P. M., by Bro. M. L. Laws, pastor of Glasgow Church, from the text: 'Precious in the sight of the Lord is the death of His saints.' He was buried in Huntsville Cemetery, Thursday, 11 A. M. A great congregation was present. Bro. P. T. Gentry led in prayer, and we committed the manly frame of Y. R. Pitts to the earth in the comforting faith of a glorious resurrection with our Lord Jesus Christ."

(*Note.*—The General Association had only a few days before,

closed its annual session, on which Eld. Pitts had been in attendance. Many sad hearts left Clinton on the 16th of October, 1871.)

Just two years before his death, at the close of the General Association at Columbia, Bro. Pitts was stricken with apoplexy, and many then left his bedside expecting to see his face no more, but it pleased God to raise him up and give to the church militant two years more of his mature ministerial life.

Joshua Willis Terrill.—The parents of J. W. Terrill (John and Rebecca Terrill) were natives of Virginia, and emigrated to the state of Kentucky in an early day, settling in Boone County, where, August 21, 1821, he was born. He moved with his parents and the family to Howard County, Missouri, in 1835, and settled near Roanoke, where, except a short time during the war, he has ever since resided. Under the ministry of Dr. A. P. Williams he was led from darkness to light, by whom also he was baptized and became a member of the church called Mt. Ararat, in May, 1839, and the same year was licensed to preach. Four years to a month after this he was ordained, and afterwards filled with honor and success the pastoral office in the following churches: Roanoke, Silver Creek, Thomasville, New Hope, Pleasant Grove, Pleasant Hope, Friendship, Salisbury and perhaps one or two others. Of some of said churches he was pastor from twenty to twenty-seven years. The name of J. W. Terrill will ever be revered and loved by the members of the Mt. Pleasant Association, over which he presided as moderator for a number of consecutive years. He was a logical, sound, gospel preacher, few men handling a subject better than he; and no man did more to build up the Baptist interest in the field of his labors.* He was married to Miss Matilda A. Walton, October 8, 1840, who was to him a helpmeet in all his ministerial life.

From youth he was afflicted with dyspepsia, and much of his life with chronic bronchitis. This last deepened into consumption, and on May 18, 1882, he died at his home in Howard County.

Samuel Younger Pitts—is the son of Jno. A. Pitts and Sarah Rochester McDowell, the former of Scott County, and the latter of Danville, Ky. They emigrated to Missouri in 1831, where, in Randolph County, the subject of this notice was born October 14, 1833. The Christian mother dying in his eighth year left a deep religious impression on the boy; and a lovely sister, four years younger, imparted to his young life joy, shape and impulse. At eighteen years of age he was converted and the fol-

* Eld. R. J. Mansfield's MS.

lowing year was baptized by his uncle, Rev. Y. R. Pitts, into the fellowship of the Great Crossings Baptist Church, Kentucky. He spent several sessions at Howard High School, now Central College, Fayette, Mo., under the instruction of President W. T. Davis, with Prof. J. J. Rucker as classmate, with whom, in 1852, he entered Georgetown College, Ky., taking the English Literature Diploma in June, 1854.

While at Georgetown he became acquainted with Miss Anna M. Winston, daughter of Dr. J. D. Winston, of Nashville, Tenn., to whom, February 28, 1856, he was united in the bonds of wedlock. At the instance of the Roanoke Baptist Church, Mo., he was ordained to the gospel ministry July 3, 1859, by Dr. J. W. Terrill and A. R. Macey, his former Kentucky pastor. Being the only son of an enterprising and thrifty farmer, many cares and duties claimed the time that should have been given to study and work for the Master, thus crippling his early growth, and stinting the fruit of manhood, for which he is now attempting to atone by encouraging young ministers to a thorough preparation for, and exclusive devotion to their calling.



REV. S. Y. PITTS.

He has served, in a ministry of 23 years, seven churches as pastor; among them Roanoke and Huntsville 3 years each, Mt. Ararat 5 years, Mt. Shiloh 10 years, and Cliffton Hill 22 years; and has baptized 257 persons. In 1872 he removed to Hunts-

ville. Bro. Pitts is generous, kind, hospitable, and one of the most liberal pastors we have ever met; and the fruit of his spirit may be seen in the life of his people.

George W. Robey—was born May 27, 1838, in Marion Co., Mo. At the age of 14 years he was converted, and three years after was baptized by Rev. Nathan Ayres. When 18 years old he was licensed to preach the gospel, and entered Bethel College, Palmyra, where, after four years, he graduated in 1860. He was ordained and became pastor of Little Union Church in 1859. From 1860 to 1867 he preached as pastor to the last named church, and also to Philadelphia, Bethel and Emerson Churches, in Marion County; and Newark in Knox County. He also labored as missionary of Bethel Association, save one year—1865—which he spent in Indiana, preaching for two country churches.



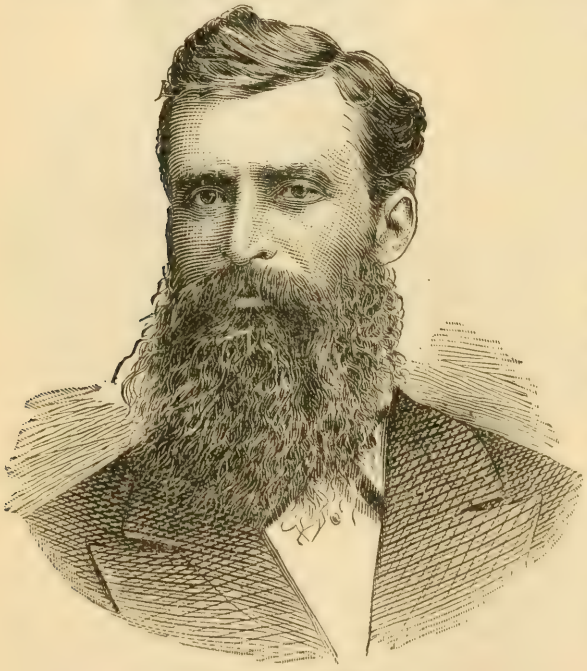
REV. G. W. ROBEY.

In 1863 he was married to Miss Rebecca J. Kelly, who has proven herself a true helpmeet in every good work. She is a woman of extraordinary faith, and deep, earnest piety. The husband cheerfully owns that whatever of success has attended him, has been largely due to her earnest prayer and faithful co-operation.

In the year 1867 Mr. Robey was settled as pastor at Shelbina, where he continued for five years, devoting a part of his last year as missionary of the General Association. In 1872 he accepted a call to Hamburg, Iowa. Here he continued until the spring of 1875, when he resigned to become associate editor of the *Baptist Beacon*, published at Pella, Iowa. In the fall of this year he accepted a call to Bedford, in the same state, where he was remarkably successful. He continued at Bedford until October, 1881 when he resigned, returned to his native state, and

at once settled at Moberly. Here, during six months' labor he gathered some 75 members into the church, quite a number of whom were young converts. Mr. Robey has a weak constitution, and is always in feeble health, yet he has been in labors quite abundant, and already about 1,200 souls have been added to the churches under his ministry.

J. B. WEBER — President of Mt. Pleasant College, Huntsville, was born in Lewis County, Mo., June 2, 1848. He had the advantage of excellent common schools in early boyhood. In his 13th year he was converted. He graduated at La Grange College, taking the complete classical course in 1871. He held professorships of mathematics and natural sciences two years in Concord College, Kentucky. After this he took a special course in Washington and Lee University, Virginia. He returned to Missouri, and filled the chair of Latin and natural sciences in La Grange College for two years. On June 13, 1876, he married Miss Annie Ray, eldest daughter of Eld. D. B. Ray, and spent about 5 years as associate editor of the *American Baptist Flag*. He was ordained a minister in May, 1879, and in June, 1881, was elected President of Mt. Pleasant College, soon after burned.



REV. J. B. WEBER.

In the former part of this sketch some account was given of the five constituent churches of the Mt. Pleasant Association. There are others which deserve a notice just here.

BEE BRANCH.—This church was organized by Eld. David An-

derson, May 13, 1848, in a neighborhood about 20 miles north of Keytesville, Chariton County. The constituent members were nine in number. Mr. Anderson was chosen first pastor and continued in this office two or three years, and was succeeded by N. Dille for two years, and he by J. S. Bell for about eight years. During the war the membership became much scattered, and some united with the "sects." No meetings were held from about the middle of the year 1862 until after the close of the war. The house of worship—a log building 22 feet square—was built in 1853, but in 1870 was unfit to occupy. The church was in a better condition in 1881, and numbered 88 members, with P. M. Sears as pastor.

Cliffton Hill. — Under the name of "Dark's Prairie," 23 members formed this church October 13, 1859, having been assisted by Elds. N. Flood and J. W. Terrill. It has a house of worship valued at $2,000, which was built or re-built in 1868. Rev. S. Y. Pitts has been from the beginning the pastor, and has built up a large church of 147 members, contributing regularly to the different benevolent and denominational enterprises. The church is located at Cliffton, Randolph County, 7 miles west of Huntsville.

Friendship.—This is one of the pioneer churches, and bears date from May 9, 1829, having been organized at that time by Elds. E. Turner, Ebenezer Rogers and others. It is in Howard County, about 6 miles north of Fayette. Asa J. Bartee served the church as pastor the first six years of its history, and was succeeded by Jesse Terrill for fourteen years. The church enjoyed a most wonderful revival, commencing December 25, 1864, which resulted in 60 accessions. Present membership, 92.

Huntsville.—This is the county seat of Randolph. The Baptist church here was organized with only 8 members, August 27, 1837; Elds. Wilhoite, Fristoe and Mansfield assisting in the organization. The pastors have been William Duncan (first eight years), Addison Lewis, Bartlet Anderson, G. Carey, Wm. Thompson, Noah Flood, W. R. Rothwell, S. A. Beauchamp, M. J. Breaker and S. Y. Pitts. The most remarkable revival in the church was during the ministry of William Duncan, who was assisted by the lamented A. P. Williams. The immediate fruit of this meeting was the conversion and baptism of 130 souls, one entire family of 8 being among the number. After the founding of Mt. Pleasant College the church sold its house of worship and gave the proceeds to that institution for the privilege of using

the college chapel for religious worship. The present numerical strength of the church is 117. They give to missions annually, have a Sunday-school and also a juvenile mission society.

Hickory Grove.—On the 29th of August, 1843, this church was organized by Euphrates Stringer and Benjamin Terrill, with 31 members. Its location is in Monroe County, not far from Milton, about 18 miles westward from Paris, the county seat. The first pastor was Benjamin Terrill, and then James Porter, James Burton, Bartlet Anderson and W. L. T. Evans. In 1844 the church built a log house for worship, 30x60 feet, which it occupied in 1870, but was at that time making efforts to build a better one. In 1882 the church numbered 133 members, with M. F. Williams, brother of the late Dr. A. P. Williams, as pastor.

Moberly.—This is a railroad centre of some 4,000 inhabitants. The Baptist church was organized November 15, 1841, of 18 members, and was called Shiloh, and was some two and a half miles northeast from Moberly. Here the church built a log house in 1843, in which it worshiped until 1868, when it moved to Moberly and built a frame house on the east side of the railroad, at a cost of $1,100. The present elegant church edifice has been since built in a central part of the town, costing some $10,000 to $12,000, on which it is carrying a somewhat cumbersome debt. For about ten years after the church was organized, Benjamin Terrill was the pastor; after him came Bartlet Anderson, James Porter, W. L. T. Evans, J. W. Terrill, H. Hatcher, A. J. Colwell, under whose ministry the present house was built, and G. W. Robey, under whose ministry the church has grown in efficiency and members, numbering nearly 200.

Mt. Horeb — located one mile west from Sturgeon, Boone County, bears date of March, 1853. This church was organized by Wm. Thompson and Green Carey, with 32 members. Thompson served the church as pastor a few months, then W. R. Wigginton filled that office until 1857. After him came P. T. Gentry, Green Carey and others.

Mt. Shiloh—in Randolph County, some nine miles west of north from Huntsville, was formed of 12 members, by Bartlet Anderson, May 29, 1852. The next year it built a small frame house of worship in Darksville, a small village at or near where the church was formed. Bartlet Anderson was the first pastor. D. Cliffton was pastor in 1882, the church numbering 102 members.

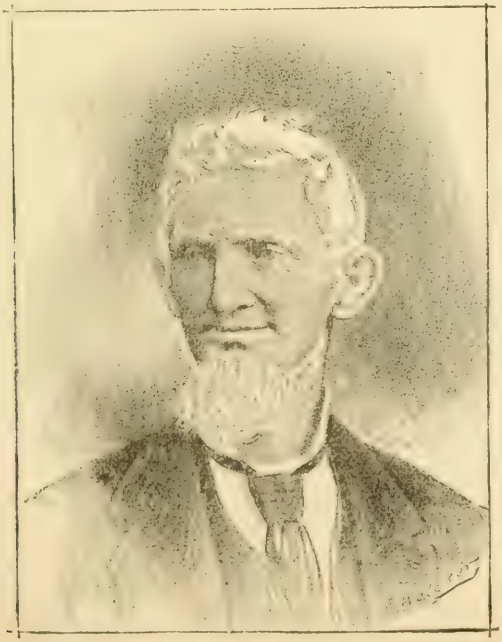
Mt. Salem.—This church is about four miles south of Hunts-

ville, and was organized September 9, 1856, with 44 members. Benjamin Terrill was first pastor; after him came F. M. Stark, James Burton, and D. Cliffton pastor in 1882, the church numbering 112 members.

New Providence.—Elds. E. Foley and F. Wilhoite organized this church on a constituency of 15, August 8th, 1841. Its location is six miles northwest from Columbia, in Boone County. It belongs most likely to Bonne Femme Association.

Sweet Spring.—This was one of the older churches of the Mt. Pleasant Association, having been organized September, 1845. It was located some seven miles southeast of Huntsville. Benj. Terrill was pastor the first fourteen years, then came J. R. Terrill, after him Jesse Terrill. Benj. Terrill was again pastor until the church dissolved and the members went to Moberly and Renick.

Salisbury.—This church was organized January 19, 1867, and was at first located two miles south of the town. Lewis Elledge was pastor one year, then Y. R. Pitts until his death. The church worships in a house worth $3,000, and numbers 69 members. S. A. Beauchamp was pastor several years; J. W. Terrill has filled the same office.



REV. J. W. TERRILL.

PERIOD THIRD
1820—1830.

CHAPTER I.
CUIVRE ASSOCIATION.

Formation and History of—Church Troubles—Sudden Dissolution of Antioch Church—Siloam Association, Its Origin—Cuivre-Siloam Association—Extreme Calvinism—Thomas Bowen—George Clay—Ephraim Davis—Darius Bainbridge—Thomas J. Wright.

THE formation of Cuivre Association occurred in 1822. It was composed of eight churches formerly belonging to the Missouri Association, and situated north of the Missouri River, in the counties of St. Charles, Warren and Lincoln. Of the first six years of its history we know no more than is given above; and are even doubtful as to the correctness of one item there given, which is, that there were eight constituent churches. We give it, however, as we find it in the only record we have of the fact.

We have access to the minutes of this old community from 1828 to 1838. The session in 1828 was held at Friendship Church, in what is now Warren County, in October. The introductory sermon was preached by Eld. Darius Bainbridge, who was afterwards chosen moderator, Geo. W. Zimmerman becoming clerk. From the minutes of that year we extract the following summary:

Churches.—Friendship, Cuivre, McCoy's Creek, Little Bethel, Sulphur Lick, Troy, Providence, Antioch and Stout Settlement.

Ministers.—Geo. Clay, David Hubbard and Darius Bainbridge.

Licentiates.—Thomas Bowen, David Clark and Wm. Skinner.

Three baptisms were reported and a total membership of 225. The following ministers were present as correspondents: Thos. R. Musick, Lewis Williams, Wm. Coats, Jabez Ham and B. Wren. In accordance with the custom of that day, three ministers, Lewis Williams, Jabez Ham and William Coats, were selected to preach on Sunday, all of whom preached regular sermons. One regular sermon at a sitting, and that a somewhat brief one, is all that the people of this age care to hear. What a difference fifty years ago concerning such matters!

This manifestly results from two causes which we now mention:

1st. Meetings for preaching are much more frequent now than then.

2d. There is really less of spiritual mindedness and more of worldly conformity now than then.

This association adopted the very common custom of that day of holding yearly meetings. From the minutes of 1828 we learn that the appellation used by it was simply The Cuivre Baptist Association.

For the next ten years, reaching up to 1838, regular meetings were held as follows: In 1829 at Cuivre Church, Lincoln Co.; in 1830 at Stout's Settlement, in Lincoln Co.; in 1831 at Sulphur Lick, same Co.; in 1832 at McCoy's Creek, St. Charles Co.; in 1833 at Little Bethel, Warren Co.; in 1834 at Bryant's Creek, Lincoln Co.; in 1835 at Macedonia, Montgomery Co.; in 1836 at Troy, Lincoln Co.; in 1837 at Little Bethel, Warren Co.; and in 1838 at Salem, same Co. At no time up to this period did this association seem to be an efficient body. No more than ninety baptisms were reported by all the churches during the entire ten years, and the largest membership reached at any time was 304, which was in 1833, in which year there were forty-six baptisms, and letters and messengers received from ten of the twelve churches composing the body. In 1834 the association agreed to unite with the Salt River Association in "setting apart the first Sunday in the following January, as a day of fasting and prayer for a revival of God's work upon the hearts of poor sinners, and that He also will raise up laborers, and send them into his harvest." This does indeed prove that there were a few names in old Cuivre that had not forgotten their first love.

An incident occurred in connection with the discipline of a small church called Antioch, located not far from Warrenton, Warren County, at the meeting of the Cuivre Association in 1836, which really did not terminate until the following year, and which we think ought to be related for the benefit of the churches now. The facts are briefly as follows:

At the session of 1836, held with the Troy Church, Bro. Thos. J. Wright informed the association that there were rumors afloat in the world that some of the members of the said Antioch Church had suffered fiddling and dancing in their houses, and countenanced horse-racing. Bro. Preston, the messenger, when appealed to for information, said that he was not authorized to give any information other than that contained in the letter.

The association then appointed Brethren Elton, Netherton and John M. Falconer a committee to visit said church, inquire into her situation and report to next association. The committee visited Antioch Church and inquired of them if they countenanced dancing and horse-racing, and they answered no. The committee then retired to consult, and after a short time returned, and through the chairman began an address to the brethren of Antioch Church, whereupon they were informed that there was no such church in existence—that it had dissolved while the committee was out. This, of course, was a quick way to dispose of the matter, but was it right?

Some of the members were guilty of the things alleged by Madam Rumor, and the rest did not have the courage to rebuke them. The fate of Antioch Church has been the fate of many others which countenanced, or even permitted, disorder, without a protest. A church is a place of purity, and the members are required to keep themselves unspotted from the world.

In 1838 the Cuivre Association was reduced to 7 churches and 202 members. The names are as follows: McCoy's Creek, Little Bethel, Sulphur Lick, Sand Run (formerly Troy), Bryant's Creek, Macedonia and Salem.

Ministers.—Robert Gilmore and Thomas Bowen.

Licentiates.—A. L. Knapp and Joseph Nicholls.

Sulphur Lick Church entertained the association in 1839. The feeling in opposition to missions showed itself in proceedings unfriendly to those engaged in promoting this enterprise, and in consequence two churches withdrew, viz.: Salem and Sulphur Lick, the former of which united with Bonne Femme Association and the latter with Salt River Association. About this time also some trouble occurred in the last named association relative to the subject of missions and three or four churches which were opposed to the enterprise withdrew and soon after formed a new association called Siloam. These churches were located in the counties of Pike and Lincoln, and called Spencer's Creek, Bethlehem, Union and a part of Siloam.

The Cuivre Association was now reduced to five or six churches, and after the Siloam Association had existed for two or three years, or about 1842 or '43, the two bodies met together and consolidated under the cognomen of "Cuivre-Siloam Regular Baptist Association."

This association refused co-operation and fellowship with all associations that promoted missions, Bible societies, or Sunday-

schools. By it, all societies for the dissemination of gospel truth were called "men-made institutions." It took the ground that because there was no direct Bible authority for such societies, they were, therefore, wrong; although there is as much authority in the Scriptures for such societies as there is for Baptist associations.

We have scattering minutes of the Cuivre-Siloam Association for the last twenty-five years.

Judging from the statistical table, it has scarcely held its own in numbers during this period. In fact it is not so large now as it was then. Very little business is transacted in its sessions, except such as is needful to keep up its annual meetings, and continue correspondence with several sister communities. Of these we may mention the Two River Association, the Salem, and the Mt. Pleasant (Old School) Association.

The minutes of 1850 give the following summary:

Churches.—Mt. Pleasant, Bethlehem, Little Bethel, Sand Run, Siloam, Bryant's Creek, Spencer's Creek, Pleasant Hill, Mt. Zion, Macedonia, Sugar Creek and Union.

Ministers.—Thos. J. Wright, Wm. Davis, Thos. Bowen, Richard Owings, M. Moore and Ephraim Davis.

Licentiates.—T. P. Rogers.

Baptisms 7; total membership 352.

In doctrine, the majority of this association may be put down as extreme Calvinists; in practice they are a unit in opposition to missions. While truth compels us to record these facts, we wish also to say that the so-called "Old School Baptists" are generally experimental Christians. They are as a rule sound on "experimental religion," although in the grossest error concerning the "mission of the churches of Christ." This assertion can certainly be demonstrated, but this is not the place to do so.

We have for years been thoroughly convinced that their errors on the subject of missions (the subject that really split the denomination), grow out of an unscriptural application of what is commonly called the "doctrines of Calvinism." For years after the anti-missionary churches separated themselves from the great body of the denomination, the majority of their ministers became extremely controversial in their manner of preaching, seldom failing to select a theme which would lead them to the discussion of the doctrines of election and predestination, and they were not unfrequently somewhat bitter in their denunciations of their missionary brethren. But a new order of things is gradually

growing amongst them. Some of their ministers hold protracted meetings—a thing much abused by them twenty-five years ago—and earnestly exhort sinners to repent and turn to God. Under this condition of things some of their churches have of late been on the increase.

This feeble community was reduced at one time (1867) to only 186 members; but since her ministers have changed their manner of preaching, as indicated in the last paragraph, she has been on rising ground. Her living ministers are Elds. Wm Davis, P. L. Branstetter, T. P. Rogers and Charles Holcomb. Her churches are eight in number situated in the counties of Lincoln, Pike and Montgomery.

Thomas Bowen.—This servant of Christ was one of the few men who, born in the 18th, passed into the last quarter of the 19th century. He was a native of Warren County, Kentucky, born in December, 1797, and when about 17 years old he emigrated to Missouri, where he spent the residue of his life. He commenced preaching the gospel when about 30 years of age and was for more than fifty years a minister among the people commonly called Old School Baptists. Many people now live in eastern Missouri, Christians as well as good citizens, who say that "Father Bowen was the first preacher we ever heard." He was known among his neighbors as a good man, the record of his life being that of a Christian of spotless character. By the continued and universal testimony of his long life he proved the genuineness of the gospel which he preached to his fellow men. But his life work is now done and he sleeps with the sainted dead. He died November 10, 1878, nearly 81 years old.

George Clay—another pioneer preacher of eastern Missouri, was born in the state of Kentucky. We find his name for the first time in the minutes of Cuivre Association, in 1828, when he appeared as a messenger from Friendship Baptist Church, Warren County, and was also at that time an ordained minister of the gospel. He was an able exponent of Bible doctrines as understood by the Baptists. As a preacher, his style was plain, clear and forcible.

We never saw him in the pulpit but once. On that occasion his subject was "Bible baptism." He handled the Scriptures bearing on the subject as a "master workman"—one fully competent to "rightly divide the word of truth." We know neither the time nor circumstances of his death, but think he has now been dead for some years.

Ephraim Davis—emigrated to Missouri in 1834 or 1835, and was for sixteen years a minister in Cuivre and Cuivre-Siloam Association. He was from the state of Kentucky, and settled in Lincoln County, in the neighborhood of the present town of New Hope. In May, 1835, he became pastor of Union (now New Hope) Baptist Church, and continued such until his death. He was strongly Calvinistic in his doctrines, a good man and much beloved by the church. His preaching was better calculated to feed the flock than to call sinners to repentance. Under his ministry the church increased very slowly, and his entire sixteen years' pastorate was without compensation save a few presents.

Under his ministry the Union Church, in 1840, declared that she "would not hold correspondence with any society or body of professed Christians who hold to and practice the present benevolent institutions of the day," and further "that nothing in said declaration should be construed to prohibit any member from giving to any preacher sent out according to the order of the United Baptists." In July, 1841, the church withdrew from the Salt River Association of United Baptists and in two years thereafter united with the Cuivre-Siloam Association of so-called Regular Baptists. The result of these unwise, and, to us, strange proceedings, was a divided church at the close of Eld. Davis' pastorate. He died in October, 1851.

Darius Bainbridge—was a native of Kentucky and son of Rev. Absalom Bainbridge, M. D. He moved to Missouri and settled in St. Charles County, about 1822. He was married in Kentucky to Miss Mary Wright, sister of Eld. Thomas J. Wright.

Darius Bainbridge commenced preaching as early as 1824, labored in Missouri twelve years, moved to Wisconsin, thence back to Missouri and settled in Clay County in 1847, where he spent the remnant of his days. He was chosen moderator of Cuivre Association in 1828 and was re-elected for eight consecutive years.

In his preaching he was not considered quite so "hard" as some of his brethren of the same school. The following incident is related of him: On one occasion, while preaching, he became very earnest and commenced exhorting sinners to repent. Presently he suddenly stopped and said, "Brethren, I feel like d ing what I ought not to do." But why not exhort sinners? Those who call themselves "Old School Baptists" can best answer this question. Opposition to what was then called "the effort system" was the prolific parent of many resolutions and prejudices

which produced discord among, and retarded the progress of, the Baptists.

Eld. Bainbridge lived to a good old age, and died in Clay County, Missouri, about the year 1862. He raised a family of ten children, three sons and seven daughters. and was married but once.

Thomas Jefferson Wright—a Baptist minister of more than ordinary preaching ability, and for years the moderator of Cuivre-Siloam Association, was born in Clark County, Kentucky, March 8, 1803; he was married in 1820, and moved to Missouri in 1830. In the split on missions, he identified himself with those who opposed what he called the "men-made" institutions of the day. His preaching partook greatly of a controversial character. Seemingly under the impression that all denominations had departed from the true faith, he seldom preached without attempting to disprove the supposed false system of somebody. He was well posted in the arguments both of his own people and others, and was considered an able advocate of the doctrines of his own denomination. He was moderator of his association the year he died. The following lines to his memory are from the minutes of 1868:

"Brother Wright for many years preached the gospel among us, and was bold in confronting heresy, and in him the church had a defense though the enemy should come like a flood. But he has gone to rest, he has finished the work the Master assigned him. He held up the ensign of our Savior triumphantly to the end. He passed, as we confidently believe, from the militant to the triumphant kingdom of God, on the 2d of September, 1867. Let us cherish his memory, ever remembering that we, too, are subject at any time to the Master's call."

CHAPTER II.

SALT RIVER ASSOCIATION.

Formation of the First Churches in the District, Ramsay's Creek, Peno, and Stout's Settlement (New Hope)—Biographical Sketches of Davis Biggs—Jesse Sitton—Bethuel Riggs—Jeremiah Vardeman, His Eventful Life—The Dancing School, &c. —Vardeman's Settlement in Missouri.

THE Salt River Association is now a large and influential community of Baptists, composed of 37 churches, located in the counties of Ralls, Pike, Audrain and Lincoln. The following record is from the minutes of the first meeting:

"Minutes of a conference of Baptist brethren, begun and held at the Baptist church on Peno, Pike County, on the 23d, 24th and 25th of August, 1823.

"Met agreeably to appointment. The introductory sermon was preached by Bro. Jeremiah Taylor from 1 Chronicles 12 ; 32.

"Letters from 6 churches were read and messengers enrolled."

The names of the churches were Ramsay's Creek, Stout's Settlement, New London, Bethlehem, Bear Creek and Peno, the aggregate membership of which was 95. Davis Biggs was chosen moderator, and Wm. Carson clerk. The ministers were Davis Biggs, Jesse Sitton and Leroy Jackson. Articles of faith were adopted, very nearly agreeing with those usually set forth by the General Union of Baptists, or "United Baptists."

The fifth item of business on Monday is, that "This association be called the 'Salt River Association of the State of Missouri.'"

The following from the constitution is of interest:

"Art. 5th. No query shall be received which has not been duly considered in the church who sent it, and on which satisfaction cannot there be had."

"Art. 6th. The association shall endeavor to provide for the general union of the churches, and to preserve a union among them, give them advice in matters of difficulty, inquire why churches fail in representation, but shall not enter into or continue a correspondence with any church, body, or board of peo-

ple, without the consent of each church in the association, sister associations excepted."

"Art. 7th. Two-thirds of the association concurring therein may withdraw from any church in the union that is heterodox in principle or disorderly in practice. But no member shall be questioned for believing in or promulgating the doctrine of election, or a general provision in Christ for all men."

Ramsay's Creek Church. — The first church formed in the bounds of Salt River Association was the Ramsay's Creek Baptist Church, in a settlement of the same name, in the southeastern part of Pike County. Eld. John M. Peck visited and preached to this church in July, 1818. (*Western Watchman*, Vol. VIII, No. 43.) He says that in 1816—in the fall of that year—the Ramsay's Creek Settlement was commenced, and the church above named was situated in this settlement; hence it must have been organized between the fall of 1816 and the summer of 1818, the time of Peck's visit. Major Watts and John McCune were two of the leading men in the settlement. McCune was a Baptist. The first pastor of Ramsay's Creek Church was a Mr. Ruddle (pronounced Riddle). Mr. Ruddle was taken prisoner by the Indians on their attack on Ruddle Station in Kentucky; he was carried away to the northwest and adopted into the tribe; had his ears split and all the "white blood washed out" of him. He married a daughter of the chief and adopted their customs. After the lapse of many years he heard of his relatives in Kentucky, and with his Indian wife found his way back to his native state. His wife soon died, and he professed religion, learned his native language (which he had about forgotten while among the Indians) and began preaching. When Eld. Peck visited Ramsay's Creek Church in 1818, Eld. Ruddle was then pastor, but subsequently removed into Adams County, Illinois, and afterwards to Pike County, where he died at an advanced age.

Ramsay's Creek Church still exists. It worships in a substantial brick edifice, some six miles from Clarksville. The earliest known church records were made in 1823, which show that in 1835 Eld. Ephraim Davis was elected pastor, who was succeeded in the same office by Eld. A. D. Landrum in 1838. Eld. Albert G. Mitchell, the present pastor, succeeded Eld. Landrum in 1850, which gives him a thirty-two years' pastorate.

Peno Baptist Church. — Another constituent of Salt River Association was Peno Baptist Church, organized at the house of John McCune on Big Peno Creek about eight miles northwest

of Bowling Green, Pike County, December 25, 1819. Eld. Leroy Jackson officiated in the constitution. Constituent members: Leroy Jackson, Polly Jackson, Joseph Trotter, Polly Trotter, John McCune, Polly McCune, Thomas Hedges, William Biggs, Betsey Biggs, Betsey Shannon, Susan Doyle, Wm. McCoy and John Carr—in all thirteen.

Until 1833 Peno Church held its meetings alternately at John McCune's and a school-house near by, on Big Peno Creek, and at Samuel Lewellen's on Little Peno, some four miles distant from McCune's.

On the 26th of February, 1833, Peno Church was divided and the membership on Little Peno Creek, thirty in all, were formed into a separate organization by the name of Mt. Pleasant Church, by Elds. J. Vardeman and Davis Biggs. This church still exists and worships in a comfortable brick church edifice about three miles south of Frankford. From 1823 to 1833 Peno Church was exceedingly prosperous, and greatly increased in numerical strength both by letter and baptism. About this time emigrants were flocking to this section of the state, mostly from Kentucky, many of whom were Baptists. In 1839 the church enjoyed a gracious revival of religion. Among the converts were numbered Hon. A. P. Miller, long the clerk of Salt River Association; also Wm. Penix and many of the Biggs family, the Shannons and the McCunes. The successive pastors of Peno were Elds. Leroy Jackson, Davis Biggs and A. D. Landrum. The church never had a house of worship properly so-called, the two she had had being built of logs and used for the double purpose of school-house and meeting-house. In 1852 the church dissolved, gave letters to her members, the majority of whom met and formed the Sugar Creek Church in the same year.

Stout's Settlement (now New Hope) Baptist Church, Lincoln County—another of the constituents of Salt River Association, was organized June 16, 1821, by Elds. Bethuel Riggs and Jesse Sitton, the latter of whom is supposed to have been the pastor until 1828, when he was dismissed by letter and left the state. Eld. David Hubbard succeeded him and continued pastor some two or three years.

In February, 1830, a serious difficulty was brought into the church, growing out of the marriage of a young sister to a man who had a living wife. On an investigation, the sister was acquitted. The minority was dissatisfied with the decision of the majority, and asked that a council be called, which was granted.

Sulphur Lick, Troy and Little Bethel Churches sent each three members, who sat as a council, and after hearing the case, advised that the sister be excluded, and the majority refusing to do so, the minority withdrew from the church in June, 1830, and formed the Bryant's Creek Church in the same neighborhood. In August, 1831, the name of the church was changed from Stout's Settlement to that of Union, and about the year 1836 she built a log meeting-house 46 x 20 feet, about two miles north of New Hope. Eld. Ephraim Davis became pastor in May, 1835. During this pastorate the church adopted a resolution refusing correspondence with any "society of Christians who hold to the present benevolent institutions of the day." Eld. Davis, who was a good man and much beloved by the church, died in October, 1851, and left the church much divided on doctrine and the subject of missions. Finally, in 1852, a majority called Eld. A. G. Mitchell as pastor. Being dissatisfied with this action, the minority withdrew—some getting letters and some not—most of whom united with Bryant's Creek Church (anti-mission). Soon after this the church rescinded all her acts and resolutions in opposition to missions, and under the ministry of Eld. Mitchell gradually grew in numerical and moral strength; and in 1857 the place of meeting was moved to New Hope, the church having built a commodious frame house in that town, 40x60 feet, which she now occupies. By resolution, the name was changed from Union to New Hope in July, 1867. This is now one of the stronger churches in the association (not so strong probably as it has been) and wields an influence for good in the community. (From *H. N. Basket's MS.*)

The Salt River Association held its second meeting at Bear Creek Church, Ralls County, in October, 1824.

The third meeting of the association was held at Ramsay's Creek Church, Pike County, commencing September 30th, and ending October 3, 1825. Eld. Davis Biggs preached the opening sermon, and was also chosen moderator. Wm. Sitton was clerk. Elds. Bethuel Riggs and D. Bainbridge were present as corresponding messengers from Cuivre Association, and were selected to preach on Sunday. On Sunday, Davis Biggs administered the ordinance of the Lord's Supper. "Agreed to hold the next association at Salem, and set apart Saturday and Sunday for divine service and the Lord's Supper, the elements to be prepared by the church where the association is held." The association adopted the custom of holding "union" or "yearly" meetings

—three of which were provided for during the year. Summary: 8 churches, 25 baptisms, and total membership 184.

In 1826, Siloam was the place of meeting. One new church, South River, was received. In 1827 the association met at Bethel Church, Marion County. Daniel Moss, Jeremiah Taylor and Mordecai Boulware have been added to the list of ministers since the first meeting. Salt River and Quincy Churches—last from Illinois—were added this year. Total membership, 225.

The sixth meeting was held in 1828 at Mt. Pleasant. Correspondence by letters and messengers was held with Salem, Mt. Pleasant, Cuivre and Missouri Associations. Nineteen baptisms. Elds. D. Hubbard, E. Turner and James Suggett were appointed, and preached on Sunday.

The meeting in 1829 was held at Ramsay's Creek. The custom now prevailing was to meet on Friday and close on Monday. Saturday and Sunday were spent in preaching and other acts of divine worship. Would that such a custom yet prevailed!

Eli Merrill appears now as a minister of the association. South River was the place of meeting in 1830. The churches seem to be enjoying a steady growth. Membership, 343. In 1831 there were no items of interest, excepting the adoption of the following resolutions offered by Bro. Davis Biggs:

"1. That the messengers of this association do request all the members of their respective churches to engage in solemn prayer to God for a revival of religion among us, between sunset and dark of each day.

"2. Set apart the first day of January next, as a day of fasting and prayer, and all the members of the churches composing this body be requested to observe that day as such."

One new church was also received this year, viz.: Bethlehem, Marion County.

In the year 1832, the meeting was held at Bear Creek, Marion County. Salem was added to the list of churches, and John H. Keach and Jer. Vardeman to the list of ministers.

"Concurred with Cuivre Association in setting apart the first of January, 1833, as a day of fasting, humiliation and prayer, that God avert the awful pestilence in the country, stop the progress of error, and revive his work among us."

In 1833 they met at Peno. God had manifested his power, doubtless, in answer to prayer. Many souls were added unto the Lord. The ministers of Christ were active in itinerant labors. They preached the gospel from neighborhood to neighborhood,

in the cabins of the settlers, under the trees of the forest, and in the rude houses of worship which here and there began to be seen in the country. As a part of the visible results 296 baptisms were reported to the association this year, and eight new churches were added to the list, viz.: Palmyra, Mt. Pleasant, North Fork and Union, of Marion County; and Noix Creek, Gwin's Creek, Little Union and Union. of Pike County. Total membership of the association, 874.

At the session of 1834 (held at Salt River, Ralls County) there was evidence of a continued state of prosperity throughout almost the entire bounds of the association. Two hundred baptisms were reported. David Hubbard preached the introductory sermon. Six new churches were admitted to membership. The association was now grown to a large and influential body, with its borders extending northward into Lewis, and westward into Monroe County. Fourteen churches were dismissed to form a new association. These were situated mostly in Lewis, Marion and Monroe Counties.

From the minutes we gain the following summary of

Churches.—Bear Creek, Bethlehem, Ramsay's Creek, Siloam, Bethel, Providence, South River, Salt River, Spencer's Creek, Paris, Salem, Palmyra, Mt. Pleasant, North Fork, Union, Pleasant Hill, Noix Creek, Gwin's Creek, Little Union, Union Pike County, Indian Creek, Mt. Moriah, Elk Fork, Wyaconda, Mt. Pisgah and Gilead; the total membership of which was 1,143.

Ministers.—Davis Biggs, Jer. Taylor, Christy Gentry, E. Williams, Ed. Turner, Archibald Patterson, Jer. Vardeman, David Hubbard, W. McQuie and J. M. Lillard.

Licentiates.—C. L. Turner, J. Keach, J. Lear, T. P. Park, Noah Flood, T. E. Hatcher and J. F. Hedges.

Davis Biggs—one of the fathers, and the first moderator of Salt River Association, was born in Camden County, North Carolina, March 8, 1763. His father, John Biggs, who emigrated from England many years before the revolutionary war, was of Welsh extraction. He was a soldier in the war of 1776, on account of which, and during his absence, the British and tories stripped him of almost everything he could call his own, save his land.

When Davis Biggs was but a boy his father died, not a great while after which event he determined to try a seafaring life, to commence which he embarked on the Black Ship, which was going out on a trip to the West Indies after a cargo of salt. In

these days the seas were infested with pirates, who captured many a merchant vessel and filled their coffers with the rich treasures on board. The Black Ship was a medium sized vessel of six guns. They had a pleasant sail out, and without difficulty secured their cargo of salt and started home. On the way they had a desperate encounter with two privateers, and after several hours' battle succeeded in driving back the pirates, and were no more molested. Once more at home our young seaman concluded he had had enough of a sailor's life, and determined to spend the remainder of his minority at the old homestead, under the care and training of a fond and loving mother. He had three brothers—Robert, the eldest, and John and Imoriah. The last named became a Baptist preacher, but was cut down in the prime of life in his native state, North Carolina.

After his return home young Biggs, in company with his brothers, occupied his time in cultivating the old farm. Notwithstanding these were war times, and but little attention paid to school interests, he managed to secure quite a respectable English education—far ahead of the generality of his day. At the age of 18 years he was married to Miss Anna Morris, daughter of Jesse Morris, of Camden County, North Carolina, by whom was born to him two sons, William and Morris, and two daughters. William Biggs succeeded his father as moderator of Salt River Association, and we think occupied that position until his death.

When about 20 years of age, Davis Biggs began exhorting and preaching. In 1797 he was called to the pastorate in the Portsmouth Baptist Church, Virginia, not long after which he moved to that state, and settled in Norfolk County. He did much preaching in this and adjoining counties during his thirteen years' stay in Virginia. He was accustomed every fall to make preaching excursions to the "Upper Country," and spend several weeks at a time. In this way he rendered efficient aid in building up the Baptist interest. In 1810 he sold his possessions in Virginia, and moved to Kentucky and settled in Bourbon County. He was now in his prime, being forty-seven years of age. He traveled and preached all over that part of the state. He was pastor of the Baptist Church in Georgetown seven years, and of Silas Creek, in which he held membership ten years, and supplied the pulpits of the Bethlehem and Dry Run Churches a part of the time while he lived in the state.

But emigration advanced westward, and with it came the subject of this sketch, bringing with him the everlasting gospel, the

divinely appointed instrumentality of Christian civilization. In September, 1820, he, together with his family, landed on Peno Creek, Pike County, Missouri, where he made his permanent dwelling place.

Davis Biggs was about five feet and ten inches in height, weighing from 150 to 155 pounds. He had a round face, blue eyes and brown hair. He was quick tempered, and used often to say that his temper was his besetting sin. His body was of that build suited to great endurance and a frontier life.

He aided much in building up the Baptist cause in Northeast Missouri. The field next to his own house was first looked after. The churches of Peno Creek, Ramsay's Creek and Mt. Pisgah reaped the fruits of his labor, in a majority, if not all, of which he labored as pastor. At the organization of Salt River Association he was chosen moderator, which position he held for several successive years.

Father Biggs had quite an intelligent look, and was indeed an intelligent man. As a preacher, he was considerably above mediocrity. Besides preaching to the churches of which he was pastor he would travel extensively, confirming the churches in the faith. In his preaching excursions he would often proceed south as far as the Missouri River. As preachers were scarce in his earlier day in Missouri, much devolved upon the few who were here. Elder Biggs seemed always willing to bear his part. Being a man of quick impulses, and devoted to a pure and holy life, he used often to find it necessary to reprove blasphemers and wicked and worldly men; in fact, he faithfully exposed sin wherever he saw it. He aimed literally and faithfully to follow the instructions of his Master—"Reprove, rebuke," &c. This brought down upon his head the opposition of many who had darling sins, and there were many of this class in those pioneer days. But none of these things moved him. Such was the heated opposition to him at times, that it amounted to persecution, but still Davis Biggs wavered not. He was as firm as they were hostile. Had the pioneer band failed to lift up a warning voice and show the people their sins in this country fifty or sixty years ago, what would have been the state of society now? Tongue nor pen could have described it.

Of the descendants of Elder Biggs, there are a number of highly respectable families in Pike County and other parts of the state, the most of whom are Baptists, and some of whom have occupied quite honorable positions in official life. Elder James

D. Biggs, the popular and much loved pastor of the Baptist church in Kirkwood, Mo., is a great grandson of his. For several of the last years of Father Biggs' life, he was unable to preach on account of affliction, and on the first day of August, 1845, he died, triumphing in the cross, at his home some six miles nearly west of Louisiana, Pike County, being upwards of 82 years of age.

Jesse Sitton.—This honored minister of Jesus Christ was one of the founders of the Salt River Association. We have nothing pertaining to his nativity. He came to Missouri as early as 1821 and united by letter with the Stout's Settlement Baptist Church, being a minister at that time. He was pastor of this church from 1821 until 1828. when he was dismissed by letter and moved from the state.

The name of Bethuel Riggs appears among the older ministers of this association, and deserves some notice here.

Bethuel Riggs—a pioneer preacher of Missouri, was born about 1760 in the state or colony of New Jersey. Not much is now known of his very early life, he having spent a little more than half his life out of Missouri. At the age of 17 years, while but a youth, young Riggs enlisted as a soldier in the war of the American revolution, and for the services rendered therein he afterwards received a pension. He married in his earlier life. His wife was Nancy Lee, sister of a celebrated Baptist preacher by the name of James Lee, who used to preach under the trees with his gun standing by his side, apprehending an attack from Indians.

At the age of 18 years Bethuel Riggs was converted to Christ and became a Baptist, and soon after moved to North Carolina, and subsequently to Georgia, where he lived some years, and here he not only began his ministry but traveled and preached somewhat extensively. Long before that state was densely populated he traveled from settlement to settlement and preached the everlasting and blessed gospel to poor sinners, warning them with tears in his eyes to flee from the wrath to come. While still a comparatively young man, he, in company with a large colony, came across the Indian country to Kentucky. This trip was made during the earlier Indian wars. While crossing the mountains and the unsettled portions of country intervening between the states, the emigrants were in great peril. But they used every precaution and were watchful and vigilant, and finally reached Kentucky in safety. Mr. Riggs settled in that part of Kentucky opposite Cincinnati.

While living in this place a somewhat rare incident occurred in his life. There were some restrictions in the territorial laws concerning marriage. One day a couple came to his house wishing to be married. Owing to the above named restrictions they could not be married in the territory. An expedient was thought of, which was to get into their canoes and go out into the river. And this they did, and when about midway in the Ohio River Eld. Riggs married them, and they went on their way happy.

In the year 1809 he came to Missouri and first settled on Dardenne Creek, in St. Charles County, where he lived some eight years. He then moved higher up the country and settled about five or six miles nearly north of Troy, the county seat of Lincoln County, by a celebrated sulphur spring and lick, called Sulphur Lick. This spring possessed some excellent medical qualities, and afterwards gave name to a church which was organized at his house in 1823, of which he was a constituent member, and was also pastor several successive years. But Elder Riggs was of a traveling disposition and hence did not confine himself to one place long at a time. He spent much of his time in itinerating. He preached over large portions of Warren, St. Charles, Lincoln, Montgomery and Pike Counties. Subsequently he moved to Monroe County, where he lived for awhile preaching in the settlements in the Salt River country. He then moved to Illinois, thence to Ohio, and back again to Missouri, where he died and was buried by the side of his faithful wife, the companion both of his youth and his old age.

Jeremiah Vardeman.—This distinguished minister was one of a class somewhat rare in the annals of the church.. He possessed the peculiar talent of bringing the leading truths of the gospel home to the consciences of his hearers. His illustrations were singularly vivid, his language strong, simple and well suited to convey clear thoughts to every class, even the most illiterate; while the deep fountains of feeling gushed forth from his own heart and poured like a shower of rain over the minds of his hearers. In deep emotions, vivid conceptions of gospel truth, and the power of exciting sympathy, he resembled Whitefield.

There were occasions, when in an unpremeditated exhortation he seemed to touch every chord of the soul, and by the outpourings of gospel admonitions in a simple and affectionate style would strike the consciences of all around him. There was not the least affectation in the style and manner of his preaching. He had never studied the arts of the rhetorician, and despised

all trick and artifice in moving the passions. In allusion to the practice among frontier people of winnowing grain in a primitive fashion, he spoke of the labored efforts of some preachers in getting up excitement, as "making wind with a blanket." (J. M. Peck in *Western Watchman*, Vol. VII.)

Jeremiah Vardeman was the youngest of twelve children, a descendant of Swedish and Welsh ancestors, and traits of character peculiar to each nation were conspicuous in him. He was born about twelve miles above old Fort Chiswell in what is now Wythe County, Virginia, July 8, 1775. His grandfather, John Vardeman, Sr., had emigrated to America from Sweden and settled in South Carolina early in the 18th century, when his father, John Vardeman, Jun., was seven years old. Here the younger John Vardeman grew to manhood, married Elizabeth Morgan, a native of Wales, and soon after removed to and settled in Bedford County, Virginia, not far from the celebrated peaks of Otter. The elder John Vardeman was a member of the Lutheran church in his native country, but united with the Protestant Episcopal Church in South Carolina. He died at the extreme age of 125 years.



REV. JEREMIAH VARDEMAN.

John Vardeman and his wife, the father and mother of Jeremiah, professed religion and united with the Baptists while living in Bedford County, Va.; in 1767 removed to the settlements on New River; and in 1779 moved to the wilds of Kentucky and settled near Crab Orchard.

Jeremiah, the youngest son being old enough, took part in the Indian wars, and frequently served as a scout. During a great revival of religion in Kentucky which commenced in 1792, he was converted and made a public profession of religion. He had strong impressions to preach, but having little education he re-

sisted the impressions, and they finally wore off. Note what followed.

Young Vardeman had a natural fondness for social pleasures and hilarity, seeing which, some of his worldly associates used all their influence to entice him into sin. He was induced to attend a neighborhood dancing party; only once, he cogitated, and then he would be more strict. Here he found persons of respectability who treated the young church member with marked attention. His next downward step was to attend a dancing school in the neighborhood of Crab Orchard "only as a spectator." Here amidst the whirl of excitement and gayety he was induced to sign his name to the list of pupils to the school. He now gave himself wholly up to worldly amusements, though oftentimes, as he testified afterwards, scourged by the lashings of conscience. Before that fatal night he had never attended even a country frolic. Trained as he had been under the universally prevailing idea that balls, dancing and sports of all kinds were a violation of the Christian profession, he very naturally regarded his conduct as a forfeiture of his Christian character; and left the church without explanation, to the deep mortification of his parents and two brothers, who were members of the same church.

"Being a man of strong impulses and great energy of character, he engaged with his whole soul in whatever he undertook. He became the leader of the young people in every species of amusement. None could sing and play on the violin so enchantingly—none so full of hilarity as Jeremiah Vardeman."* With one exception his religious friends gave him up, under the impression that he would proceed, step by step, the downward course. That exception was his pious mother, who would sometimes say: "I know Jerry will be reclaimed: God is faithful, and I feel assured that he is a prayer hearing God."

Under the ministry of an unlettered Baptist preacher by the name of Thomas Hansford, after spending three years of his life in the manner above described, Vardeman was most powerfully convicted of his backslidings, and for two or three days he had great distress of soul. He finally found comfort and solemnly vowed to the Lord that he would forsake all vain amusements and devote himself to the preaching of the gospel.

The people of Pulaski County at that time, for the most part, lived in log cabins, scattered through the forests, with few wag-

* Peck's Memoir of J. Vardeman, in *Western Watchman*, Vol. VII.

on roads, but only "bridle paths" leading from cabin to cabin. In these cabins Mr. Vardeman began to hold week-night meetings. Great interest was at once awakened, and quite a number were converted.

"The church of which he had been a member restored him to fellowship, and gave him a license in the old Baptist form; a certificate merely stating that he had "a gift" of usefulness and had liberty to use it wherever Providence opened a door. He now gave out appointments and preached several times in quick succession. All classes came out to hear him, and in a short time upwards of twenty of his former associates in Lincoln County, and members of the dancing school that had led him astray, became humble and obedient disciples of Christ." (*Western Watchman*, Vol. VII.)

His ordination occurred about the year 1801, soon after which he found himself called to the monthly supply of four churches. He was poor in this world's goods, but by the favor of Divine Providence and the aid of his brethren he was soon advanced in the ministry to a sphere of great usefulness. From the first Eld. Vardeman was eminently successful in exhortation. On the first Sabbath next succeeding his restoration he attended a meeting where he was expected to speak. A crowd of people had assembled. After some older men had spoken he arose, and with tears gushing from his eyes, gave an exhortation mingled with confessions of his own backslidings, and entreated his young associates to forsake the sinful amusements into which he himself had led them. The effect was wonderful: "Young and old pressed forward and offered him their hands, and with audible voices exclaimed: 'Oh, Mr. Vardeman, pray for me;' and one said, 'Do pray for me, Mr. Vardeman, for I'm *a heap bigger* sinner than you ever was.'" (*Annals Am. Pulpit*, p. 422.)

Mr. Vardeman had never before attempted to pray in public, but remembering his vow unto the Lord when he obtained relief, he fell upon his knees and began to pray in behalf of the crowds around him begging for mercy. It was soon after this event that Mr. Vardeman visited his old church in Lincoln County, and was admitted back to membership as related in a preceding paragraph.

From the time of his restoration, Eld. Vardeman spent an extensively useful career in the Baptist ministry in Kentucky, and was one of the most popular preachers in the state, which secured for him large congregations wherever he went. He preach-

ed at David's Fork, Lexington, Bardstown, Louisville, and as far off as Nashville, Tenn., and Cincinnati, Ohio.

In 1830, he emigrated to Missouri and "pitched his habitation on the border of a beautiful and fertile prairie near Salt River in Ralls County. Here he soon had comfortable houses for his large family and numerous dependents, and 200 acres of virgin soil under cultivation." Nor was he neglectful of the moral wilderness around him. Without a stipulated salary, he proceeded to collect together the scattered sheep of Christ's flock and gather them into folds, and several churches grew up under his immediate labors. His influence was not confined to Salt River Association. He took a prominent part in bringing the denomination of the state into active co-operation in benevolent efforts, and was the first moderator of the "Central Society."

He had a giant frame and vigorous constitution, yet he continued his ministerial labors without relaxation. For nearly two years before his death he became unable to stand while preaching, and sat in an arm-chair while he addressed the people with deep pathos. Only two weeks before his final departure, in company with another minister, he visited the Sulphur Springs at Elk Lick, which appeared to afford him benefit. Before they left, they constituted a church, a measure not contemplated in the visit. There was a revival, and notwithstanding his weakness Eld. Vardeman baptized five converts; the last service of the kind he ever performed. He had then baptized more Christian professors than any man in the United States. As he kept no registry of these and other labors, the accurate number cannot be ascertained, probably not less than 8,000 converts.

On the Lord's day before his death he attended the appointment of another preacher in the church in his immediate neighborhood. He was free from pain, his appetite good, and his mind clear and calm in view of death. After the first sermon, he spoke with usual effect half an hour or more from Heb. 2 ; 3 : "How shall we escape if we neglect so great salvation?" The following week he grew worse, though little alarm was felt by him or his family about his speedy dissolution. But on Saturday morning, May 28, 1842, he called his family around him, gave some directions, bade them farewell, and sank in death like a child falling asleep—all within fifteen minutes—in the 67th year of his age." (J. M. Peck in *Western Watchman*, Vol. VII.)

"In doctrine he was moderately Calvinistic. His views of the

doctrine of the atonement corresponded with those of Andrew Fuller, in his *Gospel Worthy of all Acceptation*. He delighted to defend the essential divinity of the Son of God—the trinity of persons in the Godhead—God's sovereignty and man's free agency and accountability—the vicarious atonement of Jesus Christ on the cross, with all other leading doctrines of the gospel held by the denomination to which he belonged. His success in the ministry of the gospel was perhaps unequalled by that of any other minister west of the Alleghany Mountains. This unusual success must be attributed, in a great measure under God, to the sympathy of his own heart with the unconverted. 'Knowing the terror of the Lord' himself, he felt deeply for the poor sinner already condemned. He threw his soul into his sermons, while he would plead with and for them, as though he could take no denial. The earnestness of his manner was calculated to convince the sinner that the preacher felt, and felt deeply for him. When he perceived that his preaching had enlisted the feelings of the unconverted, he was in the habit of proposing to pray with and for them." (J. E. Welch in *Western Watchman*, Vol. VII.)



JEREMIAH B. VARDEMAN.

Mr. Vardeman was married three times. Two sons by his first wife have long lived in Missouri, Jeremiah B. Vardeman and Rev. W. H. Vardeman. Both professed religion in youth.

CHAPTER III.

SALT RIVER ASSOCIATION.

(Concluded.)

Controversy on Missions, and its Results—Division of the Association—Prosperity of the Churches—List of Associational Moderators—Sketches of Bowling Green, First Louisiana, and Other Churches—John H. Duncan—Robert Gilmore—David Hubbard—Anecdote of Hubbard—A. D. Landrum; How He Baptized a Man Privately—J. H. Keach—W. F. Luck—J. D. Biggs—W. J. Patrick.

DURING the first eleven years of its existence the Salt River Association made very gratifying progress in the dissemmination of Baptist principles and the formation of Baptist churches, until its boundaries included the counties of Pike, Ralls, Marion, Lewis and Monroe. In 1834 it dismissed the following churches, viz.: Bethel, Little Union, Palmyra, Bear Creek, Pleasant Hill, Salt River, Providence, South River, Wyaconda, Gilead, Indian Creek, North Fork, Paris and Elk Fork. These churches, situated in the counties of Marion, Lewis and Monroe, in pursuance of an act of the mother association, met the following October at Bethel meeting-house, Marion County, and formed the "Bethel Association," of which an account will be given in due time. This event reduced the number of churches in the Salt River Association to 13.

From 1835 to 1840 the sessions were regularly held, and harmony prevailed until 1839. In 1840 a division took place on the subject of Missions, concerning which event we have gathered the following facts from the records and from eye-witnesses:

The fifteenth anniversary of the association was held at Siloam Church, Pike County, September 7–9, 1838. Quite a number of brethren were present who felt that the time had come for the churches to do something in the way of sustaining an itinerant missionary to labor among the destitute in the bounds of the association. They consulted about the matter, and finding that some were opposed to bringing the question into the association in any shape, and wishing to avoid trouble and confusion, a meeting was held at the church house on Saturday after the adjournment of the body, and a missionary board or society was formed. Eld. Thomas T. Johnson was its president; $30 were raised and

Eld. Jacob Bower was employed as a missionary at $10 per month. Although the friends of missions kept this matter entirely out of the association, yet the opposition was not satisfied.

The next session (1839) was held at Ramsay's Creek. No action was taken on the subject of missions, but there was a manifest lack of harmony. During the introductory exercises, the Bro. who was preaching (Eld. William Davis) said: "Paul was a Roman;" whereupon Eld. Jer. Vardeman spoke up and said, "No, no, brother; Paul was a 'Hebrew of the Hebrews;'" and here the fight began. Eld. Vardeman was the advocate of missions, Eld. Davis was in the lead of the opposition; still no action was taken in the association. Soon after this meeting of the association, the Bethlehem Church published a circular against the missionaries, urging those opposed to missions to "come out of Babylon." A copy of this circular was sent to every church in the association, and thus the controversy waxed hotter and hotter.

In 1840 the association met at Spencer's Creek Church, in Pike County. When the messengers arrived, they ascertained that three churches, including the one with which they had met, had separated themselves from the association. In view of this procedure, the following admonitory resolution was adopted:

"That we consider the secession of Spencer's Creek, Bethlehem and Union churches a palpable violation of their covenant engagements with Salt River Association, and we do affectionately advise and admonish these brethren to reconsider the course they have taken and return again to the bosom of the association." This admonition did not prevent the schism. Nothing in reason would conciliate the brethren who were opposed to missions. The three churches above named and a minority of Siloam, separated themselves from the mother body, and formed soon after a small association called Siloam an account of which was given in a preceding chapter.

During this period—1835–'40—several names were added to the corps of ministers. We note the following: T. T. Johnson, Amos Beck, A. D. Landrum, Wm. Davis and E. Davis.

The first formal action we find in her records on the subject of missions was at her session at Spencer's Creek in 1840, as follows:

"*Resolved*, That we recommend to the churches composing this association the propriety of obtaining and sustaining a preacher whose labors are approved by the churches, to labor in the

bounds of this association in destitute places, and report to the next association."

In 1841 they met at Salem, Ralls County. Sulphur Lick Church, from Cuivre Association, and Bethel Church, of Ralls County, were admitted this year. They dropped correspondence with Cuivre Association (anti-mission), and opened correspondence with Little Bonne Femme Association. Eld. Lewis Duncan was added to the list of ministers. The churches now began to enjoy greatly increased prosperity and 96 baptisms were reported. Peace and harmony prevailed throughout the bounds of the association.

Mount Pleasant Church entertained the association in 1842, when the following resolution was adopted:

"That this association approve of the object and principles of operation of the General Association of Baptists of Missouri."

Every year brought accessions to the ministry. This year the names of Robert Gilmore, Ira Bailey and L. C. Musick were added.

The anniversary of 1843, held at Sulphur Lick, Lincoln County, was gladdened by the glorious intelligence of an old fashioned revival of religion among the churches. The whole number of baptisms during the year was 213; total membership had again increased to nearly 1,000, having more than doubled in the last three years. Four new churches were received, viz.: Saverton, Ralls County; New Salem, Lincoln County; Mt. Hope, St. Charles County; and Camp Creek, Warren County.

Noix Creek was the place of meeting in 1844, and Mt. Pisgah in 1845. In 1844 J. H. Duncan and W. H. Vardeman were added to the list of ministers. The latter was a licentiate. Troy and New Hope Churches, both of Lincoln County, were received this year. New churches were added every year. In 1845 Martinsburg Church, Illinois; Zion Church, of Montgomery County, late from Bonne Femme Association; Bethlehem West Cuivre, Lincoln County, and West Cuivre, Audrain County, were received. This year, at the request of Salem and Mount Pisgah Churches, an executive committee on missions was appointed, consisting of Brethren Wm. Waddell, H. G. Edwards and Geo. W. Peay. Said committee were instructed to procure a minister or ministers to ride and preach in the bounds of the association, for such time as funds might be procured for such purpose.

The minutes of the session of 1846 are printed on one side of a large sheet, similar to a small newspaper. The meeting this

year was held at Ramsay's Creek Church, and lasted four days. Elds. A. D. Landrum and David Hubbard traveled as evangelists about 100 days, at 75 cents per day; 58 were added to the churches by baptism, and 30 by letter. The association now numbered 1,088.

Zion Church, Montgomery County, was the place of meeting in 1847. Wm. Biggs had died during the year, concerning which event appropriate resolutions were adopted. The table exhibits but little prosperity during the year. Only 7 baptisms reported. Contributions amounted to $17. Decided action was taken concerning missions. Last year the question had been submitted to the churches, a large majority of whom had expressed their approbation of the action of the association. With reference to this approval, the body

"*Resolved*, That with a view of carrying out the wishes of said majority, and with no view whatever of trespassing upon the rights of the minority, the association now proceed to select a minister, or ministers, whose duty it shall be to give at least two Sabbaths in a month to the work, and labor mainly with the weak churches and in destitute settlements so long as funds may be procured for that purpose."

The collection on the Sabbath for mission purposes, in cash and pledges, was $46.75.

For the remainder of this decade, up to 1855, the association held regular sessions, as follows: in 1848, at Bethel Church, Ralls County; in 1849, at Noix Creek, Pike County; in 1850, Mt. Pleasant, Pike County; in 1851, Ramsay's Creek; in 1852, at Salem, Ralls County; in 1853, at Mt. Pisgah, Pike County; in 1854, at Mill Creek Church, Lincoln County; and in 1855, at Sugar Creek Church, Pike County.

In 1853, the First Baptist Church, Louisiana, Cottonwood Church, Lincoln County, and Mt. Pleasant Montgomery County, were admitted into the association.

From 1856 to 1865, the association held regular sessions as follows: Adiel Church, 1856; Martinsburg, Ill., 1857; Providence, in 1858; Union, in 1859; Buffalo Knob, in 1860; Louisiana, in 1861; West Cuivre, in 1862; Mt. Pisgah, in 1863; New Salem, in 1864; Noix Creek in 1865.

During the 35th session, in 1858, a "Ministerial Education Society" for the association, was organized, the object of which was to raise funds for the education of young men preparing for the ministry. The giving of two dollars constituted the giver

an annual member. The following is a list of ministers: Stephen Fish, J. T. Williams, J. F. Smith, J. J. Gipson, J. F. Hedges, A. P. Rogers, J. M. Johnson, T. T. Johnson, J. H. Keach, L. C. Musick, J. N. Griffin, A. G. Mitchell, W. F. Luck, W. W. Mitchell, C. B. Lewis and E. Autery.

At the session of 1859, Bro. Jno. T. Williams preached the introductory sermon. A. G. Mitchell was re-elected moderator. The churches were advised "not to receive members from pedobaptist or Campbellite societies, without baptizing them." This advice is in perfect agreement with the great body of the Baptist denomination of the United States. For the information of many, we give the following on this subject, from Rev. David Benedict, the Baptist historian. He says:

"I have ascertained by my extensive correspondence, that by far the greater part of our denomination both re-baptize and re-ordain all who join them, from whatever churches they come." (*History of the Baptists*, p. 944.)

Early in the year 1861, the booming of cannon was heard in our peaceful and happy country. It was the beginning of four years of civil war. Many hearts were wrung with anguish at the news from the bloody battle-fields, and many a sad story was told concerning the mangled bodies of fond fathers and loving brothers and sons who fell, fighting like true soldiers. During these troublesome times no interests suffered more than the cause of a pure faith. Seven of the twenty-four churches failed this year to send letters or messengers. Still the table shows that at least one-half of the churches had a good degree of prosperity. There were 128 baptisms.

In 1862 only twelve churches sent letters; the meeting was at West Cuivre Church, far away from the great body of the membership of the association. There were only 23 baptisms.

The minutes of 1863 show that messengers from almost all the churches were present. Officers of last year were re-elected. Elds. J. S. Green, Robert Kaylor, and Bro. Jas. McPike were present from Bethel Association, and Brethren L. S. Moore, J. Motley and M. E. Motley from Bear Creek Association as corresponding messengers. Dover Church, Pike County, was received into the association this year. The membership had grown to 2,500, and spread over a tract of country from Salt River on the north, to Cuivre River on the south and southeast, a distance of about eighty miles.

In 1865, the association met at Noix Creek Church. It was in

September. This was the month, on the fourth day of which the "Test Oath" took effect, and consequently there seems to have been but little preaching during the session. From the minutes no arrangement appears to have been made for preaching on the Lord's day, and no one is reported as having preached on that day. Elders Russel Holman, agent of domestic and Indian missions of the Southern Baptist Convention, and J T.Westover of the American Baptist Publication Society, were invited to seats, and presented the claims of their societies to the association, and over $200 were contributed in response to Bro. Holman's appeal. Over 200 baptisms were reported.

In 1866, the association met at Dover, Pike County.

Sessions of the association were held as follows from 1866: At Dover, Pike County, Sept. 7–8, 1866; Ramsay's Creek, Sept. 13–14, 1867; Salem, Ralls County, Sept. 11–12, 1868; Providence, Pike County, Sept. 10–11, 1869; Sugar Creek, Pike County, Sept. 9–11, 1870; Mill Creek, Lincoln County, Sept. 8–10, 1871; Louisiana, Sept. 13–15, 1872; Bethel, Ralls County, Sept. 12–14, 1873; Mt. Pleasant, Pike County, Sept. 11–13, 1874; New Hope, Lincoln County, Sept., 1875; Dover, Pike County, Sept. 8–9, 1876; Star Hope, Lincoln County, Sept. 7–8, 1877; West Cuivre, Audrain County, Sept. 13–14, 1878; Spencerburg, Pike County, Sept. 12–13, 1879; Vandalia, Audrain County, Sept. 7–9, 1880; New Salem, Lincoln County, Sept. 6–8, 1881. During this period there was an average of 138 baptisms annually. In 1866 the association numbered 22 churches and 1,968 members. In 1881 it numbered 37 churches and 3,176 members. The churches seem to have had the greatest prosperity in 1870 when they reported 290 baptisms.

Ministers in 1881.—J. D. Biggs (since moved to Kirkwood), F. M. Birkhead, J. B. English, S. G. Givens, E. Jennings, M. P. Matheny (since moved out of the bounds), A. G. Mitchell, D. W. Morgan, W. J. Patrick, A. P. Rodgers, G. B. Smith, W. M. Tipton, J. Reid and M. S. Whiteside.

Action was taken as follows on the "Missouri Test Oath," which came up at the request of Mt. Pisgah Church through her letter:

"Your committee recommend the association to appoint a committee of five members (in case it should be necessary) to memorialize the next legislature to repeal or abolish the 'Test Oath,' or at least so much as relates to our ministers, many of whom are debarred from prosecuting their duties, duties which

they dare not disregard, and which the state should vouchsafe security to as a sacred duty, on account of the commission they hold from Jesus Christ Himself to 'Preach the gospel to every creature.'"

Moderators of Salt River Association.—Eld. Davis Biggs, 6 years; Eld. Jer. Taylor, 1 year; Eld. Wm. Fuqua, 1 year; Wm. Biggs, 15 years; Eld. A. D. Landrum, 11 years; Eld. A. G. Mitchell, 10 years; Eld. J. M. Johnson, 1 year; Eld. M. M. Modisett, 2 years; Hon. John D. Biggs, 4 years; Hon. A. P. Miller, 4 years; Eld. John T. Williams, 1 year, and Eld. W. J. Patrick, 4 years. Bro. Miller was for 17 years clerk of the association.

The following churches number upwards of 75 members:

Bowling Green—was organized June, 1854, by Elds. Wm. Hurley and T. T. Johnson, with 19 members. The pastors have been Elds. Wm. Hurley, M. M. Modisett, L. C. Musick, J. T. Williams, W. F. Luck, J. F. Smith, J. W. Haines, A. P. Rodgers, W. H. Burnham and J. D. Biggs. Total present membership, 86.

Dover Church—was organized September, 1862, with 11 members. The ministers officiating were Elds. A. G. Mitchell, M. M. Modisett and J. B. Fuller. M. M. Modisett was first pastor; his successors have been Eld. A. G. Mitchell and J. F. Cook. Present membership, 86.

Louisiana First Baptist Church—was organized March 26, 1853, by Eld. A. D. Landrum, with 36 members. Eld. J. F. Smith was first pastor; his successors were M. M. Modisett, J. T. Williams, H. M. King, J. B. Fuller, A. F. Randall, R. Gibson, J. D. Biggs, J. T. Williams and W. M. Tipton. Present membership, 145.

Mill Creek—was organized in 1851. In 1882 the church numbered 87 members, with W. J. Patrick as pastor.

Mt. Pisgah—was organized December, 1833, by Elds. Davis Biggs, Moses Fuqua and Walter McQuie, with 18 members. Eld. T. T. Johnson was the first pastor; his successors were W. McQuie, J. F. Smith, J. T. Williams, W. W. Mitchell, A. P. Rodgers, M. M. Modisett and W. J. Patrick. Present membership, 140.

Mount Pleasant—was organized February, 1833, by Elds. Jer. Vardeman and Davis Biggs, with 30 members. Eld. Jer. Vardeman was the first pastor; Eld. S. G. Givens was pastor in 1882, the church numbering 74 members.

New Hope.—(Sketch of this church in former chapter, under head of Stout's Settlement.)

New Salem—was organized in 1843. In 1882 the church numbered 161 members with J. Reid as pastor.

Noix Creek.—This church was organized in 1830. J. Reid was pastor in 1882, the church numbering 221 members.

Ramsay's Creek.—(Sketch of this church in a former chapter.)

Star Hope—was organized at Reid's School-house, May, 1867, with 9 members, by Eld. W. F. Luck. The first pastor was Eld. M. S. Whiteside; Eld. W. H. Burnham was his successor. Total present members, 126.

Salem.—This church bears the date of 1832. The present membership is 215.

Sugar Creek—was organized May 1, 1852, by Elds. A. D. Landrum, J. M. Johnson and T. T. Johnson, with 9 members. The pastors have been: Elds. J. M. Johnson, M. M. Modisett, G. W. Foster, J. F. Cook and J. D. Biggs. The total present membership is 98.

West Cuivre—was organized in 1845, by Elds. W. H. Vardeman and J. G. Sweeney, with 11 members. Eld. W. H. Vardeman was first pastor; he was succeeded by Elds. J. N. Griffin, Wm. Jesse, B. B. Black, L. C. Musick, J. F. Smith, R. S. Duncan, J. T. Wheeler, W. R. Wiggington and J. D. Robinett. Present membership, 211. This church has preaching three Sundays in the month.

John H. Duncan—was born in Culpepper County, Va., about the first of July, 1803. He grew up in his native state and moved to Missouri when a young man. He had a good English education, and while he preached but little, spent most of his life in the school-room as a teacher. He lived and died a single man, and never manifested any special fondness for the society of the gentler sex. His preaching was methodical and partook somewhat of the controversial.

About the middle of December, 1851, he died, and was buried on the farm of his brother, Eld. Lewis Duncan.

Robert Gilmore—for some years a member of, and minister in Salt River Association, was the son of John and Elizabeth Gilmore. He was born in 1792, in the state of Virginia, and subsequently moved to the state of Kentucky, where he was married to Miss Mary Hansford in 1818. Eight children were the issue of said marriage.

In 1819 he emigrated to Missouri and settled in St. Charles County, where he remained for a brief period, and then moved to Lincoln County and settled in the neighborhood of Old Sulphur Lick Church.

Not long after his settlement in Lincoln County, he professed

religion and became a member of the Baptist denomination, having been baptized by the old pioneer, Eld. Bethuel Riggs.

We first find the name of Robert Gilmore as a licensed minister in the minutes of Cuivre Association in 1830. He was ordained about the year 1841.

He was a most excellent man, had only a limited education, and was a real old fashioned preacher of the gospel. He was for a time identified with the opposers of missions, but afterwards obtaining clearer views on this subject, he became a member of the Salt River Association and so remained until his removal from the state. His labors in the ministry were confined chiefly to Lincoln and Montgomery Counties.

In the spring of 1849, equipped for a long journey, Eld. Gilmore, with his own family and many others from his adopted state, started across the western plains for California. The cholera broke out among the emigrants and many were made its victims. Eld. Gilmore, his faithful wife and one son were among the sufferers. He died at the head of Sweet Water on the 25th of June, 1849. He died as he had lived, a faithful, devout Christian. In his last moments he was very quiet, and with calmness and composure he sweetly "slept with his fathers."

A name remembered with much pleasure by a large circle of admirers in the Salt River Association is that of

David Hubbard.—He was born in the year 1796 in the state of Kentucky, near where the celebrated Daniel Boone first settled. His father, Charles Hubbard, was a native of Virginia, and after spending several years in Kentucky he moved to and settled in St. Louis County, Missouri, in 1809, when David was a small boy. Charles Hubbard was an influential Baptist, and while he lived in St. Louis County filled the office of deacon in the old Fee Fee Baptist Church.

David Hubbard grew up in the territory of Missouri, in an age when schools were almost unknown so far west. He therefore secured few advantages from this source; but possessing a strong, active mind, he made the best use of his limited opportunities. He, however, never secured what would be now called a good common English education.

At about the age of 23 years he professed conversion and was baptized by Eld. Charles Collard while he was a resident of Gasconade County. Soon after this event of his life he moved to Warren County, and about this time—1821 or '22—he commenced preaching; and was ordained by the Little Bethel Church in

1824. He spent three or four years in Warren County, moved thence to Lincoln County, and settled some ten or twelve miles west from the county seat, Troy. In 1829 he moved higher up in the county and lived some ten or twelve years in the neighborhood of New Hope; thence he moved to Pike County, Illinois; where he lived until he moved to Oregon in 1853 or '54.

David Hubbard was popular in the pulpit and out of the pulpit. Wherever his name was known in Eastern Missouri he could get a congregation, week-day or Sunday. As a pastor he labored industriously. In this capacity he labored with the Sulphur Lick, Bryant's Creek and Union Churches, all in Lincoln County, and with the former of these for a number of years. He was almost all the time pastor of four churches.

The following somewhat amusing anecdote showing that the best of preachers sometimes make a partial failure, and also how ministers occasionally enjoy a joke at each other's expense, is yet told and very much enjoyed by Bro. Hubbard's most devoted admirers:

During the sitting of the Salt River Association at Sulphur Lick in 1843, on an afternoon several ministers were spending a social hour at the house of Bro. William Moore, near by the church house. The conversation was upon the sermon preached in the forenoon, which merited some severe criticisms. Bro. Hubbard raised up and said, "Brethren, if I can ever outpreach myself it is when I have to follow a bungler." At night a visiting brother from a sister association was put up to preach. It was undecided as to who should follow him. His sermon was somewhat muddy and mixed. Bro. A. D. Landrum who was sitting near Bro. Hubbard in the pulpit, whispered in his ear, "Now is your time, Brother Hubbard." The visiting brother finished his sermon and Brother Hubbard rose to follow him. He took a text, talked awhile, but all was dark. He took another text, but utterly failed of any liberty on it, and sat down finally, having said but little. This was a good lesson to Bro. H., and will become such to any other who will properly use it.

Eld. David Hubbard was twice married; first to Miss Hannah Morrow, of Gasconade County, Missouri, of whom were born to him ten children. His second marriage, in 1842 or '43, was with Miss Mary L. Thurman of Lincoln County, by whom he had eleven children.

In 1853 or '54 he moved to the state of Oregon. Calmly rely-

ing by a living faith on the merits of the Lord Jesus Christ, he breathed his last at his home in Oregon, June 14, 1868. "Blessed are the dead who die in the Lord. . . . that they may rest from their labors, and their works do follow them."

ABNER D. LANDRUM—was for fifteen years an active minister in the Salt River Association. He was a preacher in Kentucky before he emigrated to Missouri in 1838. He was most likely a native of Kentucky, and must have been born not far from the beginning of the present century. From 1838 to 1850 he filled the office of pastor in the Ramsay's Creek Church. At her session in 1845 he was elected moderator of Salt River Association, and was continued in this office until the close of the session of 1856, save one year (1846). He presided with ease and dignity.

In the pulpit Eld. Landrum was dignified, graceful and easy. As a preacher he was earnest, practical, persuasive. rather than profound.

As to his early advantages for intellectual culture we know nothing, but feel justified in saying that his education was liberal for his day. He aided in organizing the following churches: Salt River, Sugar Creek, and First Baptist, Louisiana. In 1838 he became pastor of Peno Church, and so continued until its dissolution in 1852.

The following somewhat diverting incident occurred in his ministry:

On one occasion he was visited by a good Methodist brother who had become dissatisfied with his baptism, but not with the Methodist church. He said,

"Brother Landrum, I want you to immerse me at night, and then not say anything about it, as I wish to remain a Methodist, and it may make some trouble if the church finds it out."

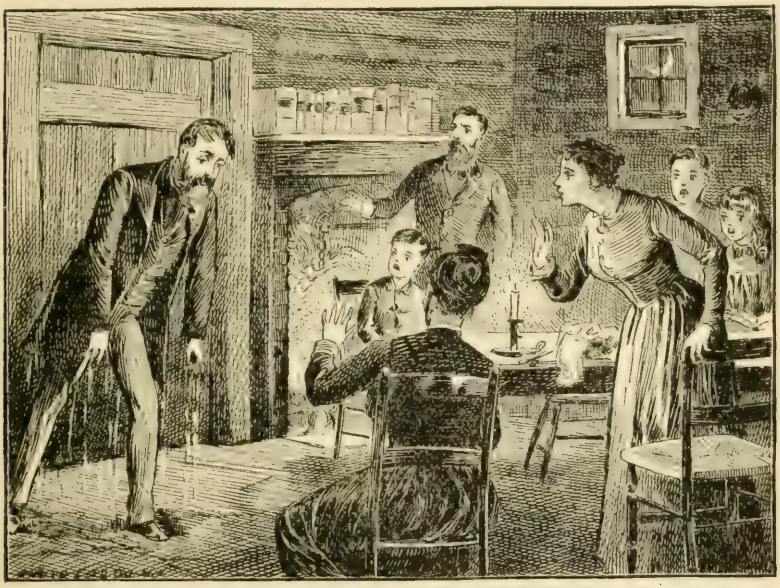
"I cannot do that," said Mr. Landrum.

The man was very earnest and insisted that Bro. L. should immerse him under the foregoing restrictions. Finally Bro. Landrum agreed that he would immerse the brother and say nothing of it unless some one should *ask* about it. They met on the appointed evening a little after nightfall, at a pond or pool of water not far from Bro. Landrum's house, and the baptism was administered. From the pond to the house the elder proceeded, and with dripping clothes walked into the presence of his family and some neighbors who were present spending the evening. Of course every one was astounded and amazed, and "Bro. Landrum! what is the matter; what have you been do-

ing?" immediately fell upon his ear. This was what he wanted to hear, and he promptly replied:

"I have been out to the pond to baptize Bro. C."

The news of the baptism spread rapidly and soon the entire neighborhood knew of it.



THE SECRET NIGHT BAPTISM;—"WOULD NOT TELL UNLESS HE WAS ASKED."

At the next quarterly conference Bro. C. was called to account for having ignored the teachings of his church, having sought immersion after having been sprinkled, thus denying that sprinkling is authorized in the Bible. Bro. C. could not deny the charge, and finally arose and said: "Brethren, I hope you will forgive me this time, for if you will, I promise you I will never be baptized again." Bro. C., we suppose, felt that he must surely be right now, and had no need of trying any other mode of baptism, for he had both.

In the latter part of the year 1856, or early in 1857, Eld. Landrum moved to Henry County, since which time we have learned but little of him. We have an impression that he died during the war. If now living, he must be quite old.

John Hawkins Keach.—This most excellent man and useful minister of the gospel fell asleep in Jesus at his home in Ralls

County, Missouri, January 11, 1878. He died of rheumatism, followed by congestion of the lungs.

"Father Keach was born in Prince William County, Virginia, March 29, 1807. When he was eight years old his father removed to Mason Co., Ky. They spent six or eight years in Mason, Fleming and Nicholas Counties, and then settled in Jessamine County, near Nicholasville. It was here he was first awakened; under the preaching of Elder Edmund Waller he found himself a lost sinner. A great revival was in progress at Mt. Pleasant Church, when he was converted and joined the Baptist church in the fall of 1826. His was a powerful conversion, such as constrained that eminent divine, Rev. Edmund Waller, to prophesy that young Keach would be called to preach the gospel.

In 1831 the family emigrated to Missouri and settled in Marion County, north of the Fabius, young John having come out and raised a crop the year before. Soon after landing here he lost his father, and he had to plod the world alone. March 29, 1831, he united in marriage with Miss Mary Lake, who survived him.

In 1841 he was ordained a Baptist minister, Elds. Haycraft, Lillard, Shumate and Taylor officiating. All his time was taken up preaching the gospel to various churches.

In 1848 the Baptist General Association of Missouri appointed him an agent to raise funds for the endowment of William Jewell College. He traveled over Northeast Missouri for this object during the years 1848, 1849 and part of 1850.

He raised several thousand dollars, and all his life he remained a warm friend of liberal and popular education." (M. W. Wood in *Central Baptist*, January, 1878.)

Eld. James F. Smith says: "Bro. Keach was a Bible student from the time of his conversion to the commencement of his ministry; hence he was a good preacher from the beginning. His address was cool and deliberate—never much excited, but very earnest. His preaching was eminently useful, being full of instruction and matured thought, and was highly appreciated by inquirers after truth. He was a doctrinal preacher, but seldom failed to make a practical application of the subject. Many have claimed him as their spiritual father. He was one of the best pastors in Northeast Missouri, and long filled this office in the Salem and Bethel Churches, Ralls County."

Bro. Keach was a devoted friend and promoter of missions, both home and foreign, and especially the latter, in which he took great interest.

The following brief description of his triumphant death is from the pen of his son-in-law, Bro. M. W. Wood:

"The antithisis of suffering here, and glory yonder, seemed ever present to his mind. Bro. J. F. Smith, who had known Father Keach for more than half a century, and who began the ministry with him, called to see him a few days before his death and remained to comfort him. They conversed much indeed upon the comforts and consolations which the religion of the Lord Jesus Christ affords the Christian, both in life and in death. A question was put to the dying man (who remained perfectly conscious to the moment of dissolution), as to how the valley and shadow of death appeared to him from his near approach? 'Bro. Smith,' said Father Keach, 'the way is a dark and shadowy vale, but the light on the other shore is so bright and effulgent, it dispels the darkness and the gloom. Jesus is there—Jesus, the light, the truth, the way.'

"But when the members of the family and tried friends were called around the bedside to receive the parting word, and take the hand in the final good-bye, the scene was far too affecting to be described. It was a happy, a glorious occasion to confirm the truth of victory in death to a house full of witnesses. There were no dry eyes, no vacant looks—no mistaking the grand and triumphant victory over death, hell and the grave on this occasion. All could see 'he had faith in God.'" (*Central Baptist*, Jan. 31, 1878.)

One more standard-bearer remains to be noticed in these sketches—the invincible and venerable

William Francis Luck.—This earnest and aged Baptist minister has not been long dead. He was born November 27, 1801, in Campbell County, Virginia. His grandfather Luck was a native Scotchman and his grandmother Luck was of English parentage.

Young Luck grew up with but little help from the schools, for there were few such institutions in his early day.

His mother was a devout Baptist; his father was an irreligious man, and died when he was a small boy of only eight summers. Left fatherless, he grew up into a wild and somewhat reckless young man.

He was married September 2, 1824, to Miss Elizabeth McGann, of his native county, and early in 1827, with his young wife emigrated to Tennessee and settled in Wilson County. He was converted at a Baptist camp-meeting in the fall of 1830, and united

with the Pleasant Valley Church of Separate Baptists. Soon after his conversion he commenced preaching and received ordination in July, 1833, at the hands of Elds. John Whitlock and Elisha Bell.

The union of the two Concord Associations of Tennessee in 1842, identified him with the "United Baptists" after that date.

He spent upwards of twenty-five years in the ministry in Tennessee, a larger portion of which time he was in the pastorate.

He removed to Missouri in 1857 and settled in the bounds of the Salt River Association, in Lincoln County, and was soon industriously engaged in preaching the gospel.

He labored both as an evangelist and a pastor. As an evangelist he was quite successful, and was much beloved as a pastor. Soon after he came to the state he was called to be pastor at New Salem Church—near his home—and so continued, with one or two short intermissions, until his death. He also labored as pastor in the following churches: New Hope, Sulphur Lick and Fairview, in Lincoln County; and Bowling Green and Indian Creek, in Pike County.

During the war between the states, Eld. Luck was made a political prisoner, and lay in Gratiot Street prison, St. Louis, for about nine months. Here he continued his ministry, preaching almost every Sabbath. He was finally released, having learned of no charge against him, save that he was a Southern man.

But the end must come. After a ministry of about forty-seven years William F. Luck died December 26, 1878, of softening of the brain, resulting from an attack of hyperaemia about a year and a half before.

James D. Biggs—was born in Ralls County, Missouri, October 17, 1843. He was baptized in March, 1858; and licensed to preach in 1866. He was educated at Georgetown College, Kentucky, where he graduated in June, 1869, and was ordained in the same month. In August of that year he married Miss Lucy Hatch of Georgetown, Ky., and the month following, with her entered the Southern Baptist Theological Seminary, Greenville, S. C. He accepted the care of the church at Millersburg, Bourbon County, Ky., in July, 1870, where he remained for two years; thence he returned to his native state, and, in answer to a call from the First Baptist Church, Louisiana, he settled as pastor in that city July, 1872. During his pastoral period here, in April, 1873, he was elected to the presidency of the Louisiana Baptist (now Mc-

Cune) College, which position he held two years. He resigned the pastorate of the church and the presidency of the college at Louisiana, to accept the care of the First Baptist Church at Springfield, Mo., and continued there from 1875 to 1878, when he was forced to resign on account of injuries received in a railroad disaster. From Springfield he went to Ralls County, and after resting and recuperating preached to several churches in Ralls and Pike Counties until the first of December, 1881, when he was called to the Baptist church at Kirkwood, Missouri.



REV. JAMES D. BIGGS.

J. D. Biggs is a great-grandson of Davis Biggs, one of the pioneer preachers of Northeastern Missouri; and the founder and the first moderator of the Salt River Association.

Wiley J. Patrick—son of Wiley J. and Margaret S. Patrick, was born in Macon County, Missouri, January 3, 1840. His father was reared in Kentucky and his mother in Baltimore. When quite a child his parents moved with him to Hannibal. Seven years of his boyhood were spent in Illinois among strangers, and from the age of fourteen to twenty-one in Monroe County, laboring on a farm in the summer, and going to school some in the winter. Two years of his early life he taught school.

On the 18th of May, 1862, he professed conversion in his private room, and on the following day united with the Salem Church, Monroe County, having been baptized by Rev. A. C. Goodrich. Here he was afterwards ordained and first became pastor. The next autumn he preached his first sermon at Long Branch Church. The period from this until June, 1864, was spent

for the most part in going to school, the last year at William Jewell College. He then spent a year as missionary of Bethel Association. In 1865–'6 he was in a series of revivals in Little Bonne Femme Association, and in the latter year located as pastor of New Salem, Nashville and other churches. At Roanoke in this year he was elected corresponding secretary of the General Association.



REV. WILEY J. PATRICK.

In 1868 he removed to Jefferson City, the capital of the state, having become pastor of the First Baptist Church in that city. Here he preached until the spring of 1870, when, accepting a call, he moved to Fulton. In 1872, he was again missionary of Bethel Association and became pastor of Union and Providence Churches. In January, 1873, he was elected chaplain of the Missouri Senate, and in 1874 became one of the owners and editors of the *Central Baptist*. He was missionary of Salt River Association in 1876, and entered the pastorate of Mill Creek, Curryville, Salem and Mt. Pisgah Churches; and in the time has been pastor of Indian Creek, New Hope and Spencersburg. He is the moderator of Salt River Association, a trustee of William Jewell College and a member of the Board of State Missions.

Mr. Patrick was indicted by the grand jury of Monroe County in 1865, for preaching without having taken the Test Oath. He has been twice married: in 1866 to Miss Lizzie A. Withers, the issue of which was one daughter and one son; in 1875, to Miss Amanda E. Ustick, now the mother of two daughters.

Mr. Patrick is scarcely yet in his prime, and ranks among the able men of the denomination.

CHAPTER IV.

CONCORD ASSOCIATION.

Cooper County; First Baptists Therein—Formation of the Association—History of Big Bottom, Big Lick, and Other Churches—Luke Williams—Revival at the Dance—John B. Longan—The Lawyer Outwitted—Controversy on Missions—Historic Import of the Term "United Baptists"—Peter Woods.

COOPER County, situated in the central part of the state, was settled in 1812. A few Baptists were among the first settlers. Immediately after the close of the Indian war in 1815, other Baptist families moved into this region. The number was still further increased the following year, and in 1817, as we have already shown, the Concord Church was organized in the settlement south of Boonville, the first church south of the river west of St. Louis County.

In accordance with a resolution of the Mount Pleasant Association, and of churches dismissed from that body, the Concord Association was formed on Saturday before the third Sunday in October, 1823, at Mt. Nebo Church, in Cooper County.

The constituent churches were eight in number, situated south of the Missouri River, and east of a line running south from said river so as to include the church in Big Bottom. Their names were Concord, Big Bottom, Pisgah, Mt. Nebo, Double Spring, Big Lick, Union and Mt. Pleasant. The aggregate membership was 335. Peter Woods was chosen moderator, and Jordan O'Bryan clerk, after an introductory sermon by Ebenezer Rogers. Before us lie the minutes of the first meeting, in which we recognize the names of the following ministers: Luke Williams, J. B. Longan, David Allee, Peter Woods and Jacob Chism. The appellation of this body was, "The Concord Association of Baptists." Correspondence was opened up with the Mount Pleasant Association of United Baptists, and also provided for with Fishing River Association as soon as organized.

The custom of holding Union or Yearly Meetings in different sections of the associational field, was adopted, following the example of the older associational communities.

Forty-one baptisms and 359 members were reported at the session of 1824, held at Big Lick, Cooper County.

Jordan O'Bryan, of Mt. Nebo Church, appears as the author of the circular letter published in the minutes of this year. It contained an able and scriptural argument on the support of the gospel ministry. Bro. O'Bryan was a layman of remarkable devotion and purity of life. He was for some years a member of the legislature from Cooper County, and was one of the few who came out unsoiled by the corrupt influence of politics.

Eld. Luke Williams died only a short time before the meeting of this session, whereupon the following was passed by the body:

"The Concord Association do recommend to all the churches in its bounds, to draw up subscription papers, and request their members to subscribe thereto what money they are willing to give, which money shall be deposited in the hands of William Savage, for the purpose of paying the remaining balance due on the land on which the widow of Eld. Luke Williams, deceased, lives. If there should be more money subscribed and paid into the hands of Bro. Savage, he shall appropriate it to the use of the family."

The association unanimously agreed to the following:

"That we set apart the first Saturday in October for prayer and fasting, in union with our brethren in Kentucky, praying that the Lord would revive his work throughout the inhabited world, and that a great reformation may take place."

These views were in perfect concord with the evangelical spirit of the denomination in all ages.

In 1825, the association held its session with Good Hope, formerly Big Bottom, Church. Jacob Chism preached the introductory sermon, and was afterwards elected moderator; clerk same as at first meeting. One new church, called Liberty, was received.

The following action was taken on the subject of "alien baptism":

"Agreed that this association do advise the different churches in her bounds not to receive any members into their fellowship who have been baptized by preachers or ministers out of the fellowship of the General Union of Baptists, on account of their heretical opinions, unless they are rebaptized by some regularly ordained minister in the Baptist Union."

At the third annual meeting at Mt. Pleasant Church, in Cooper County, in 1826, one new church, Zoar, was received. The asso-

ciation mourns over the death of one of her pious, able and worthy ministers, Eld. Peter Woods, pastor of Mt. Nebo Church.

The minutes of this year show the following summary:

Churches.—Concord, Pisgah, Good Hope (formerly Big Bottom), Mt. Nebo, Double Springs, Big Lick, Union, Mt. Pleasant, Liberty and Zoar.

Ministers.—Kemp Scott, John B. Longan, David Allee William Jennings and Peyton Nowlin.

Big Bottom Church,—one of the constituents of Concord Association, was organized on the fourth Saturday in August, 1818, in the celebrated Missouri River Bottom of the same name, in the "Great Bend" in Saline County, opposite the town of Glasgow, Howard County. The records furnish no clue to its constituent members. Wm. Lillard was the first clerk. In May, 1820, "the church requested Bro. Peyton Nowlin to attend their monthly meetings; he agreed to do so." This is the first record of a pastor. Until 1825 the church held its meetings from house to house, sometimes in the town of Jefferson. In April of that year it moved into its new meeting-house, and changed its name to "Good Hope," the name it now bears. This body, from the list of members in the old church book, now before us, has done a noble work in its field of labor. In 1829 its membership was 84. The following is its succession of pastors: Elds. Peyton Nowlin, Kemp Scott, Thomas Riggs, Abner Gwinn, W. M. Bell, J. D. Murphy, A. P. Williams, and again W. M. Bell. It is now a large and influential body in the Saline Association, contributing statedly to home and foreign missions.

Big Lick Church, Cooper County,—another of the pioneer churches of the state, and a constituent of Concord Association, was organized the 24th of August, 1822, under an arbor near Judge Ogden's Spring, about one mile north of where the church house was afterwards built. Elds. Jno. B. Longan and Jacob Chism composed the council. Its original members were 16. Eld. J. B. Longan was pastor from 1822 to 1845; Eld. Tyree C. Harris from 1845 to 1851; following him was Rev. Robt. H. Harris, fifteen years; Eld. B. G. Tutt, one year; Eld. J. B. Box, one year; Eld. J. D. Murphy, four or more years; and Eld. J. S. Palmer was his successor. Two extensive revivals were enjoyed by this church: the first in 1838 under the labors of the late A. P. Williams, the other in 1847 during the pastorate of T. C. Harris, when the church reached its maximum, numbering about 350 members.

Liberty,—another of the early churches, was formed prior to 1825 by Brethren Longan and Woods, located in what is now Moniteau County. Its pastors have been T. V. Greer, Chaney, Duncan, Akens, J. K. Godbey and Wm. Wood.

Of the remaining churches bearing date prior to 1825 we have no sketches.

Elder Luke Williams.—Standing at the head of the list of ministers in the first meeting of the Concord Association is the name of Luke Williams, a very popular and useful preacher of his day. He was born August 5, 1776, in the colony of Virginia. His father was James Williams, whose wife was Martha Murrell, sister to Elders Thomas and Richard Murrell, two Baptist ministers of olden times. His mother having died when he was a boy, Luke was bound to a man by the name of McGlohlin, to learn blacksmithing, where he remained a little over one year, and learned the use of tools very readily and was delighted with the business. His master was a fine smith, and was generally kind when sober, but unfortunately he would indulge in the use of intoxicating drinks to a great excess, and when drunk he was very tyrannical, not only to his apprentices, but to his own family also. On one of these drunken occasions he promised Luke a severe flogging next morning, and made him pull off his pantaloons and put them under the head of his bed. In the night Luke opened the door of the old man's room, crept softly up to his bed, and finding his pantaloons he jerked them and made for the door, with the old man after him. The boy shut the door as he ran out and thus checked the speed of his pursuer. The race led through a piece of newly cleared land; and soon the old man ran against a large stump and fell sprawling to the ground, and commenced hallooing at the top of his voice—"Oh, Lord! oh, Lord!" while young Williams continued his flight, shouting, "Thank God! thank God!"

At this time his father lived about 150 miles from there, but after overcoming many difficulties, Luke finally reached home in safety. Like a wise man his father took him back to McGlohlin's, had the terms of the contract rescinded, and returned home with his boy. After this the father and son spent much of their time in hunting in the early settlements of Kentucky, during which they had some hair-breadth escapes from the Indians.

On the 9th of July, 1799, Luke Williams was married to Miss Polly Shropshire, a lady two months his senior. They were both

at that time very fond of the dance. Williams was also a good fiddler. On one occasion, some three years after their marriage, while the wife was on the floor dancing, she was pungently convicted of sin. She at once betook herself to prayer; and had no rest day or night till she felt the preciousness of God's pardoning grace, soon after which she became a Baptist. She was a bright light in the church until she died at the advanced age of 66 years.

Shortly after the conversion of his wife, Mr. Williams was brought under conviction, and soon after found peace in believing in Christ, and became a church member with his beloved wife. The plan of salvation seemed so plain to him that he at once began to have a desire to preach Christ crucified to a perishing world. The church of which he and his wife were now members was in Powell's Valley, but the name is not now remembered by the family.

In the year 1804, he and family moved to and formed a settlement on the Clear Fork of Cumberland River, there being no settlement nearer than twenty-five miles. About four or five families composed the new settlement. The county filled up rapidly with new comers, and the people built a log house which served the purpose of a house of worship and school-house. It was not far from this time that he was called to ordination, Eld. Elijah Foley being one of the officiating presbytery. In the fall of 1815, he started with his famly for Missouri, stopped one year in Illinois, rented a farm, made a crop, sold out, bought a few head of cattle, and in the fall of 1816 continued his journey west and settled a new place, establishing his home in Cooper County, five miles west of where Boonville now stands. Here he built him a log cabin, cleared a small farm, planted corn, &c., spending his Sabbaths and many week nights preaching the gospel to the pioneer settlers. He did not confine himself to his own neighborhood, but traveled and preached over most of the settled portion of what is now the state of Missouri. This he did without fee or reward, pecuniarily, because, in fact, the people had nothing to remunerate him with, Missouri at that time being no more than a wild territory. For a while he was the only ordained Baptist minister in the "Upper Country," south of the Missouri River. He often stayed out on preaching tours without a dollar in his pocket, for the reason that he had no money. He used to say he needed no money to travel among his brethren and friends. This was nearly sixty years ago, and

times have very much changed, so much so that should a man go without money in his purse now, he would most likely be compelled to borrow before he reached home, as has been the case with the author.

On arising one Sunday morning, preparatory to starting to his appointment, he learned that there was neither bread nor meat in the house. The children were crying for bread. The poor man's heart sank within him. What could he do? No manna fell from heaven on the Lord's day to supply his family. Game was plentiful and could be had during the week—but none had been laid by for this occasion. While meditating on this condition of things around him, a well fatted buck leaped into the garden enclosure, as if to say, "you can feed your crying children with my flesh if you wish." The pastor took down his trusty rifle, killed and dressed the game, and his good wife prepared it for the family. But he went to the place of worship with a sad heart, feeling that perhaps he had done wrong. How could he proclaim the terrors of God's law to others, while he was guilty of violating the Sabbath? Such were the thoughts pressing in upon his mind. With tears in his eyes he related to the congregation all the events of the morning, and requested the church to decide whether he had done right or wrong. With unanimous voice it was decided he had done right in killing the deer on the Sabbath, under the circumstances; after which he dried up his tears and proceeded with the worship of the sanctuary.

While the foregoing will serve to illustrate his conscientiousness, the following, related by Eld. Benjamin Bowler of Cooper County, will show something of his decision of character, and his readiness in turning everything to good account.

On one occasion as he was journeying homeward with his wagon and team, he applied for lodgings at a neat, respectable looking farm house by the road side. The family consisted of a mother and son, respectable, well-dressed people. After providing for his horse, Eld. Williams returned to the house and took his seat near the door with his wagon whip laid across his lap. After awhile quite a number of well-dressed ladies and gentlemen began to assemble at the house, and from every indication he soon began to think that there was going to be a dance, and this opinion was confirmed when the young man of the house went to a trunk, took therefrom a violin, and began to tune it up. Eld. Williams did not belong to the dancing Baptists, and he

asked permission of the lady and her son to talk about thirty minutes before the dancing began. Permission being readily granted, he took out his hymn book and Bible, and opened the services. After talking about thirty minutes he invited penitents to join him in prayer, whereupon every one present accepted the invitation. There was no dancing in the house that night, and subsequently he organized a Baptist church in the neighborhood, which manifestly had its beginning at the proposed dance.

When Mr. Williams was married, he could barely spell a little in two syllables. Fortunately for him his wife had a liberal education, and proposed to him that if he would devote his spare moments, wet days, etc., to study, she would at least teach him to read and write. Being an apt scholar, and having so good a teacher, he soon became a good reader and quite a fair penman; and continued until he had a good practical knowledge of arithmetic and grammar. Thus did he prepare himself for his subsequent life work.

Many of the facts in this sketch have been furnished us by Elder Williams' oldest son, James Williams, of Scio, Oregon. In reference to their life in Missouri the same informant says:

"Father used to tan his leather in a trough and made our shoes himself. Mother and the girls spun and wove our clothing, and we raised our cotton and picked all the seed by hand. Many have been the nights after I came in tired and weary from plowing all day, that I have been soothed to sleep by the sweet hum of the spinning wheel. In addition to the cloth made, father killed a good many deer, and we dressed their hides and made clothing of them. I have often seen my father get up before an audience to preach with his leather hunting shirt on."

Thus did our pioneer fathers live. How much do we owe them for their efforts and privations to plant the gospel in our land, and not only so, but much gratitude is due those faithful women, the wives of those men of God, who stood by them in the midst of peril and want and on whom so many cares devolved while the husband and father was absent in the gospel field.

Eld. Williams was a faithful expounder of the truth as it is taught in the Scriptures. His preaching was better calculated to inform the judgment than to excite the passions.

In the latter part of his ministry Elders J. B. Longan, Jacob Chism and Peter Woods were his contemporaries and co-laborers. He and Eld. Woods had an agreement that whoever was

the survivor was to attend and preach the funeral sermon of the other.

When but little past the prime of life, he died September 5 1824, and was buried near where he lived in Cooper County.

In accordance with the agreement Elder Woods preached at his funeral, from 2 Tim. 4; 7, 8 to a large congregation of people.

Elder John B. Longan.—The following sketch of this servant of Christ and pioneer preacher of Missouri is from the pen of P. H. Steenbergen, of Callaway County.

"John B. Longan was born in Virginia The exact date and place of his birth I cannot now remember. In early life he was fearfully wicked, and being a man of extraordinary physical powers, and of Irish descent, when excited was a great terror to most men. In early life, ere his footsteps had become too familiar with the paths of sin, he was awakened to a sense of his lost condition under the preaching of that distinguished Virginia revivalist, Robert Stogdon. He soon after professed to find a Savior, "just such an one," as he often afterwards said, "as could save such a sinner as he was." He very soon joined the church, and was baptized by that great preacher, Jeremiah Vardeman. Like Saul of Tarsus, he was soon found earnestly engaged in building up that cause which he had once tried to tear down. He had a scanty education; but as God called illiterate fishermen, so he called John B. Longan to that holy calling. In his early ministry he moved to Kentucky and settled in Barren County with a few Baptists, mostly from his native state. These formed a church called Mount Pleasant, in the midst of a strong Methodist neighborhood, which had the preaching of Peter Cartwright and Zachariah Quesenberry. The little church planted by Longan soon began to grow and flourish. The Lord blessed his labors abundantly. Soon a controversy arose on the subject of baptism, but he was immovable as the rocks of Gibraltar on the subject of believers' baptism. His faithfulness and courage soon wiped out the last vestige of sprinkling from the whole neighborhood. He was soon afterwards elected moderator of the Green River Association and presided over that body until he moved to Missouri, which was, I think, about the year 1816, and settled for a short time at Old Chariton, Howard County. He afterwards settled in Cooper County, soon after it was divided into what is now Cole and Cooper. He lived in that part denominated Cole, where he labored with great success. A few

Baptist churches formed themselves into an association known as the Concord Association. He was chosen moderator, and presided as such as long as he was able to attend.

About the year 1834 the Central Society was formed, now called the General Association, over which he presided as moderator for many years. Here we must relate a circumstance which illustrates his peculiar Irish wit: In the election of candidates for the division of Cooper County to form the new county of Cole, the aspirants were a young lawyer and a farmer. He took a deep interest for the farmer, though never known to meddle with politics. On the first day of the election he went to a precinct, and the next day to Boonville; he was soon surrounded by a crowd, inquiring how the election was going. He said he was fearful the lawyer would be elected. A young lawyer standing by wished to know what objection he had to lawyers. He remarked that he doubted their honesty. The lawyer remarked that he did not know why a lawyer could not be as honest as a farmer. The old father's reply was, "Neither do I, but show me an honest lawyer and I will show you a white crow." Some time after, father Longan was called into court as a witness. This same lawyer was employed. As soon as he was sworn, the lawyer looked at him, saying, "You are a preacher, are you not, sir?" "I profess to be, sir." "Well, we shall expect to hear the truth from you, sir." "I expect to tell the truth, sir." "Well, sir, is not Mr. M. very fond of his tea?" "I do not know, sir. I know he is very fond of his coffee." "You understand what I mean, sir." "I understand what you say, sir." "Is he not fond of ardent spirits?" "Oh, if that is what you call tea, he is." This being a little tough on the young lawyer, created a burst of laughter throughout the court, to his great confusion, and he said, "You may stand back, sir." The lawyer on the other side slyly remarked, "Another white crow for you." These two circumstances were the foundation of the greatest intimacy between the preacher and the lawyer, till death separated them. I have often heard the lawyer remark in after years that he believed old Father Longan was the best and truest man the world ever knew.

On another occasion he was in company with a preacher who held to the doctrine of holy perfection in this life. Father L. of course argued that this was impossible. When they retired to their room the old father took great pains to fold up his clothes and put them under the head of his bed. Bro. K. Scott,

who was present, said, "Bro. Longan, what do you mean?" His reply was, "I am afraid this perfect man will steal my clothes before day." The young man said, "Father Longan, do you think I would steal?" "I hope not, my son, but if it were not for the restraining grace of God, with all your perfection, you would." This young preacher became one of Father Longan's warmest friends and greatest admirers.

Father Longan was Calvinistic in his views, but by no means an extremist. Salvation by the sovereign grace of God, Christ and Him crucified, repentance, faith and experimental religion, were his great themes. His true greatness consisted in the simplicity of his preaching. He was a student of the Scriptures, and had no taste for idle speculation. He was a man of deep-toned, earnest zeal and piety, devoted to his calling, a strict disciplinarian, perfectly versed in Baptist usage, impartial in all his decisions, strictly honest and upright in all his dealings with his fellow men, an affectionate husband, a kind father, an obliging neighbor. All denominations loved him; the world loved him; in fact, it was only to know him to love and admire him.

In February, 1827, two members, John Briscoe and Charles Woods, were called to an account in Nebo Church for carrying on the traffic in negroes for purposes of speculation. Two ministers (Jacob Chism and William Jennings, the former of whom had sold a negro woman to Briscoe and Woods) undertook to screen them.

The difficulty soon got into the association and resulted in a heated controversy on the subject of missions. Chism and Jennings were alone, as to the ministry, in their opposition to missions. They violently opposed the publication of the circular letter written by Eld. Kemp Scott in defense and explanation of the missionary enterprise, at the session of 1827. As a peace measure the association gave the following advice, in lieu of the publication of the circular letter, viz.: "We recommend that the cause of missions be not made a bar to fellowship, and that the subject be not stirred in any church any more, nor be brought into the association hereafter, and that each individual be left to think and act in the matter as he please, as we think they have an undoubted right." This advice enraged the opposition, and to the association in 1828, met at Double Spring, in Cole County, through the influence of Chism, the Bethlehem Church sent the following declaration:

"The United Baptist church of Christ, called Bethlehem, re-

quest the association to undo what she did in last association, in saying that the mission cause should not be a bar of fellowship; for we would remind the association of the ground on which the constitution of all United Baptist Associations stand, that there is no toleration given for any of the hired money-begging missionaries to come in among us, nor hired priests, nor any of the societies that stand in connection with them; therefore, they are not among us constitutionally, and according to strict discipline they are not of us. We therefore join with our sister associations, the Kehukee of North Carolina, and the Buttehatchy of Alabama and Mississippi, which have declared an unfellowship with all the money-begging, hired, pompous missionaries, and hireling priests, with all the societies that stand in connection with them, such as auxiliaries, tract societies, Bible societies, theological seminaries, Sunday-school union, and rag society, etc. We therefore pray a division in the association, that all the above described characters be separateed from us in the association; and if the association should fail to separate them from us, we as one of the members of the association declare, that we stand on the ground that the United Baptists guaranteed to us, also the constitution of our association. We declare we will not live with the above described characters, and as many churches as stand on the ground this association was constituted on, we contend that they are constitutionally Concord Association. . . . By order of the church in conference, 17th September, 1828. RICE HUGHES, Chairman."

What a wonderful production the foregoing is, coming as it does from professed Christians. Who violated the principles of the United Baptists, the association in 1827, or the Bethlehem Church under the leadership of Elds. Chism and Jennings? We leave the reader to judge for himself.

A majority of Nebo Church joined in with the Bethlehem Church in this opposition to the association and good order. After a full investigation, Bethlehem and Nebo Churches were both pronounced in disorder and excluded from the association, and non-fellowship declared for Elds. Chism and Jennings. The faction under these two men claimed to be the Concord Association, held a session in the following November, and reported one church of fifteen members, a majority of another of thirty-six members, and a third church made up of about eight disaffected members of several churches. This schismatical body held together for several years, and then became extinct; and

the old Concord Association continued its course unharmed and in great harmony.

We feel constrained to introduce in this connection a brief account of the origin and meaning of the term "United Baptists," for the following reasons:

1st. Most, if not all, of the oldest associations in the state were organized upon the "terms of union" adopted by the first United Baptists of America.

2d. The foregoing controversy in the Concord Association involves the principles of the United Baptists.

3d. Many of our readers, especially the younger members of the churches, do not understand the historic import of the term "United," as a prefix to the term "Baptist."

The name originated in Virginia. At the time the Baptists of that state began to send forth such populous colonies of their brethren to the Western country, they were divided into "Regulars" and "Separates," the latter being much the most numerous. The Regulars were Calvinistic; the Separates were not unanimous in their doctrinal sentiments, but a majority of them were Calvinistic, and of the rest a part were much inclined to the Arminian side of the controversy.

"In 1769 the Ketocton Association of Regular Baptists sent Messrs. Garrett, Major and Saunders as messengers to the General Association of Separate Baptists, which met that year in North Carolina, with a letter, of which the following is an extract:

"'Beloved in our Lord Jesus Christ: The bearers of this letter can acquaint you with the design of writing it. Their errand is peace, and their business is a reconciliation between us, if there is any difference subsisting. If we are all Christians, all Baptists, all new lights, why are we divided? Must the little appellative names 'Regular' and 'Separate,' break the golden bands of charity, and set the sons and daughters of Zion at variance? 'Behold how good and how pleasant it is for brethren to dwell together in unity,' but how bad and how bitter it is for them to live asunder in discord. To indulge ourselves in prejudice is surely disorder; and to quarrel about nothing, is irregularity with a witness. O, our dear brethren, endeavor to prevent this calamity in the future.'

"This excellent letter was presented to the Separate Association, and after a lengthy debate, the proposal for a union was rejected by a small majority." (Semple's *History of Virginia Baptists*, p. 46.)

Just eighteen years after, in 1787, the proposition was renewed and the union effected, and "the terms of the union were entered on the minutes in the following words:

"The committee appointed to consider the terms of union with our Regular brethren, reported that they conceive the manner in which the Regular Baptist confession of faith has been received by a former Association is the ground work of such union. The manner of this reception was, that they should retain their liberty with regard to some of the objectionable articles.

"After a considerable debate as to the propriety of having any confession of faith at all, the report of the committee was adopted, with the following explanation:

"To prevent the confession of faith from usurping a tyrannical power over the consciences of any, we do not mean that every person is bound to the strict observance of everything therein contained; yet that it holds forth the essential truths of the gospel, and that the doctrine of salvation by Christ, and free and unmerited grace alone, ought to be believed by every Christian, and maintained by every minister of the gospel. Upon these terms we are united, and desire hereafter that the name of 'Regular' and 'Separate' be buried in oblivion, and that from henceforth we shall be known by the name of the 'UNITED BAPTIST CHURCHES OF CHRIST, IN VIRGINIA.'" (*Semple's History of Virginia Baptists*, p. 75.)

Such was the origin of the term "United Baptists" in Virginia and the South Atlantic States.

This question also has a history in the West. The first Baptists of Kentucky were both Regulars and Separates. The Elkhorn and South Kentucky Associations embraced the substance of the two parties in the early days of the Baptists of the state, and by these two bodies, in the year 1801, a "Union" was effected, similar to the one which took place in Virginia fourteen years before, upon the following terms:

"TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY, OR SEPARATE, ASSOCIATIONS.

"We, the committee of the Elkhorn and South Kentucky Associations, do agree to unite upon the following plan:

"1st. That the Scriptures of the Old and New Testaments are the infallible word of God, and the only rule of faith and practice.

"2nd. That there is only one true God, and in the Godhead, or divine essence, there are Father, Son and Holy Ghost.

"3rd. That by nature we are fallen and depraved creatures.

"4th. That salvation, regeneration, sanctification and justification, are by the life, death, resurrection and ascension of Jesus Christ.

"5th. That the saints will finally persevere through grace to glory.

"6th. That believer's baptism by immersion is necessary to receiving the Lord's supper.

"7th. That the salvation of the righteous and punishment of the wicked will be eternal.

"8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; to be engaged singly to promote the glory of God.

"9th. And that the preaching Christ tasted death for every man, shall be no bar to communion.

"10th. And that each may keep up their associational and church government as to them may seem best.

"11th. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee.

(Signed.) AMBROSE DUDLEY, JOHN PRICE, JOSEPH REDDING, DAVID BARROW, ROBERT ELKIN, DANIEL RAMEY, THOMAS J. CHILTON, MOSES BLEDSOE, SAMUEL JOHNSON." *

The foregoing "Terms of Union" were unanimously adopted in a General Convention of the churches of both associations, held in October, 1801, at Howard's Creek meeting-house in Clark County. They agreed to lay aside the names "Regular" and "Separate," and travel together in future in communion and fellowship as united brethren.

We have now a brief outline of the historic import of the term "United Baptists."

All the oldest associations of Missouri were organized upon the principles of the United Baptists, and when the controversy on missions sprang up, the opposers of missions refused to continue in fellowship with those who maintained the aforesaid principles of the United Baptists, all of which may be seen by reference to the preceding account of the union of the Baptists. Who then adhered to and who departed from the original platform in Concord, Mt. Pleasant and other associations of the state? We must

* *Benedict's History of the Baptists*, first edition, Vol. II, pp. 239–'40.

now leave this subject, and the reader can form his own judgment in the premises.

Peter Woods.—This worthy minister of the gospel was the first moderator of Concord Association. He was in the strictest sense a pioneer preacher. He was a native of Virginia, born March 20, 1762, in Greenbrier County; when young, he moved with his father's family to Kentucky, grew up, married, and lived in that state until about 45 years of age. His wife was a Miss Cavanaugh.

He was brought up in the faith of the old school Presbyterians, and regarded the Baptists as altogether unworthy of respect from honorable and highminded persons; notwithstanding this, when he was converted, he joined the Baptists. The circumstances were as follows:

A most wonderful revival broke out among the Separate Baptists of Kentucky in an early day. Hundreds were converted. So inveterate was young Woods, that he would not even attend the meetings, though in the neighborhood. One of his brothers, with less prejudice than he, was converted and joined the Baptists. "This was too bad; our family is disgraced;" so thought and so said Peter Woods. He further decided that if any one should in his presence allude to his brother's becoming a Baptist, that he would slap him on the mouth. But God's ways are not our ways. Peter Woods knew not what was before him. The meetings went on and he was converted. The question now came up as to what church he should join. He decided that he would read the New Testament and find out if possible the true church and the true baptism. For convenience he decided that wherever he found sprinkling he would place a red string, and for immersion he would put a blue one. He read the Testament from Matthew to Revelation, and on examining he found that all the strings were blue. He was so enraged that he dashed the book away from him. He would afterwards allude to this rash and foolish act of his life, and wonder that the Lord did not strike him dead. But he was a very conscientious man, and despite his early Presbyterian prejudices, became a Baptist and soon after commenced preaching.

He was a very useful man in his day. Not learned, not profound, not brilliant; but with a mind full of the knowledge of God and a heart full of zeal, he succeeded. He loved souls, and he won souls.

He was a pioneer preacher in three states. Having commenced

early in Kentucky, he removed to Tennessee soon after the beginning of the present century, and after twelve or more years in the last state he emigrated and settled in Cooper County, in the fall of 1819, while Missouri was yet only a territory, and but three small Baptist associations had been organized—the Bethel, the Missouri (now St. Louis) and the Mt. Pleasant.

Eld. Woods was 57 years old when he came to Missouri, but he engaged earnestly in preaching the gospel. At the formation of Concord Association he was elected moderator, and was re-elected the second year.

In his last illness he expressed himself as feeling conscious of approaching dissolution. He had his grave-clothes and coffin made, and at his request the latter was brought into his room by the workmen, Messrs. Simms & Rice. He thanked them, and in about one hour thereafter he breathed his last. This event occurred September 19, 1825. Thus lived and thus died one of the pioneer standard bearers of three states.

CHAPTER V.

CONCORD ASSOCIATION.

(Concluded.)

Begins to Promote Missions as a Body—First Executive Board—Opposes Alien Immersion—Sunday-school Convention Formed—First Baptist Church, Jefferson City—David Allee—Snelling Johnson—William H. Duvall—M. D. Noland—William Clarke—Joseph M. Chainy—Andrew Estes—G. W. Hyde—T. W. Barrett—B. T. Taylor.

THE meetings of the Concord Association after the settlement of the anti-mission controversy, noticed in last chapter, were generally very harmonious. About the same routine of business occupied the attention of the body every year: such as the reading of letters and enrollment of members; election of officers; welcoming corresponding messengers; appointment of corresponding messengers; selection of ministers to attend the "union" or "yearly" meetings, etc., etc. It cannot be expected that we go into detail on these subjects every year, because it would be uninteresting and unprofitable to the reader; we shall in the future pass as briefly over the ground as possible, noticing such things as are of special interest, or pertain to progress.

The almost yearly reception of new churches indicates the gradual enlargement of Baptist influence and the steady progress of Baptist principles in the association. In 1830 the churches of Sardis and Bethel; and in 1833, Mt. Zion, Mt. Gilead and the First Baptist Church on Osage, were admitted to membership in the body.

As a body the association did not sustain itinerant missions, but she declared in terms not to be misunderstood, that each individual member should enjoy liberty of conscience on this subject.

Corresponding messengers were usually present from Mount Pleasant and Fishing River Associations. In 1835 the meeting was held at Good Hope in Saline County. At this session, when correspondence was called for, two parties claiming to be Mount Pleasant Association presented letters. That party which adhered to the principles of the "United Baptists" and was willing to grant liberty of conscience on the subject of missions, was

recognized as the Mount Pleasant Association; and the majority party, which had sent to this meeting Brethren Davis Todd and J. P. Embree, were rejected.

During the associational year ending September, 1838, the churches enjoyed large prosperity. There were 350 baptisms this year. From 1841 to 1843 upwards of 1.000 were added to the churches by baptism alone.

Progress in new churches was made as follows from 1835 to 1842: Cold Spring, Monroe, Gilgal, High Hill, Jefferson City, Lebanon, Heath's Creek, Mt. Vernon, Pinnacles, Little Richwoods, Fish Creek, Richland, Osage, Providence, Prairie Point.

At the meeting in 1842 the following was adopted: "*Resolved*, That we divide this association, by striking off all the churches above and west of the Lamine River, to form a new association." An account of this new body (the Saline Association) will be given in due time.

In 1843 the ordained ministers were J. B. Longan, Wm. C. Batchelor, Kemp Scott, Thomas Green, Elias George, W. H. Duval, D. W. Johnson, Levi Roark, M. D. Noland, G. O. Morris, John Brockman, Snelling Johnson, M. W. Duncan, Z. W. McCubbin, Wm. C. McCubbin and Enoch Taylor. Aggregate membership of the churches in 1843, 2,136.

The session of 1847, held at Lebanon meeting-house, Moniteau County, was an important one. The church at Moreau sent a request that year, that the association would "use the surplus funds on hand to employ a minister to ride and preach in the bounds of the association in destitute neighborhoods, and hold protracted meetings with the most destitute churches, and also recommend the churches to send up annually a special fund for that purpose." The association referred this request to the churches for approval or disapproval. So far as we have been able to learn from the records, this is the first action in Concord Association looking to the promotion of itinerant missions by the body.

In 1848, the meeting was held with the Osage Church. The association appointed a presbytery, consisting of all the ordained ministers present, to ordain Bro. T. F. Lockett to the ministry, at the request of the Osage Church. This action of the association was justifiable only upon the ground that the church calling for the ordination could witness the examination and ordination of the candidate. Associations, as such, have no power nor right to ordain ministers. Gospel churches alone have this

power. The following important action was taken respecting missions, and ordered printed in the minutes. It originated with the request from Moreau Church the preceding year: "In lieu of the resolution of 1827, we advise that each church in Concord Association, that is unanimously in favor of missionary operations, and each individual belonging to churches not unanimous be permitted to contribute, and send up their contributions annually to the association, for missionary purposes."

The twenty-sixth anniversary was held at Mt. Pleasant meeting-house, September 14—17, 1849. Eight churches sent up missionary funds. The following wise action was taken on the subject of missions:

"*Resolved*, That one member out of the delegation of each church that contributed to the missionary fund of this association, compose the executive committee, viz.: J. H. Hutchison, S. Johnson, I. Vivion, M. D. Noland, G. W. Lockett, D. F. Denwiddie, T. Bolton and R. Jobe.

Great peace and harmony prevailed among the churches. Elds. Snelling Johnson and W. M. Robertson labored as evangelists a part of the year; the former under the appointment of the executive committee, at $15 per month, and the latter voluntarily and gratuitously. Prosperity prevailed throughout the bounds of the association. Nearly 400 baptisms were the result of the year's work of the various pastors and missionaries. The Sabbath collection for missions amounted to $18.50.

The association continued her sessions regularly, growing stronger and stronger every year. In 1854 $286 were raised for missions. Elds. Jacob Capps and Wm. Clark rode as evangelists. In 1855 she declared the endowment of William Jewell College to be "the most important enterprise before the denomination."

Information reached the association in 1863, at Mt. Pleasant, Cooper County, that certain churches followed the practice of receiving "alien immersions." Said churches were promptly advised not to receive the immersions of other denominations, because it was regarded as inconsistent with gospel order; and the following year it was decided that she would drop such churches as continued in said practice. At the meeting in 1868 Eld. G. W. Hyde met with a very cordial reception as agent of William Jewell College, and was invited to visit the churches in behalf of said interest.

Rev. S. W. Marston, agent of the State Baptist Sunday-school

Convention, was present at this meeting and organized a district Sunday-school convention, the object of which was the promotion of Baptist Sunday-school interests. Its officers consisted of a president, secretary and treasurer, and a vice-president in every Sunday-school in the district.

The minutes of 1870 show the following summary:

Churches.—39 (we have not space for the names.)

Ministers.—N. R. Rice, E. H. Hurlbut, J. B. Box, S. Driskell, J. W. Williams, J. P. L. Maxey, A. N. Bowers, R. H. Harris, John Wood, Thomas Howell, C. Nevill, G. W. Hyde, J. K. Jones, J. L. Tichenor, W. M. Robertson, B. G. Tutt, S. Aikin, J. E. Sims, R. P. Scott, J. K. Godbey, I. V. Johnson, J. D. Murphy, A. N. Bonois and T. V. Greer.

Baptisms during the year, 286. Total members, 3,166.

In 1871 Eld. T. V. Greer was elected missionary at a salary of $800 per annum.

In 1872 contributions were as follows: various mission purposes, $742.25; and for all purposes reported, $6,726.91, or nearly $200 to a church.

The association was now composed of 41 churches, situated in the counties hereinbefore named. At their request certain churches were dismissed (see history of Lamine Association). The Concord is the daughter of Mt. Pleasant Association; but during her greatest prosperity became the mother of two of the most active associations in the state—the Saline and the Lamine. In her later years the Concord Association has not been so active as in former years, though she is still putting forth commendable efforts in promoting the various denominational enterprises. Her aggregate membership is 2,648. Her churches are centrally located in the state, being situated in the counties of Moniteau, Morgan, Cole, Cooper and Miller.

Jefferson City, the capital of the state and county seat of Cole County, is in the bounds of Concord Association. The denomination failed, for many years, to give this city that attention which its importance demanded. The First Baptist Church was organized here July 8, 1837, by Elds. Kemp Scott, M. D. Noland and R. S. Thomas, with eleven members. For nearly three years after its organization it had no pastor. The first pastor was Eld. Kemp Scott, who was elected to this office about 1840. His successors were Elds. S. H. Ford, W. W. Keep, M. D. Noland, J. A. Hollis, Thomas A. Lockett, R. H. Harris, W. J. Patrick, E. H. Hurlbutt and T. W. Barrett. Several of these pastoral periods

were only about 6 months long, and none of them, up to Bro. Patrick's, was two years. In 1845 the church dissolved, but rallied and reorganized in April, 1847.

The condition of this church from its organization has been varying—sometimes hopeful, sometimes doubtful. Its principal hindrances have been: 1st. A want of regular ministerial watch-care; 2d. A neglect of prayer meetings and Sunday-schools; 3rd. A want of wholesome discipline; and 4th. An injudicious location of its house of worship.

During a period of thirty-one years, running from its organization in 1837 to 1868, the church held no regular meetings for twelve years, and for twenty-one years of this time it was without a pastor. In 1869 its total membership was only 35, but it has since grown into a much larger church. It has recently completed a new church edifice on Monroe Street, between High and Main, and numbers 134 members.

David Allee—of Spanish and English descent, was born near Richmond, Va., in 1763; served as a soldier in the Revolutionary War of 1776; and was married to Miss Charity Bibee in 1784, who was of Welsh extraction and made him a useful and devoted wife. He was converted when a young man, emigrated to Kentucky in 1795, and soon afterwards commenced preaching the gospel to dying men. He settled near Louisville, Ky., and united with Glover's Creek Church, by which he was ordained to the ministry in 1806. He emigrated to Missouri in 1820, settling in what is now the southeast part of Cooper County, and united with Pisgah Church. Two years after he aided in the organization of Mount Pleasant Church, of which he and family became members and so remained until his death. He was in the organization of Concord Association in 1823 and ever sought to promote its prosperity. When the question of forming the "Central Society" (now General Association) was agitated, he advised its formation. Bereaved by death of the wife of his youth in 1823, dwelling in a country sparsely inhabited, and here and there crossing the freshly made trails of roaming bands of Indian hunters, he steadfastly continued in his Master's work, traveling and preaching in the counties of Saline, Cooper, Morgan, Moniteau, Cole, Callaway, Boone and Howard. In the summer of 1825 he put up a rude log-cabin and taught the first school in his neighborhood, almost at his own expense. He spent the summer of 1834 in Kentucky, returned to Missouri in the fall, and, after a long and painful affliction, died in January, 1835.

Eld. Allee's manner of preaching was plain and forcible. He was not what would now be called a systematic preacher, but his sermons were made rich with Scripture quotations well adapted and fitly chosen. He was a man of prayer and deeply pious, and this gave him power as a gospel minister. His children, five sons and six daughters, all professed religion. Three sons filled the office of deacon in the churches of which they were members. Four grandsons are ministers of the gospel, viz.: Wilson and Nicholas Allee, David K. Scott of Kansas, and R. P. Scott, for some years moderator of Concord Association, by whom the substance of this sketch was furnished.

Snelling Johnson.*—This earnest man of God, and self-sacrificing Baptist minister of the New Testament, was born in Clark County, Kentucky, October 23, 1804. While yet in his minority he emigrated with his parents, Philip and Margaret Johnson, to Missouri, in 1819, and settled in what is now Moniteau County, but then Cole. His father died soon after coming to Missouri, and left him and his widowed mother in charge of a large, dependent family. After maturity he married Miss Prudence N. Hackney, who, with five sons and two daughters, survived the husband and father.

When he was a young man, eighteen years of age, he embraced, by a living faith, the Lord Jesus Christ as his Savior and was baptized and received into the fellowship of Union Church, Cole County. He soon afterwards commenced preaching, but was not ordained until 1834. From his ordination until near his death he was pastor of three to four churches, with very little by way of support, many years receiving less than $10. The same old story! We are of opinion that as a rule ministers are as much to blame as the churches for meagerness in salaries. "The laborer is worthy of his hire," should be as fully preached as that God commandeth all men to repent.

Besides pastoral labor, he traveled as missionary of Concord Association. Also as missionary of the General Association he preached in many counties in central and south Missouri.

Snelling Johnson was what men generally call a "revivalist." His peculiar gift ran in this direction. He disturbed the waters of Central Missouri in the baptism of above five hundred converts. Many a saint will greet him "in that day" as their spiritual father.

He lingered some months with cancer and died December 9,

* By his son, Eld. I. V. Johnson.

1856. In his last illness he was visited by a number of his fellow laborers, among whom we mention Elds. William Duvall, R. Hickman, B. L. Bowles and R. H. Harris.

"WILLIAM H. DUVALL*—was born in Virginia, December 23, 1790. His parents were Notley and Jemima Duvall. He emigrated with his parents to Kentucky when about 6 years old. He professed faith in Christ about the 24th year of his age. In the year 1825 he came to Missouri and settled in Cole County. On February 27, 1827, he was married to Miss Eliza J. Tully, in Callaway County, Missouri, and was licensed to preach by Bethel Church in Cole County during the year 1830. He was afterwards ordained to the gospel ministry by the Mt. Zion Church, then in Cole, now in Moniteau County. He at once entered the work of the ministry with earnestness, and spent the most of his time in preaching and serving as pastor of Pisgah in Cooper County, Union in Cole, and Big Lick Church in Moniteau County. He also did much missionary work, being the first appointment of the Home Mission Board in this state. His co-laborers at this time were the Langdons, Spencer, Maxey, Fristoe and Snelling Johnson.

In 1844, he moved to Johnson County and continued the same active life in the ministry up to the beginning of the late war. During this time he served as pastor of Bethel and County Line Churches, and did much work as an evangelist among the neighboring churches and through the surrounding country. For two years during the war he served as pastor of Stony Point and Pleasant Valley Churches in Jackson County. Owing to the dangers incident to the war, he was then compelled to suspend his labors for a season; and when peace was restored he found himself disabled from further active life, partly from the infirmities of old age and partly from an old affliction from which he had suffered the greater part of his life. Yet, notwithstanding his enfeebled condition, his heart still glowed with the love of his Redeemer, and his soul burned with the desire to proclaim that love to his fellow-men, so much so that whenever he could get to church he could not forbear preaching, even when it was necessary to support him while standing to speak. And when confined entirely at home with his children and grand-children, his almost constant theme was religion, and as long as he was able to speak to them he showed as great a desire for the salvation of his offspring as he had manifested for the salvation of sinners.

* By Eld. Geo. W. Smith.

During the last few years of his life he was very feeble, being entirely blind and suffering great pain. But he bore his sufferings with patient resignation, and although the light of day was shut out from his sightless balls, yet by the eye of faith he beheld the "King in His beauty," and "endured as seeing Him who is invisible." At no time did his faith falter, but to the last most implicitly trusted the same Savior he had so often and so earnestly commended to men.

He died January 4, 1873, at the home of his daughter, attended by loving relatives. In the midst of a raging snow-storm his spirit left the old, worn-out tabernacle, and departed to be with Christ. He leaves two sons and two daughters, his wife having died November 1, 1852. At the time of his death his membership was with the Concord Church in Lafayette County, Missouri, where he was greatly beloved."

Martin D. Noland,—for nearly thirty years a minister in Concord Association, came to Missouri as early as 1828, and probably in 1827. At all events he appears at the meeting of the association in 1828 as a messenger from Sardis Church, which was organized in August, 1827. We know nothing of his nativity or early life, and have been able to gather very little of any part of his life. He was a man of mature mind when he came to the state, though not a minister of the gospel for several years subsequent to this event.

He was licensed to preach by the Sardis Church in September, 1834, and by the same church ordained to the full work of the ministry in February, 1836. He filled the office of pastor in the following churches: Cold Spring, Sardis and Dry Fork; besides, we know not how many more. As a pastor he had few, if any, superiors. Devoted as a Christian, fervent in prayer, warm-hearted in exhortation, he was, in his sermons, logical and convincing.

The Concord Association thus notices his death in her minutes of 1862: "*Resolved*, That in the death of Eld. M. D. Noland the cause of truth has lost one of its most zealous advocates, and the church of Christ one of its most devoted, Christ-like and self-sacrificing ministers."

William Clarke.—This devoted servant of God and faithful minister of the gospel was born in Hampshire County, Massachusetts, June, 1826. He emigrated to Missouri in 1841, and was married to Mary Snodgrass. He became a member of Mt. Zion Baptist Church, Moniteau County, in 1842, having been baptized

by Eld. Danville; and was subsequently ordained to the gospel ministry at the call of the same church by Elds. Snelling Johnson and Dunn. He was a much loved pastor, a wise counsellor and a true minister. We find his name in connection with the pastoral office in Lookout Grove, Lebanon and Sardis Churches, in the Concord Association, and at the time of his death he was pastor of Burlington Church, Boone County.

He died at his home near Centertown, Cole County, January 29, 1877, of cancer on the breast, leaving a wife and seven children to await their reunion in the resurrection morn.

Two deceased ministers of Concord Association, of whom we have been able to gather little information save of their death, deserve a place in this chapter. The first,

Joseph M. Chainey,—died during the year 1863, we presume, as his death is published in the minutes of that year. We know nothing of his nativity, age, or the circumstances of his death. He was regarded as a zealous preacher of the gospel, and died triumphing in the Cross.

Andrew Estes.—The name of this brother first appears in the minutes of the Concord Association in 1842, as a messenger from Richland Church, and in 1848 he was present at the Association as a messenger from Freedom Church, where, by the well-known star in the statistical table, he is numbered among the preachers. The minutes of 1864 contain an affectionate notice of his death, wherein he is regarded as "a most zealous advocate of the truth, and a faithful laborer in the gospel of Jesus Christ."

G. W. Hyde,—son of Richard and Eliza D. Hyde, was born in Spottsylvania County, Virginia, March 25, 1838. His grandfather Hyde was an Englishman, and made frequent visits to his native country. The family descended from Hyde, Earl of Clarendon; in honor of whom also the celebrated Hyde Park in England was named. Richard Hyde moved to Chariton County, Missouri, in 1839, where he raised a large family, consisting of eight sons and one daughter. He and his wife were members of the old school Presbyterian church.

G. W. Hyde was converted and joined the Baptist church at Keytesville, Mo., in May, 1853; and in September, 1855, he entered the Missouri University, where he took a full course and graduated in July, 1859. The following October he entered the Southern Baptist Theological Seminary, and took the full course, graduating therefrom in May, 1862. While a student of the university he held his membership in the Columbia Baptist Church,

was made superintendent of its Sunday-school, and was licensed to preach by the same. Rev. J. B. Jeter procuring him a chaplaincy in the Confederate Army, he preached from 1862 to 1865 to a military post in Powhatan County, Va., called Huguenot Springs. At this place his labors were much blessed, and many of the soldiers professed conversion and were baptized. During this period of his life (July, 1863) he was ordained to the full work of the ministry by a Baptist church in the neighborhood of the military post.

After the war Mr. Hyde returned to Missouri, and in September, 1866, engaged in an agency for the Sunday-school Board of the Southern Baptist Convention, and for some time prosecuted this work. In October, 1867, he was united in marriage to Miss Anna Clark, only child of Judge B. C. Clark of Cooper County, Mo. In July, 1878, she died, being the mother of four children. Elder Hyde spent a year as pastor at Keytesville and Brunswick, but the greater part of his ministerial life has been spent with the churches at Mt. Nebo, Concord, Mt. Hermon and Boonville, all in Cooper County, and, for many years, in the Concord Association. Twice he has been agent of William Jewell College, and for a year was one of the general missionaries of the General Association. In March, 1880, he was united in marriage with Mrs. E. G. Garnett of Dover.

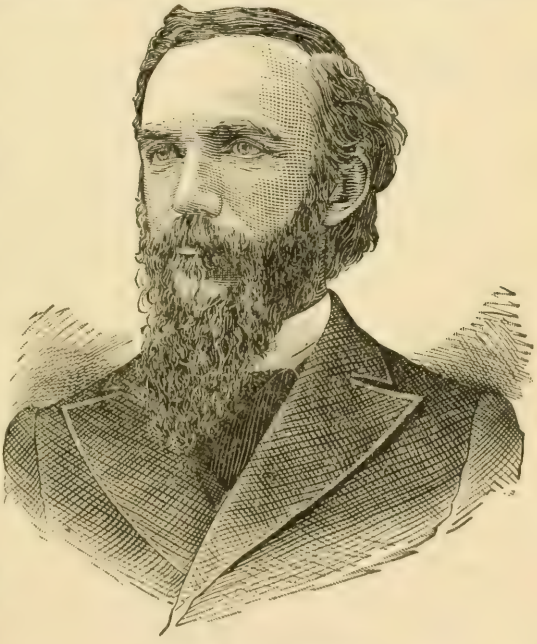


REV. G. W. HYDE.

Mr. Hyde was one of the original eight who founded the "Jeremiah Vardeman School of Theology" in William Jewell College, for which purpose he gave $5,000. For twelve years he has

been a member of the board of trustees of said institution; for eight years he has been a curator of Stephen's College; and is now a trustee of the Southern Baptist Theological Seminary. While a student at Greenville, S. C., he superintended a large colored Sunday-school which met Sunday afternoons in the gallery of the Baptist church. In this work he was seconded by the church, and had for teachers some of the best students in the seminary. While in attendance on the meeting of the Southern Baptist Convention at Greenville, in May, 1882, he met a colored man who was then and is now a member of the Sunday-school, who said, "Thank God I see you, my brother! Those were golden seeds you sowed amongst us, and they have yielded a blessed harvest."

THOMAS WASHINGTON BARRETT—was born in West Virginia in 1835. He united with the Baptist church at Marietta, Ohio, in 1856, and was baptized by Dr. Leonard. In the same year he came to Missouri, and was educated at William Jewell College. On the 28th of Oct., 1860, he was ordained to the ministry and immediately received an appointment as missionary of North Liberty Association. The year following he became pastor at Weston, Mo.; and in 1862 was called to the Tabernacle Baptist Church, Leavenworth, Kan., which he served two and a half years. From this point he went to St. Joseph as pastor in 1864, and in 1866 was financial agent of the Sabbath-school board of the Southern Baptist Convention for North Missouri; also for a part of the years 1866 and '67 he labored as general agent and missionary of the General



REV. T. W. BARRETT.

Association. He was then recalled to the church in Weston, and such was the success of his labor, that in two and one-half years the church was more than quadrupled in numbers, and a beautiful and substantial house of worship was erected. In 1869 he was called to Hannibal, where an elegant house of worship was built and paid for during his pastoral term; and many were added to the church. In 1873 he took charge of the Baptist Church at Jefferson City, where he has labored with efficiency, they having paid a heavy debt on their house. In 1872 he received the degree of A. M. from William Jewell College, and for a number of years has been an active member, and is now secretary of the executive board of the General Association, and for a considerable period filled the position as member of the board of the Baptist State Sunday-school Convention.

Brooking T. Taylor—is a native of Kentucky, and was born in Franklin County, March 12, 1823. His parents—Brooking and Ann Taylor—were formerly of Virginia. From his 6th to his 16th year he was a sad boy, by reason of conscious guilt before God. He then became sweetly reconciled to God, from which time he felt a constant sense of duty to preach the gospel. In 1843 he commenced his pupilage in Georgetown, earnestly desiring to learn to read English, but succeeded in taking the degree of A. B. in 1851, and of A. M. in 1860. He was ordained in December, 1851, and the year after became pastor at Columbia, Kentucky. From this time he filled the pastoral office in the following order: at Newcastle, Ky., in 1858; Owensboro, Ky., in 1860; Henderson, Ky., in 1866, and at Urbana, Ohio, in 1868. In 1872 he became pastor at Columbia, Missouri; at Fulton in 1877, and at Brownsville in 1882, where his labors have been much blessed.

In the year 1851 he married Miss M. B. Alexander, of Kentucky, his present companion, whose missionary he has been since that time, except about five years; and has therefore made his saddle his theological school for the most part of his life. He settled as a school teacher in a destitute locality (Creelsboro, Ky.) where he constituted a Baptist church which eventually swallowed up the Methodist and Campbellite organizations that had preoccupied that place. Having acted much as an evangelist, he has baptized comparatively few of the converts of his meetings—in all about 1,000 baptisms during his life, one of the number being a lady, who was at the time 105 years old. He has never had but one church (Fulton, Mo.) that did not prosper.

Since 1853 he has been a Landmark Baptist of the strictest sort. Nothing can induce him to be anything else. As such he has been persecuted no little both in Kentucky and in Missouri. He confesses to an ardent wish to arouse his ministering brethren to a more aggressive denominationalism. He always awakens a missionary spirit in his churches, and gathers from them missionary contributions. They are also expected to run a Sabbath-school and one or more prayer meetings.

Eld. Taylor is an author. He wields a ready pen. His most important work, published in book form, is entitled *The Infidel's Confession.*

Although in his present field but a short time, his churches are increasing in numbers and growing in influence.

CHAPTER VI.

FISHING RIVER ASSOCIATION.

Its Formation—Broad Field of—Strange Views of Associational Powers—Advisory Councils, and Not Law-making Bodies—Dr. Peck's Views on the Subject—Anti-Mission Policy of the Association—Rejects the Messengers of Concord and Blue River Associations—Declines in Membership.

FISHING River Association was the result of dividing the territory of Mt. Pleasant Association. It was organized at Fishing River Church, Clay County, the second Saturday in November, 1823, embracing at that time all the churches in the state west of a line indicated by Grand River, seven in all, viz.: Fishing River, Mt. Vernon, North Rush Creek, Little Shoal Creek, Sniabar, North Bluffton and Big Shoal Creek; with six ministers. Aggregate membership of the churches, about 100.

From Dr. Peck's sketches we learn that in 1824 the association met in September, in the bounds of a church near the site of the city of Lexington. There were then 9 churches, 4 ministers, 26 baptisms and 291 members. In its ministry and in its churches there was less of activity, religious enterprise and self-sacrifice than in its sister associations. Much of the increase in membership was from emigration, now pouring into the state, mostly from Virginia, Kentucky and the Carolinas.

From the minutes of 1826 we gather the following items: the session was held at North Bluffton, Ray County; Wm. Thorp was moderator; thirteen churches were represented, six baptisms reported, and a total membership of 372; Eld. Felix Redding was present as a corresponding messenger from Mt. Pleasant Association. We recognize the following names of ministers: William Thorp, James Williams, Robert Fristoe, Wm. Turnage and —— Vanderpool. The contributions amounted to $14.87.

"At the session of 1828 fifteen churches appear on the minutes. The churches received since the organization were New Garden, Little Sniabar, Six Mile, Pleasant Grove, Beersheba, Salem, First Platte and Liberty. Total membership of the association, 508. Elders James Williams, James Edwards and Benj. W. Riley had come into the country.

"At the same session the association made a wonderful discovery. We give it in the language of the minutes:

"'In answer to the churches requesting union meetings, we

say that we, as an association, have no right to appoint or disappoint any meetings of this kind, but wish the churches in future to say when they wish such meetings, and we will request our ministering brethren to attend them; but for the year 1829, we recommend the holding of four at the following places,' &c.

"Though insignificant in itself, we advert to this small matter to illustrate and explain a prominent Baptist principle.

"These brethren had some vague notions that Baptist associations had some power derived from the churches, for some purposes and to some extent, but its extent or its limits were quite indefinite. And here we will give a historical fact that we have traced out with no small labor and care. In early times, when Baptists were persecuted in old Virginia, those who called themselves 'Regular Baptists,' received the sympathy of Presbyterians, who, in their opposition to the laws that sustained 'the church,' entertained similar views of religious liberty with the Baptists. The ministers of the Regular Baptists knew that the Presbyterians had their presbyteries and synods, and as they had associations it was natural for them to suppose that these bodies had at least some power derived from the churches like their neighbors. And yet these Baptist associations, copying the phraseology of the Philadelphia Association—the mother of all such bodies in America—claimed to be only 'advisory councils,' but with them (but never with the Philadelphia body) advice meant law. If a church did not think proper to follow the 'advice,' it met the censure of the association. Law is followed by penalty, but every one may neglect advice without censure. We could refer to twenty, yea, fifty cases, in which censure, then divisions and alienations followed the neglect of advice given. These crude, anti-Baptist notions spread through Kentucky, Tennessee, Indiana, Illinois, and to the frontier of Missouri; and hence there has been no small amount of trouble in adjusting the question, how much or how little power the churches have delegated to the associations. All the ecclesiastical power a Baptist church possesses is derived from Divine authority through the New Testament, and cannot be delegated to another body without trenching upon the authority of the King in Zion. Only let the impression prevail that a Baptist Association is a voluntary society made up of messengers from the churches for all useful, religious purposes, and can devise measures and do every good and lawful thing that any individual Christian or community of Christians may do, and all will be well.

"In all religious affairs, as in everything else, there are essentials and non-essentials. With Baptists, essentials include all those things derived from the New Testament, either in the form of precept or example. All the doctrines taught and practical duties enjoined are essential to some purpose in the kingdom of Christ. Our readers will please not to make the blunder many of our pedobaptists do, when they use the term 'essential' to denote such things only as are essential to the salvation of the soul, and 'non-essential' to signify many duties enjoined on the believer. By 'non-essentials,' Baptists mean all those things used for religious purposes, about which God has made no special revelation—such as building meeting-houses, printing the Scriptures, purchasing hymn-books, publishing circular letters, forming associations of churches, mission societies, &c.

"Doubtless our anti-mission brethren were honest in their opinions, and really thought if the mission party gained the ascendency, they would institute rules under the specious name of 'advice,' requiring them to contribute to objects in which they did not conscientiously believe. Hence there was a strife for power, when all the notions about power in such bodies originated in misapprehension. And it would be strange indeed, if in such strife there were not some blame, prejudice and mistakes in all parties." (J. M. Peck in *Repository*, Vol. VII, p. 415.)

Salem Church, Jackson County, was the place of meeting in 1833. The following churches had been added since 1828: Mt. Pleasant, Mt. Gilead, New Hope, Crooked River, Round Grove, Little Blue, Pleasant Garden, High Point, Marion and Black Water. The total membership had now increased to 919; baptisms this year, 38. Elders Thomas Fristoe, Kemp Scott and M. D. Noland were present as correspondents, the former from Mt. Pleasant, the two latter from Concord Association. The statistical table shows the following list of ministers: James Williams, Wm. Thorp, Enoch Finch, Wm. Turnage, Robt. Fristoe, Thomas Staton, Sr., Henry Hill, B. W. Riley, James Savage and Joseph White. The action of 1828 relative to union meetings was ignored, and this year seven "yearly" meetings were appointed in as many different churches.

In 1834 the association held its meeting at New Garden in Ray County. Letters of dismission were granted to 10 churches on the south side of the Missouri River, for the purpose of forming what is now the Blue River Association.

From the first, the Fishing River Association held correspond-

ence with her sisters, Concord and Blue River Associations. In 1837 her messengers, Elders Henry Hill, Wm. Thorp and others, returned from the meeting of the Concord Association and reported that said association "advised the churches to make the favoring of mission societies, etc., no bar to fellowship." This advice not suiting the Fishing River Association, at her next session in the fall of the same year she refused seats to the messengers of Concord, and thus committed herself to the anti-mission policy. In like manner also did the Fishing River Association sever her fellowship with the Blue River Association. In 1841 the last named body "recommended to the churches to let the missionary question alone;" and further, "that churches and brethren be left free to act in this matter as their consciences may dictate, and that it be made no bar to fellowship." On account of this action, the Fishing River Association, in 1842, refused to receive the letter of Blue River Association, or to recognize her messengers as Baptists. (*Christian Repository*, Vol. XXI, p. 262.)

From this time forward the Fishing River Association stood opposed to the missionary enterprise and grew weaker in numerical strength. This year (1843) her minutes show the following summary: 20 churches, 78 baptisms, 10 ministers and 1,072 members. This year also she opened correspondence with Two River (Old School) Association, although, according to her minutes, she stood upon the platform of the "United Baptists."

In 1844 the 20 churches reported 39 baptisms and 1,071 members. Contributions, $25.50.

Our next minutes are for 1850. This year the session was held at Little Shoal Creek in Clay County. Eld. Thos. Wolverton preached the opening sermon. The appellation "United Baptists" had been exchanged for that of "Regular Baptists." The table shows the loss of one church and over 200 members in the last six years.

Our latest records of this association are for 1866; 21 churches appear on the list, only 17 of which sent letters, the aggregate membership of which was 556, showing a heavy loss numerically since 1843.

In this sketch we have aimed to present all the salient points in the history of Fishing River Association to the full extent of the records before us. The fact is, that without exception, so far as we have been able to get information either from observation or printed records, every association in the state adopting

the anti-mission policy has made little or no progress, and most of them have grown weaker in membership. There are, we feel confident, few, if any more, of that persuasion in Missouri now than there were in 1836.

CHAPTER VII.

CAPE GIRARDEAU ASSOCIATION.

Its Formation, History, &c.—A Primitive Missionary Body—Its First Executive Committee—First Evangelists—The Anti-Mission Controversy and Division—Minorities—John H. Clark—Crushing Influence of the War—Sketches of Churches—Thomas Juden.

THE Cape Girardeau Association was organized at Hebron Church, Cape Girardeau County. The convention for this purpose met on Saturday, June 12, 1824, and closed on the 14th. Letters were received and messengers enrolled from the following churches: Bethel, with 41 members; Dry Creek, 28; Tywappity, 11; Clear Creek (Illinois), 66; Apple Creek, 15; Ebenezer, 17; Big Prairie, 19; Hebron, 26; Shiloh (Illinois), 28; Jackson, 8; nine of which had been dismissed from Bethel Association.

Ministers in the Convention.—Benjamin Thompson, James Williams, Edward Kerr, James P. Edwards, Jeremiah Brown, David Orr, Thos. P. Green, Wingate Jackson, James Holbert and John M. Peck. The last three were corresponding messengers from Bethel and Missouri Associations. The following from the constitution will show upon what basis and with what principles this old community was organized:

"*Preamble.*—From the long experience of Baptist churches, it has been found useful to associate on general principles for the mutual fellowship of the churches; to provide means for general intelligence, opening Christian correspondence, supplying destitute churches with evangelical preaching and ordinances, devising means for the promotion of religion, and thus concentrating our efforts for the peace, purity and prosperity of Zion."

"Article 1st. This body shall be known by the name of Cape Girardeau Baptist Association.

"Art. 8th. The fund of the association shall be raised by the voluntary contributions of the churches or individuals, out of which shall be supplied the expenses of printing the minutes, expenses of the clerk and corresponding members appointed to other associations, and the surplus, if any, shall be applied in any way to promote the spiritual benefit of Zion in the limits

of this association or its vicinity. The association may adopt measures for the purpose of raising contributions, which shall be added to the surplus fund for the purpose of enabling ministers to preach to the destitute churches of this body, or where the association may direct."

At the first meeting the following resolution was adopted:

"That one person be appointed in each church for the purpose of carrying into effect the objects proposed in the eighth article of the constitution, whose duty it shall be:

"1st. To ascertain the churches in our body which are destitute of preaching and the regular administration of the ordinances, and settlements that are destitute of preaching, and make report to the association.

"2d. To raise funds by voluntary contributions, subscriptions or public collections, for the purpose of enabling members of this association to supply the destitute churches and settlements, under the direction of the association."

The association held its meetings uninterruptedly for eight years, from 1824 to 1832. During all this period its business was transacted in harmony, and a true and genuine missionary spirit prevailed throughout its bounds. It maintained the principles adopted at its first meeting. Resolutions were followed by actions, as may be seen by the following facts:

The Clear Creek Church sent a petition to the association in 1825 requesting the ordination of Bro. Brown, which "was taken up and decided that the authority of this body does not extend to ordination, but we recommend the churches to call on the ministry for that purpose."

Through the agents in the churches, $21.20 were sent up for missionary purposes this year. Bethel Church gave $1; Clear Creek, $4; Hebron, 50 cts.; Shiloh, $6; Jackson, $5.50; Thos. P. Green, $3.12; and S. B. McKnight, $2.

"Elders Thomas Donohue, of Missouri, and James P. Edwards, of Illinois, were elected as traveling preachers—their fields of labor to be designated by the clerk. Samuel Huntsaker, Thos. Howard, A. Randal, Isaac Sheppard and S. B. McKnight were appointed an executive committee to take charge of the funds for the support of the traveling preachers."

At the session of 1826 the executive committee reported that Eld. J. P. Edwards had spent three and a half months as a traveling preacher in the field of his appointment, at a salary of $10 per month and his incidental expenses.

The amount sent up for sustaining the gospel among the destitute was $27.95. Bro. Edwards was continued as a traveling preacher, with the privilege of selecting his own field of labor.

At the session of 1829, instead of one collecting agent in each church, the association provided this year for the appointment of a committee annually, "to transact the whole business, and adopt such rules and regulations as they may deem proper, consistent with the intent of the eighth article of the constitution, and that they report annually to this association their proceedings." Brethren B. Hempstead, James Randal, Andrew Martin, R. A. McBride and Thomas Juden were appointed said committee. These records abundantly show that this body possessed the true apostolic missionary spirit.

During most of this period—1824 to 1832—they kept two traveling missionaries in the field, who were objects of both their prayers and their contributions. These were the better days of the old Cape Girardeau Association. Soon, however, troubles arose and rent the churches asunder.

During the period from 1832 to 1860 many changes were wrought in the association. At the commencement of this period it contained twenty churches, double its original number, located in Cape Girardeau, Scott, Mississippi and Perry Counties. And while it continued to promote missions, its influence was extensively felt throughout these counties. But the day of adversity came. Gradually a spirit of covetousness began to possess some of the churches. The principles concerning the spread of the gospel, so unanimously adopted by this body at its first meeting, began to be ignored; in the doing of which the commands of the Head of the church were set at naught, and trampled under foot. Such was the bitterness of feeling on the part of the opposition that they not only refused to do missionary work, but they also refused to remain associated with those churches that did.

As in all past time among the Baptists, so also now, those who felt impelled to put forth efforts to promote the spread of divine truth regarded this obligation as proceeding from the command of Christ; but they always taught that whatever a Christian did in the way of giving to spread the gospel must be a voluntary act on his part; as indeed must be all his acts and exercises in the divine life, if at all acceptable to God. Those who opposed missions were not willing, however, to do this. They said to their brethren of a more evangelical spirit, "You must not give

money for these missionary purposes, or we shall refuse you our fellowship." The result of this spirit was that in 1840 eight of the twenty churches withdrew and formed what was then called, by way of distinction, the New Cape Girardeau Association. Their names were Cape Girardeau, Mt. Zion, Harmony, Mt. Moriah, Pleasant Grove, Cypress, Pleasant Hill and Little River.

These churches were all in which majorities were in favor of holding to the original principles, as adopted by the first meeting of the association. The rest of the churches—twelve in number—embracing the anti-missionary element, kept up what was called the old association for awhile, but its do-nothing policy, adopted in antagonism to the Bible and the most ancient practices of the churches of Jesus Christ, has long since brought it to naught, and every church which went off into anti-missionism has either become extinct, or, reorganized, united with the regular Cape Girardeau Baptist Association.

The ministers who went with the anti-missionary element were Jeremiah Brown and Benjamin Thompson, and some say that James Williams became anti-missionary, though this does not come well authenticated.

That body which was called, at the time of the division in 1840, for the sake of distinction, the "New" Cape Girardeau Association, was in reality the original association, while that body or party which continued to be called the "Old" Cape Girardeau Association was a new association. The majority, or so-called old association, not only changed the original constitution, but obliterated that entire instrument and adopted a new one upon an entirely new basis; hence we say it was a new association. The minority, or so-called New Cape Girardeau Association, not only did not abolish the old constitution, but did not even change said instrument in any essential feature, if at all, and hence it was the old, original Cape Girardeau Association. Constitutional minorities, and not schismatical or factional majorities, must in all cases be regarded as the true and legitimate successors of original forms and institutions. Take the following case for illustration:

In the town of M—— was a Baptist church of 75 members, practicing the immersion of professed believers in Christ as a condition of membership. In course of time dissension arose in said church. A few so-called liberal minded men thought that the conditions of membership were too much circumscribed, and finally proposed that not only immersed believers, but also all

who "desired to flee the wrath to come," and the children of believing parents, should be admitted to membership in the church. A sharp contest ensued. The vote was taken. Forty sustained the proposition and thirty-five voted against it. Which party was the Baptist church at M——; the majority who violated the constitution, or the minority who adhered to that instrument? The case is easily decided.

We now proceed with our narrative. From 1840 to 1850 the constitutional Cape Girardeau Association held regular sessions, but nothing of special interest occurred. New churches were formed yearly, and old ones increased in numerical and spiritual strength. From 1856 to 1860 the association made steady but not rapid progress. Sunday-schools received the heartiest commendation. Educational interests were fostered and promoted. A missionary was kept for most of the time in the field. The old plan of 1824, of having a solicitor in each church to raise missionary funds, was followed. The net increase was 154 members. During most of the year 1860 all things seemed to work well in the bounds of the Association. But worse times were near at hand.

This was the year immediately preceding the commencement of the war. Gradually the excitement rose higher. In the spring of 1861 hostilities actually began. It was now that a great trial came upon the association, located, as it was, on the Mississippi River, the line bordering between the free and the slave states. Up and down this great river were carried the munitions and men of war. All these things produced more suffering among the churches of this association than those in the interior of the state.

Regular monthly meeting of the churches, in many cases, were prevented. Communications were cut off between many of the churches, military commanders began to usurp authority and jeopardize the lives of the brethren, brave men trembled, those strong in the faith began to doubt, and many of the doubting fled. Such was the condition of things throughout this district that the association held no meetings in 1861 and 1862.

In 1863, messengers from eight churches north of the Big Swamp met at Goshen, and held a short but harmonious session. J. G. Rutter, J. C. Maple, G. W. Coker, J. H. Clark, A. McKelvey, J. Wyatt and T. B. Turnbaugh were the ministers in attendance at this session. The business was transacted on Saturday. From the corresponding letter we learn that for the two preceding years "great spiritual dearth prevailed among the churches,

the missionaries had left the field, the Sabbath-schools had been broken up, prayer meetings had been scarcely thought of, and in many churches a sermon had not been heard for a year." Though the attendance was small at this session, there were many pleasant reunions of old and endeared brethren in the Lord.

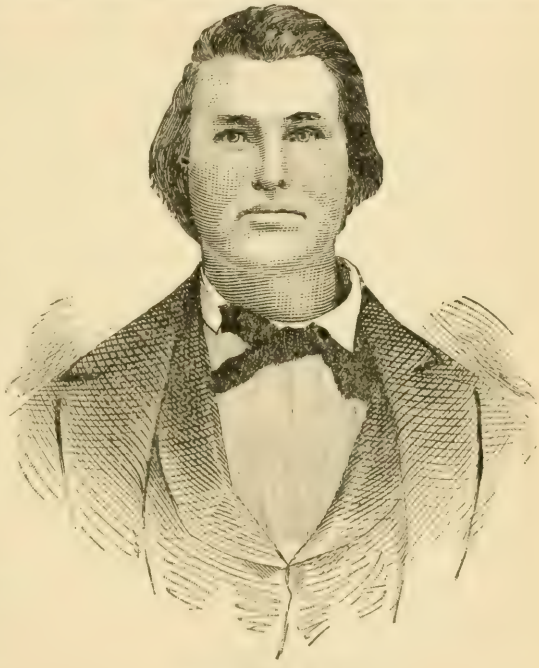
The oppressive measures growing out of the civil war either silenced or drove from the field every minister in the association, save one, whose name was John H. Clark. From 1864 to 1867 he was the only minister belonging to the association that did ministerial work in her bounds. How the grace and power of God were magnified in this man! By nature he was timid, but by grace he was bold. For several years he had no comrade, but stood up alone, and in sight of those who sought the destruction of his cause, boldly preached the glorious gospel of the Son of God, waiting for the fulfillment of the promise to send more laborers into the harvest.

John Henry Clark—was born in Loudon County, Virginia, December 12, 1812. At about the age of 16 years he was converted, and together with three of his sisters was soon after baptized by Rev. W. F. Broaddus into the fellowship of Long Branch Church, in his native county. He often spoke of Eld. Broaddus as his father in the gospel.

Bro. Clark moved to Missouri in June, 1839, and settled in Cape Girardeau, soon after which he united with the church in that place. He was licensed to preach by the church in Cape Girardeau in August, 1842, and by it he was ordained December 28, 1844, soon after which he was called to the pastorate in said church. This office he filled only for a few months, being unwilling to give up his appointments in the county. But he gave the church in town two Sabbaths in the month. Rev. S. H. Ford, now of St. Louis, succeeded him in his pastoral office at the Cape.

During his boyhood he manifested some taste for the languages and displayed remarkable ability for acquiring them. He received a good academic education in his native state. Much that he acquired in early life was permitted to pass into disuse, and he used to warn his friends against a like neglect. He gave much of his time to teaching, after his settlement in Missouri, and being a man of a very gentle spirit he was very tenderly loved by his pupils. He gave much of his time to secular employments after his marriage, but almost every Saturday left these matters to the care of others and went to fill his appointments and preach the blessed gospel of Christ, and whenever he saw that the inter-

ests of the cause required it, he laid aside pecuniary matters. For some years he preached once a month at a log schoolhouse about twelve miles from Cape Girardeau. Because he saw no visible results for good from his labors, he talked about giving up that point to preach in some other locality. He was urged to continue his appointment by his sister, Mrs. Gordon, a lady of influence and wealth in the community. She told him she believed there were blessings in store for that people. He labored on, and in 1861 such deep feeling was manifested that he decided to hold a meeting of days, sent for Eld. J. C. Maple, and they held a meeting, at the close of which, in that old log house, they constituted a church of thirty members, which was named Hubble's Creek, from a stream of the same name near by. To this body he ministered until his death, during which time but few months elapsed that he did not bury some new convert into the likeness of Christ's death. Hubble's Creek in a short time grew into a strong and active body, and they have built a good house of worship. Eld. James Reid was Bro. Clark's successor in the pastoral office.



REV. JOHN H. CLARK.

The minutes show that for a number of years Bro. Clark acted as moderator of the Cape Girardeau Association. In this position he acted with his usual kindness, and if he committed any blunder in rendering his decisions, he did so on the side of tenderness.

Bro. J. C. Maple, to whom I am indebted for the foregoing facts, relates the following incident in the life of Eld. Clark. He says:

"I once rode with him some thirty-five or forty miles, to aid in the ordination of a minister. We had been invited by the church of which the brother was a member. Bro. Clark was the moderator of the presbytery which decided to ordain the man. After the adjournment of the first meeting, several brethren of unimpeachable integrity came to Bro. Clark and informed him that the man was not honest and perhaps untruthful. Brother Clark took him aside and after telling him in his own kind and even fatherly way of what he had heard of him, told him plainly that the cause of Christ was at stake in this matter, and we could not lay hands on him. We never learned the subsequent history of that man. The church which had wickedly consented to call the council in order to get rid of his importunities, was greatly pleased with the conduct of the presbytery."

On returning home one night sick from Ebenezer, nine miles from the Cape, he said to his wife, "My work is done." This illness was long and painful, but borne with a patience which astonished all. He bade his family and friends farewell, left messages for his churches, and April 4, 1869, breathed his last.

The association held its session in 1864 at Hubble's Creek Church; 58 baptisms were reported; one church, Pleasant Grove, having reported 48 of that number. Only nine churches were represented.

Crushing were the trials under which the body met in September, 1865. The mouths of the ministers present were locked by the "Test Oath." The minutes record that the "introductory sermon was to have been delivered by Elder John H. Clark; but owing to the restrictions imposed by the new constitution of the state, he was unable to do so, being unwilling to take the oath prescribed therein."

By resolution the churches were earnestly recommended to keep up their regular monthly meetings, their Sunday-schools and prayer meetings, in view of the probability that they would be deprived of pastoral labor by the Test Oath. Nineteen churches appear on the list this year (1865), but only six of this number sent messengers.

From 1867 to 1870 the associational minutes show that meetings were held regularly, and that the churches were greatly prospered. Ministerial help began to increase. In 1867 G. F. Brayton and J. G. Shearer; in 1868 James Reid; and in 1869, J. S. Jordan moved into the bounds of the association. And Bro. Jonas Hoffman was ordained in 1867, Bro. B. L. Bowman in 1869,

and Bro. J. T. Ford in 1870, so that in the short space of three years seven ministers were given the churches in the association.

At the session in 1870 an amended constitution was adopted, which provides that the "association shall be composed of life members and messengers sent by the churches." Ten dollars given at one time constitutes a "life member."

In 1876 the association numbered 29 churches. Several were that year dismissed to form a new association—mostly, we think, in Scott County.

In 1878 the Cape Girardeau Association was composed of twenty churches, embracing in whole or in part the counties of Cape Girardeau, Scott, Mississippi, Perry and New Madrid. Her ministers were T. A. Bowman, John T. Ford, C. B. Ford, J. F. Godwin, Z. A. Hoppas, J. M. Warren and W. H. Welker. Total membership 557. She had standing committees on Sunday-schools, on foreign missions, on state missions, on religious literature, on education, on family worship and on the state of the churches.

The 58th annual session was held at Cape Girardeau, August 19–21, 1881; when Eld. J. Hickman was elected moderator and Eld. T. A. Bowman clerk. Fourteen churches were on the list, 5 of which were without pastors. Statistics of eleven churches were given showing their aggregate membership to be 426; 20 converts had been baptized and $125.20 had been expended in itinerant work in the bounds of the association, with Rev. T. A. Bowman as missionary.

Jackson Church.—Save one, this is now the largest church in the association. It was organized April 30, 1824, mostly of members from Bethel, the most active and evangelical element of which it gradually absorbed; the residue of which became indifferent to progress and finally dissolved. The Jackson Church in 1882 numbered 64 members with Joshua Hickman as its pastor.

Gravel Hill.—This church was organized in 1870, and several years ago was one of the strongest in the association numerically, and had Eld. J. M. Warren as pastor. No statistics are now given. Eld. J. T. Ford was pastor in 1882.

Cape Girardeau.—This church occupies the most important field in the association, being in Cape Girardeau, a town of several thousand inhabitants, and located on the Mississippi River, with a strong Catholic element to antagonize. It was organized August 13, 1834, by Eld. Thomas P. Green, with 9 members. Its

house of worship is a neat brick edifice, valued at $1,500. The number of members in 1882 was 63. The pastors have been: first, T. P. Green, succeeded by J. H. Clark, Samuel Baber, D. D., S. H. Ford, LL. D., W. F. Nelson, Jas. S. Green, A. Sherwood, D. D., J. C. Maple, G. F. Brayton J. S. Jordan and Joshua Hickman.

Union Church.—The organization of this body was effected with 18 members, the first Lord's day in May, 1832, and that year it united with the Cape Girardeau Association.

Pleasant Hill,—in Scott County, was organized in 1828.

Hubbel Creek.—This church of 44 members was organized in 1861.

Pleasant Grove.—Located in Perry County, was organized in 1839.

Mt. Moriah,—in Matthew's Prairie, Scott County was constituted in 1830. This is now Charleston, Mississippi Co.

Apple Creek.—This was once an "arm" of Bethel, and became a separate organization in 1820, the members for that purpose getting letters of dismission from the mother church Sept. 9th of that year.

Ebenezer—is located in the Big Bend of the Mississippi, Cape Girardeau County. Its organization was consummated June 9, 1821. The constituent members (five in number) were dismissed from Bethel Church.

Mt. Zion.—This church first appears as a member of the Cape Girardeau Association in 1830, at which time it consisted of 26 members.

Cypress—was organized in 1827, in Scott County. The church of this name now existing was organized twenty years later by Henry E. Hempstead, of four members; and again the church was reorganized in 1867 by J. G. Shearer.

Little River.—This is now Sylvania Church, under which name it was reorganized and admitted into the association in 1871. The old church (Little River) was first organized about the year 1845, by Thomas Owens, with 5 members, and was located in the Little River country, Scott County.

Harmony,—was among the pioneer churches of this part of the state, having been constituted in 1830, in Mississippi County. This body must have been disbanded in subsequent years. The present Harmony Church was organized April 29, 1855, by W. D. Terry, M. W. Holland, H. B. Graves and G. W. Coker, of only 3 members.

Dry Creek.—This flock was gathered prior to 1816—no more is now known of it.

Goshen,—situated near Oak Ridge, Cape Girardeau County, was organized by Peter Williams, February 20, 1841. Eld. Williams became first pastor and served six years.

Hebron Church.—This, too, is a daughter of Bethel Church, having been organized in May, 1822. On the eleventh of that month Bethel Church dismissed the following members for that purpose: Polly Green, Abraham Randal, Rebekah Randal, Mary Randal, Simon Poe, James Randal, Nancy Randal, Samuel K. Parker, Elizabeth McMiller, Elizabeth Parker, Rebekah Poe, James Holcomb, Francis Holcomb, Susannah Williams, Matilda Williams, Benjamin Hitt and Sarah Hitt. Also Judge Thomas Juden, then late of Baltimore, united in the organization of the church. The Hebron Church is located some four or five miles northwest from Cape Girardeau, and was organized by Thomas P. Green, assisted by Thomas Juden. The church in 1879 was without a pastor, and numbered only 13 members. For 1881 no statistics are given.

Judge Thomas Juden—for some years an active and efficient member of the Hebron Church, was born in the city of Baltimore, Md., April 12, 1799. His parents were from England, where his eldest sister was born. In accordance with the old and well established custom of that country, Thomas was in early life put to a trade, and continued his apprenticeship until he was a thorough master of his chosen handicraft. When in his sixteenth year he was converted and became a member of the First Baptist Church in his native city. In the spring of 1820 he set his face for "the far West"; and in company with some others he crossed from Baltimore over the mountains to the Ohio River, down which he floated to the Mississippi River. Thence on foot he made his way to Jackson, Cape Girardeau County. On the 22d of March, 1822, he was married to Miss Nancy Holcomb, who survived him. In May following he aided in organizing, and became a member of the Hebron Baptist Church. He bought a tract of land some 3 miles from Jackson on the road to the Cape, from many acres of which he soon cleared away the forest and put them into cultivation. Owing to a defective title the whole was afterwards wrested from him, and with a growing family about him he had to begin life anew. He then purchased from his brother, the late Col. G. W. Juden, the farm which became his lifelong home, and where now his body rests.

While living near Jackson, the church in that place being in need of some one to fill the responsible position of deacon, and having no male member suitable for the office, it petitioned Hebron Church to part with Thomas Juden that he might unite with them and take the vacant position. This request was acceded to, and, until his removal to Cape Girardeau, he continued to honor the charge assigned him, afterwards filling the same office in the church at that city.

Thomas Juden was highly esteemed as a Christian and as a citizen. He was for years moderator of the Cape Girardeau Association, in which office he gave full satisfaction to his brethren. He also filled to the satisfaction of his constituents the honorable position of justice of the county court. And although he lived 56 years in Cape Girardeau County, no one ever found a blemish upon his character.

He died a triumphant death at his residence, two and a half miles north of Cape Girardeau, February 8, 1876, having almost reached his 77th year.*

Addenda.—We have before said that the old Cape Girardeau Association was a missionary body. To confirm that statement we give the following from the minutes. In 1832 the Bethel Church in her letter solicited the association "to strike out of her constitution all features relative to missionary subjects and objects." In answer to this the association, at the same session, adopted the following:

"*Resolved*, At the request of the Bethel Church, that the association strike out of her constitution and preamble, all the parts bordering on missionary subjects and objects, and particularly out of the preamble, from the word 'church' in the third line to the word 'therefore' in the eighth line," etc.

In 1839 this subject was again acted upon, in these words:

"Upon an examination of the constitution of the association, together with the order made at their meeting in 1832, striking out certain parts thereof, the association is of opinion that no part of the constitution is by that order stricken out, because it does not point out clearly the parts intended to be struck out; and that this association are of the opinion that they have from the constitution the right to take such steps as they may deem expedient to supply the destitute churches in her bounds."

Such was the deportment of those opposed to missions, that

* The substance of this sketch was furnished us by Mrs. Ann E. Wilson.

the friends of this work, as a peace measure, withdrew before the next meeting of the association and became what was for a time called "The New Cape Girardeau Association," but which was in reality the old Cape Girardeau Association, because it adhered to the old constitution, while what was by some regarded the old body was schismatical, because it adopted a new constitution, a new policy and a new name, styling itself, from 1841, "The Cape Girardeau Association of *Regular* Baptists."

CHAPTER VIII.

SALEM ASSOCIATION.

Organization and History of—Corps of Earnest Preachers—Her Highest Degree of Prosperity in 1836—Harmony Interrupted—Split on Missions—Opposition to the "Central Society"—Becomes Anti-Missionary—Mistaken Policy—Peyton Stephens—W. Cunningham—Deacon E. Stephens—Jabez Ham—Stephen Ham—Theo. Boulware—The Shouting Sister.

SUCH was its rapid growth that the Mt. Pleasant Association deemed it expedient to divide again. Accordingly at its session in 1827 the following was adopted:

"This association agrees to divide by the line between ranges thirteen and fourteen, so that the churches east of that line may form into a new association," etc.

Pursuant to the foregoing action, thirteen churches, viz.: Little Bonne Femme, Mt. Vernon, Rocky Fork, Cedar Creek, Salem (Coates' Prairie), Union, Liberty, Columbia, Middle River, Freedom, Providence, New Providence and Enon met at Cedar Creek meeting-house, Callaway County, October 20, 1827, and organized the "Salem Association." This was the title of the new association. It embraced the following

Ministers.—David Doyle, Anderson Woods, James Suggett, Thomas Henson, Ninian Ridgeway, Thos. P. Stephens, J. C. McKay and Alia B. Snethen. The aggregate membership of the churches was 513. Dr. David Doyle was moderator and Wm. Jewell clerk.

The Salem Association was the third colony from the old Mt. Pleasant, with which it proposed correspondence at its first meeting. At the second meeting correspondence was opened with the Concord, Salt River and Cuivre Associations.

For the first ten years the sessions were held as follows: at Little Bonne Femme Church in 1828; at Rocky Fork in 1829; at Samuel Boone's house in 1830; at Union, Boone County, in 1831; at Fulton in 1832; at Gilead in 1833; at Salem, Boone County, in 1834; at Millersburg in 1835; at Providence in 1836, and at Rocky Fork in 1837.

She had a corps of earnest gospel preachers, and for the first nine or ten years of her history the churches were enlarged,

strengthened and multiplied. The total net increase of members was 545, making an aggregate membership of 1,058 in 1836. She never afterwards reached the same numerical strength.

At the third meeting several changes were made in the articles of faith, or constitution, as they called it. Two years thereafter the Freedom Church complained that the association had proceeded illegally in making said changes. The subject was taken up by the association, and after a lengthy debate it reached the following conclusion: "That this association had no power to change the constitution, and that, therefore, the constitution, as given by the convention, is the only constitution which the association can recognize, till altered or made anew by another convention called for and appointed by a majority of the churches composing the association."

In 1836 the harmony of the association was interrupted by the presenting of two letters from Mt. Pleasant Association, there having been in that body a division on missions, each part claiming to be the original association. By one or both parties claiming to be Mt. Pleasant Association, the appointment of a joint committee was solicited from Salem and Fishing River Associations. After a consultation, "It was agreed that a friendly letter be written to each division claiming to be said Association, and brethren Suggett, Boulware, Duncan, Campbell, Stephens, Davis, Boone and Thomas were appointed a committee of conference."

In 1837 the association met with Rocky Fork Church, Boone County. On Saturday the joint committee made its report, giving advice, which was acted upon as follows:

"Agreed that we receive the advice of the committee from Salem and Fishing River Associations, and to have the advice published in our minutes, viz.: 'Forasmuch as the Mt. Pleasant Association is now divided on the subject of missions, and they have unitedly called for a committee from Salem and Fishing River Associations, and those committees being assembled (to adjust the difficulty, and, if possible, reconcile the contending parties) at the meeting-house called Mt. Zion, in the county of Howard, properly in order, and the parties being also assembled, were called upon by the moderator, and did lay in all their claims of being the Mt. Pleasant Association, together with all their grievances one with the other, and after hearing all that each party had to say on the subject, give the following as their most clear conviction and the deliberative opinion, viz.: We the

committee advise those who are called missionary brethren to withdraw their names from the Central Society, or any other missionary society, and take their seats with the rest of their brethren; and, 2d, that those who are called anti-missionary brethren cordially embrace their brethren, allowing them, and all the rest of their brethren, the liberty of conscience and privilege of giving their money or anything else, to the furtherance and prosperity of the cause of God as they may think proper.'" (*Minutes of Salem Association*, 1838.)

The foregoing report was not published until the year after it was made and adopted. On Monday of this session (1837) the same subject was again taken up in the following order and with the following results:

"1st. Called for the unfinished business of Saturday, on the subject of Mt. Pleasant Association, and agreed to correspond with the anti-missionary part of said association It was also proposed to correspond with the missionary part of said association, which proposition was rejected; whereupon Brethren Suggett and Thomas, our moderator and clerk, withdrew from the association."

"Brother T. P. Stephens appointed moderator, and O. Harris, clerk, to fill their places."

Thus was the association rent in twain. The following year (1838) four churches, viz.: Little Bonne Femme, Columbia, Nashville and Mt. Horeb, sent letters and messengers to the association, seeking a reconciliation; but failing, withdrew, and the next year formed a new association. (See history of Little Bonne Femme Association.)

From this time the Salem Association was anti-missionary to all intents and purposes. It fraternized with the anti-missionary part of Mt. Pleasant Association, which refused to allow the missionaries liberty of conscience in contributing money for the spread of the gospel. Yet in 1838 it adopted the following: "On motion, it is agreed that this association will not meddle with the liberty (or duty) of any individual member contributing to the support of the ministry, or the propagation of the gospel as they may think proper." We are free to confess that we cannot see why the Salem community should have adopted the last named motion, after opening correspondence with the anti-missionary part of Mt. Pleasant Association, which had positively refused liberty of conscience on this subject, and refused correspondence with that part of Mt. Pleasant which simply asked for

liberty of conscience on the subject of missions. (See history of the division in Mt. Pleasant Association.)

In 1843 the Salem Association numbered 1,054 members and seven or eight ministers. From this date it began to decline, and so continued until its aggregate membership was less than when it was first organized.

The minutes of 1870 give the following summary:

Churches.—Rocky Fork, Cedar Creek, Union, Two Spring, Gilead, Concord, Goshen, Mt. Carmel, Davies' Fork, Liberty (Fulton), Mt. Tabor, New Liberty, Middle River, New Providence and Salem (Coates' Prairie). These churches were situated mostly in the counties of Boone and Callaway; one or two were in Montgomery.

Ministers.—Peter Kemper, L. McGuire, W. E. Stephens, E. H. Burnham, F. Jenkins, T. Bowen, C. Guthrie, J. F. Burnham and S. Ham; and two licentiates, R. R. Pace and James E. Lee. Baptisms, 26; contributions, $26.50; aggregate membership, 500.

We have now passed over forty-three years' history of this association. For the first nine or ten years it was an aggressive and prosperous body. In 1837 it took ground against the General Association and all other benevolent societies, and soon began to grow smaller, until in 1870 its membership was less, by thirteen, than it was in 1827.

These facts are recorded for the benefit of all whom they may concern.

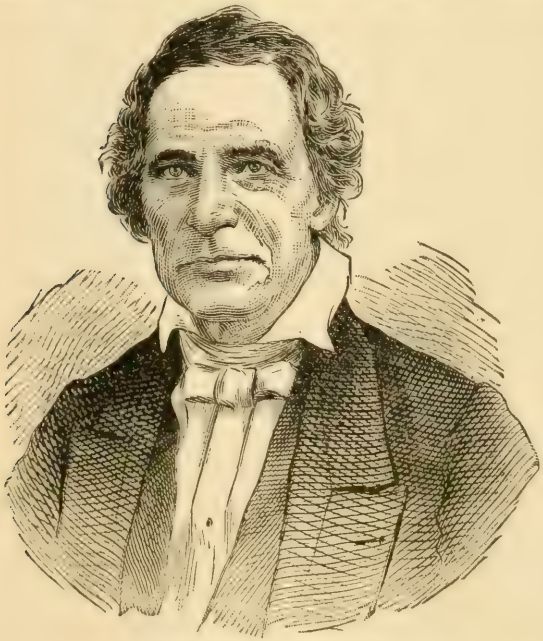
Thomas Peyton Stephens.*—The subject of this sketch was born in Rockingham County, North Carolina, in the year 1787. He moved to Kentucky in 1815; was converted and united with Mason's Fork Baptist Church in 1818. In the fall of 1820 he emigrated to Missouri and settled in Callaway County, soon after which he, his brother Elijah (father of Hon. J. L. Stephens), Wm. Edwards, Isaac Black and Abraham Renfro, with a few sisters, organized Cedar Creek Baptist Church, the oldest in Callaway County. [Salem, (Coates' Prairie) was older by two or three years.] Eld. Stephens was pastor of this church nearly half a century. He felt it his duty to severely oppose in the pulpit all who differed from him in doctrine.

His home church, Cedar Creek, held only monthly meetings, and during his early life he generally supplied as pastor three other churches. He was conscientiously opposed to ministers receiving a stipulated salary for their services, and opposed

* The substance of this sketch was furnished by Hon. J. L. Stephens, of Columbia.

with all his might the organization of the General Association for missionary purposes. He and Eld. Theodorick Boulware led the division movement in the association, and until their death they were regarded, throughout North Missouri, as the leaders of the anti-mission party. Boulware was a man of more culture — Stephens was more determined and constant, hence more felt.

Although Stephens was what is popularly called an uneducated man, yet he had a fine stock of information, and his influence will be felt in his field of labor for many years to come. As a legitimate fruit of his peculiar views on the subject of ministerial support he relates, himself, that he preached for Old Rocky Fork Church twenty-five years, for which he received "one scrub sheep and one drab overcoat."



REV. THOS. P. STEPHENS.

Elder Stephens was of the extreme Calvinistic school. His manner of address was feeling and pathetic, often moving a large part of his audience to tears. In the social circle he excelled, and here he was a universal favorite. It was no unusual thing to see half a dozen to a dozen men gather around him and listen for hours to his entertaining conversation.

Once a year he would usually make an extended tour among the associations, and his name was generally on the list of preachers for Sunday.

The following facts are from his obituary in the minutes of Salem Association for 1866: "Eld. Thos. P. Stephens died on Sunday, April 2, 1865, at his residence in Callaway County, Mo.,

after a short illness, aged 78 years. He leaves behind him a loving wife and children, and many friends to mourn his loss. The deceased was three times married: in 1817 to Miss Edwards; in 1827 to Miss Hall of Indiana; and to his third wife, Mrs. Nancy Shields, of Howard County, in 1835, who survives him. Eld. T. P. Stephens was a faithful minister in the Baptist denomination for half a century. His Christian character was pure and unsullied, and his influence was given to the building up of the Baptist cause in the West." No man was more unflinching and uncompromising in declaring the truth as preached by the anti-missionary Baptists.

WILLIAM CUNNINGHAM,—another minister in Salem Association, died in the spring of 1868, in the prime of life. He was regarded as a true believer in Christ and the doctrines of the Baptists, which he was ready and willing at all times to defend. He was a man of feeble bodily powers. At the time of his death he was pastor of several churches who felt deeply his loss.

ELIJAH STEPHENS;*—elder brother of Rev. Thomas P. Stephens, was born on the Dan River, in Rockingham County, North Carolina, January 26, 1785. His grandfather, John Stephens, was an Englishman. In 1812 he married Miss Patsy Renfro of Kentucky, and about four years thereafter he united with the Baptist church at Mason's Fork, of the same state, giving the brightest evidence of conversion. In the fall of 1819 he and his wife, with their children, Lock, Wm., Jas.



ELIJAH STEPHENS.

*MS of Hon. J. L. Stephens.

L. and Mary, moved to Boone County, Missouri, settling on the east side of Two Mile Prairie, some twelve miles east of Columbia, where he spent an unusually quiet life as farmer.

Soon after the organization of the old Cedar Creek Church in 1821 or '22, he was elected deacon, and filled the office until his death. After a brief illness of six days he gently and quietly breathed his last, and followed his fathers. This event occurred about one year after the death of his brother, Elder T. P. Stephens.

Jabez Ham—deserves to be numbered among the early preachers of Missouri. He was born in Madison County, Ky., in 1797, and moved to Missouri in 1817. He began to preach in 1824, having become a Baptist sometime previous to this. About the year 1826 he organized the New Providence Baptist Church on Loutre Creek near the western boundary of Montgomery County. In the division he and his church went with the anti-missionaries. He was a man of limited education, but of a strong, active mind, and with a proper degree of culture would have been a remarkable man. At times, in exhortation, he was powerful. He was a soldier in the war of 1812–'15 and filled the office of trumpeter.

After a somewhat active ministry of about sixteen years, he died at his home in Callaway County, and was buried at New Providence Church, in Montgomery County.

His wife, Hannah Todd of Kentucky, became the mother of fourteen children. She survived him and in 1879 lived near Poplar Bluff, Missouri.

Stephen Ham,—a younger brother of Jabez, was born in Madison County, Kentucky, June, 1804. He married Jane Johnson, of his native state, and moved to Missouri in 1828, settling near the western boundary of Montgomery County, in the neighborhood of which he lived until near his death. (Mr. Ham moved to the home farm, where he is now buried, in 1838.)

In the year 1843 the Salem Association met at Middle River Church in Callaway County, September 3–5. To this session, the New Providence Church, of which Mr. Ham was a member, sent a request that he be ordained to the ministry. He was accordingly ordained by Elds. B. Wren, P. Kemper, T. Campbell, and brethren Davis and Fuqua, who were present as visitors.

He was somewhat active in the ministry for about twenty or twenty-five years. He preached at Salem (Coates' Prairie) Church eighteen years.

He succeeded his brother Jabez in the pastoral office at New Providence, commencing probably a year or two before his ordination as a stated supply to the church. He continued with this church some twenty years. He also preached for some years at Freedom (Frog Pond) Church on South Bear Creek, Montgomery County.

His death occurred March 29, 1879, at his temporary home with his youngest son at Montgomery City, Mo.; and his mortal remains were deposited in the family cemetery on his old farm.

THEODORICK BOULWARE.—This distinguished Baptist minister was of Irish and English parentage, born in Essex County, Virginia, November 13, 1780. At the age of ten years he professed conversion and united with the Forks of Elkhorn Church, Ky., then under the ministry of Eld. W. Hickman. His parents moved to Kentucky when he was a child four years of age.

Having been ordained a Baptist minister in July, 1810, by Elds. Suggett and Ficklin, he spent about seventeen years in active ministerial duties in Kentucky, and removed to Missouri in the spring of 1827, settling two and a half miles north of Fulton, Callaway County, and camping out until, by the help of ten or twelve of his new neighbors, a log cabin was built. He was pastor of the following churches in Kentucky: Buck Run, Big Spring, North Elkhorn and Clear Creek. He also, once a month, visited and preached to the convicts in the state prison at Frankfort. In 1823 the Buck Run Church enjoyed a precious revival under his ministry—some 40 being received into fellowship.

Soon after he removed to Missouri he was pastor of, and preached monthly to the following churches: Liberty, Providence and Middle River. Mr. Boulware continued preaching for these churches for many years, visiting other churches and associations; and thus he spent from three to four months of every year up to 1856, when he received great injury from a fall on the ice. From this hurt he never fully recovered, though he afterwards traveled and preached some.

Eld. Boulware was a man of high order of talents, had a liberal education, and was an impressive, forcible and eloquent preacher. He appealed to the judgment rather than the passions of men. As illustrative of this feature of his ministry, we give the following anecdote. In his autobiography he says: "While addressing a large audience, some shouted aloud. I sat down, the noise ceased. I said, 'If it is my duty to speak, it is your duty to hear. I have not come to address your passions

but your understandings.' Stepping out at the door, a lady, shaking my hand, humorously said, 'When I get to heaven, I will shout as loud as I please.' I replied, 'I have no objection, sister, but that is no reason why you should not behave better here.' "

In the controversy, in 1835, on missions, Eld. Boulware was determined and uncompromising in his opposition to what he called the "new order of things." He was very earnest (and doubtless conscientious) in his remonstrances against the formation of the General Association for missionary purposes.

He had not a superior in his day in the West as a defender of the doctrines held by the people of his faith. While in Kentucky he was solicited at different times to settle in Henderson, Georgetown and Cincinnati, being offered a salary ranging from $500 to $900; but declined because he was unwilling to raise his family in town.

On one occasion, while preaching at Versailles, he made the following declaration: "The resources of the gospel are not for that sort of Christians that can arrive at a state of sinless perfection." Whereupon four or five gentlemen and ladies arose, looked resentful and started for the door. "Stop, stop," said Boulware, "I did not know you were here. Hear the whole story. Once is often enough to be damned, but if any should be twice damned it is those who can do so much good, and do not do any; that is all, gentlemen, that is all; now go." (Sketch of the Life of Theo. Boulware, p. 8.)

Eld. Boulware was three times married: to Miss Susan W. Kelly, of Kentucky, April 17, 1808, who died in January, 1854. In June, 1855, he married Mrs. E. H. Offutt, who died December 7, 1857. His third wife was Mrs. A. W. Young, whom he married in September, 1865. He was the father of ten children, nine of whom lived to maturity.

On account of the Test Oath, and being threatened with imprisonment, he left Missouri in 1866 and went to live with his daughter, Mrs. C. A. Rogers, near Georgetown, Kentucky. He was now quite feeble, but on several occasions sat in the pulpit and preached at Dry Run Baptist Church, near his daughter's. He was now nearing his home on high. His theme was religion, and his companion the Bible. He died of general relaxation, September 21, 1867, being nearly 87 years old, and having been a Baptist 77 years, and a minister of the gospel 57 years.

PERIOD FOURTH.
1830–1840.

CHAPTER I.
FRANKLIN ASSOCIATION.

Formation and Early History of—J. C. Duckworth—Hon. John Hutchings—The Old Pioneers—Consecration—Baneful Influence of Intemperance—Robert Carpenter—Fundamental Law—Feet-Washing—War Period—Missionary Revival—Organization of the Churches—James Williams—G. W. Sturdivant—The Baptist Convention of Southern Missouri.

FRANKLIN Association, a daughter of the old Missouri, and one of the older bodies of the kind in Southeast Missouri, was organized at the house of J. C. Duckworth early in the year 1832. Rev. James Williams was moderator. Its churches were gathered mainly under the labors of Elds. Lewis and James Williams. "The association embraced the counties of Franklin and Washington, and portions of Jefferson, St. Francois, Gasconade and Crawford, including a tract of country about a hundred miles square. Within these bounds, however, was the Missouri District Association, 'Friends to Humanity,' united in doctrinal views, but differing on the subject of slavery from the Franklin community. The association held its first annual meeting at Meramec Church, Sept. 14–17, 1832. The table shows that there were 10 churches, 10 ministers, 82 baptisms, and a total membership of 374." (*Allen's Register*, vol. I, A. D. 1833, page 177.)

The second annual meeting convened at Potosi, Washington County, Missouri, September, 1833. The churches had increased in number to 13, and in membership to 544. Among the pioneers at this meeting was the venerable John Hutchings, who, in 1820, was a member of the convention that formed the constitution of Missouri. He died only a few years ago at the advanced age of ninety-four years.

From the beginning, the Franklin Association was eminently a missionary body. At the time of its formation there was a strong anti-mission influence in southern Missouri which had given trouble to some of the older associations. She took decided ground on the subject in her constitution, as follows:

"Art. 2. Churches may be received into this body by application, provided they are sound in the faith and orderly in practice, and will not oppose those who wish to be engaged in the benevolent institutions of the day, leaving every member to exercise his own free will relative to those institutions."

In 1834 corresponding messengers were appointed to Bethel and Missouri Associations; and on Sunday of this session Elds. A. P.,Lewis and James Williams preached. In the minutes may be found the names of many pioneer ministers and brethren, who consecrated their all to build up the struggling cause of the Baptists of Southeast Missouri.

It was in the bounds of this association that the Williamses, Caldwell, Carpenter, Stephens, Frost, Brown, Whitmore and others consecrated their first labors to build up the Redeemer's kingdom. Many of them have gone to their reward, but the blessed cause for which they wept and prayed still lives. God honored the labors of these men.

In 1835 the association met at Providence Church, St. Francois County. The statistics show 20 churches, 11 ordained and 4 licensed preachers, and 797 members—an increase over the previous year of 140. In 1837 the association recommended the formation of Bible classes in the churches. Intemperance was the bane of many churches in these early times. This association raised her voice against it in the following resolution, adopted this year:

"*Resolved*, That this association recommend to the churches of this body to form a temperance society in connection with each church."

The seventh annual meeting (1838) was held at the Fourche Arno meeting-house. Eld. Robert Carpenter, one of the pioneers, died during the early part of this year. He was appointed the preceding year to write the circular letter. The controversy with the American Bible Society had just terminated in the formation of the American and Foreign Bible Society. The following resolutions, adopted at this meeting, will show how this subject was viewed by an association of Baptists in the wilderness of the West:

"*Whereas*, The Baptist denomination in these United States has been compelled to form the American and Foreign Bible Society to sustain their missionaries in publishing faithful translations of the Holy Scriptures, the American Bible Society, through which our denomination has been accustomed to aid our Foreign

Missionaries in the publication of the Word of Truth, having declined any aid in the future to foreign translations, unless, instead of their being faithfully translated from inspired originals, they are so far conformed to the English version that all denominations can consistently use them in their schools and communities, thereby cutting off all translations made by Baptist missionaries, who have translated the Greek word *baptizo* as they conscientiously believe it ought to be translated by a word equivalent to immersion; therefore,

"*Resolved*, That the translation and distribution of the word of God among the heathen is an object of the first importance in Christian effort.

"*Resolved*, That we sincerely and in the fear of God approve the course pursued by our denomination in forming a separate Bible society to circulate among the heathen the most faithful versions that can be produced, and recommend to the churches and friends of our denomination to aid by their prayers and contributions in this good work."

From this date the association continued her work after the method usually adopted by such bodies with a degree of success which was gratifying, if not altogether satisfactory. She entertained scriptural views of the mission of churches, and sought in every laudable way to promote the evangelization of the world. The logical result of all this was the numerical and spiritual growth of the churches. One of the fundamental laws of Christianity is, that those who labor to bless others, themselves become the recipients of multiplied blessings. And so it was with the Franklin Association. During the first years of her history she was particularly blessed. As early as 1839 her churches had increased in number to 26.

Prominent in her councils were brethren John Hutchings, Uriah and Josiah Johnson, Isaac Benning, Z. Jennings, Simeon Frost, J. C. and P. P. Brickey, J. H. Bambo, James Glenn, and others, who have gone home to heaven.

Since the year 1839 the bounds of Franklin Association have been curtailed from time to time by dismissions to other associations which have grown up in South Missouri. It is yet a large body, covering a large area of country, including, in whole or in part, the counties of St. Francois, Crawford, Washington, Dent, Reynolds, Iron, Phelps and Ste. Genevieve.

In 1880 the session was held at Union Church, Ste. Genevieve County. The minutes show that after all her conflicts and crop-

pings she has more than maintained her ground, having 23 churches, 13 ministers and a total membership of 1,482; $153.50 had been expended for associational purposes.

Items of Interest.—The first executive committee on missions in Franklin Association was appointed in 1841, consisting of Elds. James Williams, H. Lassiter, M. S. Smith, and Brethren Jacob Boas and Charles Burks. Bro. William S. Murphy was appointed at the same session corresponding secretary.

Some years before (in 1833) the "Franklin Missionary Society" was organized; but this year (1841) the association having taken entire control of the missionary work, the society was dissolved.

At the meeting in 1844, the following, on motion of Bro. Hunter, was adopted:

"*Resolved*, That the ordinance of the Lord's Supper be administered at the annual meetings of the association."

In 1846 this was adopted:

"*Resolved*, That we view the 'Saints' Washing of Feet' as a gospel ordinance, and do recommend the practice of the same among our churches."

Of the war period, Bro. Herman Ferguson says: "Franklin Association never failed to meet during the war of 1861–'5. Although different political sentiments prevailed, yet when the annual meetings would roll round they were attended, and the cause of our blessed Redeemer would root out bitter political feelings, and His honor would be uppermost in the affections of the brethren." (*H. Ferguson's Letter*, July 16, 1874.)

In 1854 the Franklin Association originated the "Southern Missouri Baptist Convention" for missionary purposes, a history of which will be found in another place.

The year 1856 witnessed a great revival of the missionary spirit. Almost the entire membership became enlisted in the work. The churches not only gave money for missionary purposes, but they gave liberally; and in four years from this time the association numbered 36 churches with an aggregate membership of 1,240.

Bethel Church—is located in Crawford County, eight miles south of Steelville, the county seat. It was organized in September, 1841, by Elds. R. S. D. Caldwell and E. Fort, with 6 members. It now worships in a house half log and half frame, and has a membership of 66.

Black River—is situated on the middle fork of Black River,

in Reynolds County, and was organized by Eld. H. Lassiter, Oct., 1833, with 20 members. Elds. R. S. D. Caldwell, H. M. Smith, J. N. Russell, J. R. Pratt and others have successively filled the pastoral office. In 1880 the church numbered 121 members.

Cortois.—This is one of the pioneer bodies. It is located in Crawford County, and was organized May 23, 1829, with 10 members. It now has a membership of 80 and worships in a frame house 26x36 feet. Joseph King was the first pastor.

Liberty—was organized June 9, 1816, under the name of Bellview, by Eld. Felix Redding. It was anti-missionary. Eld. Redding was the first pastor. Eld. James B. Smith succeeded him and in 1829 the church was dissolved and re-organized, and took the present name. This church has sent into the ministry Williamson Gibson and James M. Frost.

Old Mines,—another of the pioneer churches, was organized in 1834, with 15 members, by James Williams. It is located in Washington County, and worships in a frame edifice 30x40 feet, and was in 1876 a feeble band of only 17 members.

Union.—This church was organized by Elds. James Williams, T. P. Green and James Cundiff, May 7, 1832. It is in Ste. Genevieve County, and has an unfinished brick church edifice. Eld. Cundiff first filled the pastoral office. Present membership 229.

James Williams,—in an eminent degree one of the pioneer preachers of Southeast Missouri and the first moderator of Franklin Association, was born near Lexington, Kentucky, October 4, 1789. He was the oldest of a large family of children, and his parents being poor he received only such an education as the common schools of that early day could afford. At maturity he emigrated to the territory of Missouri, settled first in St. Louis, thence moved to New Madrid County and purchased a farm. While here he was married to Miss Lydia Waller. The earthquakes of 1811 destroyed his property and drove him to the highlands near the town of Cape Girardeau. He entered upon the work of the ministry about the year 1816, and a few years later moved to Madison County, where he spent his Saturdays and Sundays and as much more of his time as he could spare from the farm, in preaching the gospel to the settlements around him.

In 1832 he moved up into Washington County and settled in Fourche a Renault, where he soon gathered a church. In quick succession Three Rivers Church in St. Francois County, Bethlehem in Jefferson County, and several others were organized as

the fruit of his labors in whole or in part. Elds. T. P. Green and H. Lassiter were now his colaborers. Soon after his removal to Washington County he and several other ministers made efforts and succeeded in the formation of Franklin Association. In 1840 he purchased and removed to a farm on Big River in Jefferson County. Being in easy circumstances financially, although the churches were poor and unable to do much toward his support, he gave much of his time to the ministry, in visiting monthly such churches as he supplied with preaching, and in holding protracted meetings. His work was a grand and an important one. Society was in a formative state—the country was new and rapidly filling up with emigrants from all parts of the country. Few at this day and time ever call to mind that James Williams and his cotemporaries dug deep and laid the foundations of those institutions which we now enjoy. With the skill of master workmen they adjusted and set in order the elements of our religious system.

From the time of his removal to Jefferson County (1840) to his death, his membership was in Bethlehem Church, of which also he was pastor for twenty-one years. For some years he was continued as moderator of his association (Franklin), and did a much needed work, especially for his day, in holding protracted meetings (a custom he followed through most of the leisure season), in which he was quite successful.

James Williams was a man of a strong, active, well-balanced and moderately well-cultivated mind, a fluent speaker and forcible reasoner.

He peacefully fell asleep in Jesus in April, 1861, being then in his seventy-second year, lamented by many whom he had led from darkness into light, and who had waited with delight and profit upon his ministry.

George W. Sturdivant*— died at his residence in Phelps County, Missouri, February 25th, 1873, in the 60th year of his age.

He was a native of Virginia, and was born June 1, 1814. He was converted about 1833, soon after which he removed to Missouri and became a member of Bethel Baptist Church in Franklin Association. He was successively pastor of the Hopewell, Willow Spring and Friendship Baptist Churches—the latter in Burbois Association.

He was a man of native intellect and correct views of theolo-

* From "T. E. C." in *Central Baptist*, March 27, 1873.

gy, which would have been more apparent if he had been blessed with the advantages of early mental culture. He was greatly afflicted during the last five years of his life, but was punctual in filling his appointments and was at the regular meeting at Friendship in February last, and the next day he was called to the spirit land. He was highly esteemed and a useful laborer, as the author of this has reason to know.

THE BAPTIST CONVENTION OF SOUTHERN MISSOURI.

This institution originated at the meeting of the Franklin Association in 1854, when that body met at Union Church, in Ste. Genevieve County. Dr. A. Sherwood offered the resolution that led to the organization. By appointment of that association, the meeting was held at Smyrna meeting-house in Washington County, the fifth Saturday in October, 1854, when the "Convention of Southern Missouri" was formed. The occasion of this movement was that the General Association held its meetings at too great a distance for the churches of South Missouri to reach them. So the convention declared in the preamble to its constitution:

"*Whereas*, The area of Missouri is so extensive that it is inconvenient for the churches to assemble at any one point, and many are unacquainted with our General Association, and do not feel the influence of its benevolent labors; therefore, we, the ministers and members of several churches and associations, maintaining that the churches are the highest ecclesiastical authority on earth, and repudiating the idea of intermeddling with their independence, do hereby agree to organize a society to advance their interests, prosperity and spirituality.

"*Article 1.* This body shall be called the "Baptist Convention of Southern Missouri."

"*Article 2.* Its objects shall be to promote domestic and foreign missions; the circulation of the Bible and religious books; Sabbath-school instruction, and ministerial and general education; the funds for which shall be raised by voluntary contributions."

The methods of the convention were much the same as those of the General Association, and while the field of the latter has always been defined to be the entire state, the former proposed to confine its labors to only that part of the state south of the Missouri River. In this work the convention regarded itself as a co-worker with the General Association and by no means an antagonist of it. It was, however, short-lived, only existing some seven or eight years, during which time only a comparatively

small amount of labor was done in the way of supplying the destitution in Southern Missouri. At its second meeting, held in 1855, four associations, viz.: Cape Girardeau, Franklin, St. Francois and Jefferson County, and ten churches sent messengers. W. W. Settle, A. Sherwood, J. B. Fuqua and J. H. Clark were now prominent among the ministers.

The meeting in 1860 was, we think, the last one held. That year only about $100 had been expended in the itinerant work. J. C. Maple, R. S. D. Caldwell and J. G. Rutter were then among the ministers of this institution.

CHAPTER II.

BLUE RIVER ASSOCIATION.*

First Churches—Organization of the Association—"United Baptists"—First Work—Account of the "Split"—Messenger of Peace—Misrepresentation—Domestic Missionary Work—Progress—Sketches of the Churches—John Farmer—Bushy Head—Dr. Lykins—G. W. Sparks—Jeremiah Farmer.

WITH the advancing tide of emigration, Baptist principles found their way to the western prairies, and while Missouri was yet struggling as an infant state, Baptist churches were planted in that vast, beautiful and fertile region of country lying south of the Missouri River, and extending to the western border. The first church organized was the

BIG SNIABAR,†—in Lafayette County, about the year 1820, of five members.

LITTLE SNIABAR—was the next in order of time, which was organized about three miles from Lexington, in 1824, by Elds. J. Warder, Wm. Thorp and Robt. Fristoe. There were twenty constituent members. About 1840, this church was moved to Lexington, and is now the efficient First Baptist Church of that city. The next in chronological order is the

SIX MILE CHURCH—in Jackson County, near Blue Mills; it was organized June 3, 1825, and still exists.

PLEASANT GROVE,—not far from Independence, was organized, as near as can be ascertained, in 1827.

SALEM CHURCH—bears about the same date of the last named, and was located five or six miles east of Independence. It was dissolved in 1845, and was soon after succeeded by the present New Salem Church, near the same site.

ROUND GROVE—was constituted prior to 1832. It was also in Jackson County, and was dissolved in 1836.

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* For the facts and sometimes the language of this sketch, we acknowledge our indebtedness to three principal sources: 1st, The written and printed records; 2d, "History of Blue River Association," by W. A. Durfey, clerk, in *Repository*, Vol. VIII; 3d, "History of Blue River Association," by Martin Rice, in *Repository*, Vol. XXI.

† NOTE.—Rice's History supposes Mt. Vernon Church to have preceded this, but no dates can be found.

These churches at the first united with the Fishing River Association. Soon, however, this body became too large for convenience, extending from Grand River to the Indian Territory east and west; and from Bates and Henry Counties south to the Iowa line north. A division of the association was discussed in 1833, and in 1834 the ten churches south of the Missouri River, belonging to Fishing River Association, procured letters of dismission, and on the 11th of October of the same year met in a convention at Little Sniabar meeting-house, and organized "The Blue River Association." Eld. Moses A. Stayton was elected moderator, and Eld. Henry Avery clerk. The constituent churches were Big Sniabar, Little Sniabar, Six Mile, Pleasant Grove, Salem, Round Grove, Little Blue, Pleasant Garden, High Point and Black Water, whose aggregate membership was 384, embracing the present counties of Lafayette, Jackson, Cass, Johnson, and in part Bates and Henry. The ministers were John Warder, Robert Fristoe, Enoch Finch, Thomas Stayton, Moses A. Stayton, Gabriel Fitzhugh, Joseph White, J. T. Ricketts, William Simpson, Joab Powell, Henry Avery, John Jackson, Hiram Savage, William B. Savage, Vincent Snelling and Jesse Butler, some of whom were licentiates, all of whom have gone to their home above, except Hiram Savage, who was recently living in Texas. Of the original 384 members but one was known to be living in the bounds of the association in 1876, and she an old lady, the mother of Martin Rice, a prominent member of the association.

Although it did not include the term "United" in its name at the first, yet it was formed upon the basis of the United Baptists. This fact was explicitly declared in the circular letter at the second annual meeting in 1836, as follows:

"Dear Brethren: We have deemed it prudent to address you on the subject of Christian union, together with a few remarks upon the subject of the denominative name which we have assumed, that of 'United Baptists,'" &c.*

Nothing of special interest occurred for several years. The churches grew somewhat—not rapidly—in numerical strength, both from emigration and baptism, and peace abounded throughout the borders of the association. Thus did matters continue for the first six or seven years.

In 1839 the names of John Farmer, Henry Farmer, Jeremiah Farmer, Luke Williams and Henry Bowers, increased the list of

* Martin Rice's History of B. R. A. in *Repository*, Vol. XXI, p. 178.

ministers. Though not differing in faith, the preaching of these men was more practical than that of the most of those who preceded them. Thos. R. Rule, Wm. White and A. P. Williams were added to the number of preachers in 1840. The Farmers and the Williamses were men of great earnestness, zeal and power. Early in the year 1840 a revival broke out in the bounds of the association, and at the next session, held at Little Blue Church, in Sept., 1841, between 200 and 300 baptisms were reported as the result in part of this year's work. Pleasant Garden and the First Church, Lexington, had received the largest accessions, the former reporting 50 and the latter 107 baptisms at this session. The original 10 churches had now become 21, and the 384 members of 1834 had increased to 1,016. Nearly one-half of the increase was during the past year. It was at this session (1841) that the association was rent asunder and divided into two, the majority retaining the name "United," and the minority, or seceders, adopting the name "Old School," or "Regular," Baptists.

Account of the Division.—From the beginning there was an element in the association opposed to missions in whatever shape the subject was presented; and the majority seemed always willing to conciliate, in fact to hold themselves in complete subjection to this opposing element. In 1835, at the first annual meeting, Elds. Thomas Stayton and Moses A. Stayton requested the "advice of the association as to whether they be authorized to attend with the Pottawatomie Baptist Mission Church, in the ordination of a preacher amongst them, agreeably to a request of said body," to which the association answered, "No!"

Strange, indeed, that these brethren should have gone with such a request to the association, and not to the church or churches of which they were members. They were amenable to the church and not to the association.

Again, the revival that swept over the association, following the session of 1840, under the consecrated labors of Eld. A. P. Williams, the Farmers and others, seemed greatly to exasperate the opposition (we say the revival seemed to do this, for there appears no other cause for it); and the Bethlehem Church sent up this request in 1841: "Is the association in favor of those 'new institutions' commonly called benevolent or missionary, or not?" Determined, if possible, to preserve the unity of the body, the association gave the following answer: "That we, as an association, will have nothing to do with that matter, and

would recommend to the churches and brethren composing this body, that they let that question alone; at the same time we recommend that the churches and brethren be left free to act in these matters as their consciences may dictate, and that it be no bar to fellowship." (*Minutes*, 1841.) This was in harmony with the advice and spirit of the circular letter of 1836, but was wholly insufficient to pacify the opposition; and in a few months the churches of Big Sniabar, Mt. Zion, Bethlehem and Mt. Pleasant, together with a majority of Big Blue and Little Blue Churches, withdrew and met together, and organized the Mt. Zion Regular Baptist Association. Elds. John Warder, G. Fitzhugh and Henry Avery were the ministers in the new organization.

The following churches remained in the Blue River Association: First Baptist of Lexington, Six Mile, Salem, High Point, Black Water, Liberty, Hopewell, Union, Clear Creek, Post Oak, New Hope, Big Creek, Greenton Valley,* and minorities of Big Blue and Little Blue Churches which the association recognized. These churches reported (in 1842) 106 baptisms and an aggregate membership of 977. Of the ministers who were in the original constitution, Joab Powell, John Jackson, Joseph White and John T. Ricketts continued with the Blue River Association. The rest, save these four and those that went into the new organization, had either died or moved into other fields.

The Mount Zion Association, at her organization, set forth her grievances against the Blue River, in which the latter claimed that the former misrepresented her. This called forth the following from the Blue River Association at her meeting in 1842:

"1st. *Whereas*, The churches of Big Sniabar, Mt. Zion, Bethlehem and Mt. Pleasant have declared a non-fellowship with this association, for the ground she assumed on the subject of missions at her last meeting:

"*Resolved*, That they be dropped from our list of churches as no longer members of this body.

"2d. *Whereas*, Our brethren who have rent off from us and formed the Mt. Zion Regular Baptist Association, in setting forth the causes which induced them to do so, have misrepresented the facts in the case—whether ignorantly or designedly we will not say:

"*Resolved*, That we feel called upon to give the public correct information on the subject:

* Big Creek and Greenton Valley Churches were new, and united with the association in 1842.

"1st. They say that we "enjoin" that the mission cause be no bar to fellowship; when we only "recommend" (see *Minutes* of last year).

"2d. They say that we showed plainly that we had no Christian fellowship for them, and virtually excluded them from the privileges of the association. We ask in what particular part of our conduct did we show no fellowship? Was it in electing John Warder to the office of moderator? Was it in the appointment of our yearly meetings? With what churches were these meetings appointed? We gave one to Big Sniabar, one to Mt. Zion and one to Mt. Pleasant. In this we showed, as well as felt, the utmost impartiality. And we deny, positively, excluding, in any sense of the word, these brethren from any privileges of the association whatever; therefore,

"*Resolved*, That we call upon our brethren of the Mt. Zion Regular Baptist Association to take back in the minutes of their next meeting the word "enjoin," and insert in lieu of it the word "recommend" (the one we used in our resolution), and that they either point out the particular instance wherein we either showed the want of Christian fellowship or virtually excluded them from any privilege of the association, or else clear us of the charge and thereby show a disposition to do us justice." (*Minutes Blue River Association*, 1842.)

Thus ended the contest in Blue River Association.

The following account of the foregoing affair was published in 1875 or '76 by a writer in the *Messenger of Peace*, a paper devoted to the doctrines of the so-called Regular Baptists, and published at Macon City, Mo. He says, "I will now notice some of the first preachers of Blue River Association, and will have to do so mostly from memory, as I have no access to her books." [Here follows a list of ministers.]

"This association enjoyed peace until Elders John Farmer, Jer. Farmer and Henry Farmer came among them and kindled a spirit of discord, which finally grew into a division. About this time (1838) A. P. Williams came among those churches preaching a doctrine which had not been received by these brethren.

"The trouble commenced by these different brethren being called upon to ordain a deacon, when Eld. Warder refused to officiate with Eld. Farmer, not believing him sound in the faith. They now began to introduce practices not heretofore known among Baptists, to which Eld. J. Warder and others objected. In fact all the ministers who were in the constitution of the as-

sociation, except two, stood upon the original platform, refusing to affiliate with the ideas and practices of the preachers on the other side.

"During the next year the missionary party worked hard amongst the churches, a few of which gave them a small majority. The next association was held at Little Blue, when the split took place, parties standing about as they did the year before." (As quoted in Martin Rice's History, *Repository*, Vol. XXI, pp 176–'7.)

By comparing these extracts with the records and facts as hereinbefore given, it will be seen that the "memory" of the above "writer" is very much at fault. No man can write history from memory, as he undertook to do. His sketch contains at least three gross misrepresentations (occasioned, charity would lead us to suppose, by an unreliable memory), viz.:

1st. That, by allowing every one liberty of conscience on the missionary question, the association introduced "a practice heretofore unknown amongst the Baptists." This is misrepresentation No. 1. For we unequivocally affirm that from the most remote ages the Baptists have been a missionary people, and that the first Baptist association ever formed on American soil has from the beginning been a missionary body.

2d. That "all the preachers, except two, stood upon" what he called "the original platform." This is misrepresentation No. 2.

3d. "That the missionary party worked hard amongst the churches, a few of which gave them a small majority." This is a wonderful misrepresentation, and No. 3. By referring back, the reader may see how many churches remained true to the original constitution, and how many went off with the anti-mission party.

After the division in 1841, the association moved forward in peace, harmony and prosperity. Eld. John Farmer was elected moderator and James Waddell clerk. The preachers now were Joab Powell, John Jackson, Joseph White, Wm. White, Benjamin White, J. T. Ricketts, John Farmer, Henry Farmer, Jeremiah Farmer, A. P. Williams and Lewis Franklin.

She laid aside her non-committal policy, and, in 1843, recommended that the churches make contributions to the American and Foreign Bible Society; and that each church form a Sabbath-school at some convenient place in their bounds.

Basin Knob (now Lone Jack), Mound Prairie, West Fork of Little Blue, and First Baptist Church in Richmond, Ray County,

were admitted at this session. There were now 19 churches and 1,181 members. This year the Fishing River Association refused to receive the letter or to recognize the messengers of Blue River as Baptists, on account of her action on the mission question in 1841. At this the Blue River Association expressed her deep mortification and there let the matter rest.

A still more practical policy was adopted in 1846, and Eld. Jeremiah Farmer was elected to travel as an itinerant in the bounds of the association. This marks another era in the association. Bro. Farmer's labors were much blessed, and all were strengthened in the faith and in the enterprise, and decided advance in the cause was plainly perceptible. "In 1846 there were 22 churches and 1,494 members. The association continued to prosper in different degrees, increasing in churches and members until 1855, when about 12 churches were dismissed to form a new association, which they did, and called it Tebo." (Durfey's Hist., *Repository*, Vol. VIII, pp. 929–'30.)

The association continued her meetings without interruption until the year 1860. She continued her system of missions, keeping an itinerant in the field, for the whole or a part of his time, who generally confined his labors to the feebler churches and destitute neighborhoods. This year 305 baptisms were reported. Total churches in the union, 38; members, 3,175.

Ministers.—B. M. Adams, Jer. Farmer, S. G. Allen, A. G. Newgent, Henry Farmer, H. Chism, J. J. Robinson, W. A. Durfey, Lewis Franklin, F. German, Edward Wood, J. M. Ashburn, J. H. Luther, J. W. Mimms, J. Lykins, D. S. Miller, J. W. Warder, J. A. Hollis, E. Roth, Geo. Minton, James White, Amos Horn, W. H. Duvall, Wm. Thompson, W. P. C. Caldwell, B. F. Goodwin, Z. B. Adams, J. W. Mitchell, J. Gott, C. G. T. Gibbon, G. S. Kesterson and A. H. Dean.

This year great harmony prevailed, and the meeting adjourned with bright hopes for the future. The next year only a few met at Austin in Cass County, and adjourned to meet the following year at Big Creek. But the tocsin of war was heard throughout the borders of the land, men's hearts began to fail them for fear, and no more meetings were held until 1866. The famous "Order No. 11" almost depopulated the three border counties of Jackson, Cass and Bates; only about 600 of the 10,000 inhabitants remaining, they gathered about the military posts of Harrisonville and Pleasant Hill, so that associational meetings could not be thought of.

After the war-cry had hushed itself, in the spring of 1866 the executive board requested Elds. Wm. A. Durfey and Kimbro Thompson to visit and gather together the scattered remnants of the churches, which they did, and in September of the same year 27 churches sent messengers and a session was held at Lone Jack, representing a membership of 1,829. During this interval five ministers had been called home by death, viz.: John Jackson, Joseph White (these two were the last of the original list), Lewis Franklin, H. Chism and Z. B. Adams.

Her system of domestic missions was now revived and prosecuted more vigorously than ever. William Jewell College was the subject of conference, prayer and beneficence among the churches, some of its warmest and most devout friends being in this association, as Buckner, Wornall and others.

In 1874 the association had become too large for convenience, and the churches of Lafayette and Johnson Counties were dismissed to form another association. (See Lafayette and Johnson Association.)

Kansas City, a remarkably thrifty and rapidly growing city, is in the bounds of this association. Being destined to be a grand commercial centre, it is a very important field of labor. The association has been a very prolific body, and although she is the mother of associations in the great Southwest, she is yet a large, aggressive and influential body of Baptists, many of her churches contributing not only to home missions in the various departments thereof, but also statedly to foreign missions. She now numbers 33 churches and 2,856 members, and has an able, earnest and consecrated ministry.

The first part of this chapter contains a brief account of Big Sniabar, Little Sniabar, Six Mile, Pleasant Grove, Salem and Round Grove Churches.

First Baptist Church, Lexington — was one of the early churches, existing for some fifteen years, about three miles from town, under the appellation of "Little Sniabar" (see former sketch).

Little Blue.—This church was formed in 1832. Ten years after it was rent in twain on the mission question, a minority of 15 being on the mission side. It gave up its house, met for some time in the open air or in private houses, and finally built a good house and enjoyed prosperity.

High Point.—This church, also, was constituted in 1832.

Big Creek—(now Index, M. R.) was constituted at the house

of William Smith, in what was then Van Buren County, July 16, 1842.

Greenton Valley—was organized August 13, 1842.

Basin Knob (now Lone Jack)—was formed October 29, 1842, of 14 members.

Black Water—dates the time of her constitution on the 15th of July, 1832.

Liberty—was organized May, 1836, of 10 members.

Hopewell (now Harrisonville). — Elds. J. Warder and Thos. Stayton organized this church the 8th of October, 1835.

Union.—This church was organized December 9, 1837

Clear Creek—was organized August 17, 1839.

Big Blue, Westport. — Elds. Thorp, Stayton and Fitzhugh constituted this a Regular Baptist Church. In 1842 ten members were excluded for being favorable to missions. The present church was subsequently organized out of these excluded members.

Post Oak.—This church was constituted by Elds. John Farmer, J. White, J. Jackson and Jer. Farmer, in August, 1840.

New Hope,—a prosperous body, was formed of 16 members, in 1841.

Mound Prairie,—the fruit of a protracted meeting held by Eld. A. P. Williams, was organized with 50 members in the autumn of 1842.

West Fork of Little Blue—was organized December 2, 1842, of 16 constituent members, they having been dismissed from Pleasant Grove for the purpose.

Brin Zion—was organized December 26, 1843, of 6 members.

Grand River.—This church was organized April 4th, 1844, of 32 members.

First Church, Independence,—was organized April 3, 1845, by Elds. Franklin, Thompson and A. P. Williams.

Pleasant Hill (Cass County)—was organized by Eld. Jer. Farmer and A. Machett, June 23, 1867.

Lee's Summit.—This church was first organized April 14, 1866.

As a Baptist City, Kansas City is yet in its infancy. As a commercial center the place itself is young. It was incorporated in March, 1853.

The First Baptist Church,—Kansas City, was organized in April, 1855, and Rev. R. S. Thomas became the first pastor. He served the church until the house of worship (a brick, corner of Eighth and May Streets) was built, 1859; and his first sermon in

the new building, yet unplastered, was his last sermon on earth. The original deacons of the church (T. M. James and Robert Holmes) still live. The cost of the aforesaid house of worship was about $12,000. The present First Baptist Church, Kansas City, is the successor of the old First Church only in name, the constituent membership of the Calvary Church having been largely the constituent and active membership of the old First Church; and the active membership of the present First Church having been the constituent and active membership of the Third or Central Church. In 1865 certain members emigrated from the First Church without letters and organized

THE WALNUT STREET BAPTIST CHURCH.—Not long after the name of this church was changed to that of Grand Avenue, and because of "irregularity in its original organization" it was reorganized, "by those holding letters from other churches," in 1869, as the Third Baptist Church of Kansas City. The following were adopted:

"*Whereas*, The Grand Avenue Baptist Church was constituted in the year 1865, of members excluded by the First Baptist Church of Kansas City, and have continued to do business up to this time as a regular Baptist Church; and,

"*Whereas*, Questions have arisen as to the legality of the organization of said church; and,

"*Whereas*, The First Baptist Church of Kansas City has not regarded said church as a regularly organized church of Jesus Christ; and,

"*Whereas*, We believe that harmony should prevail among our Baptist brethren of this city, and further, we believe that a Third Baptist Church organized under such circumstances would settle many of the questions dividing the Baptists of this city; therefore,

"*Resolved*, That we proceed to organize ourselves into a Baptist church to be known as the Third Baptist Church of Kansas City, Missouri."

This church was duly recognized by the First and other surrounding churches, and, in 1872, the name was changed to the "Central Church." In January, 1873, the Central Church was merged into the First Church, and all the Baptists in Kansas City then worked in one church for three years. At a full consultation of the male members of the church in February, 1876, the conclusion was reached that another church organization was needed in Kansas City, and at a subsequent meeting of the church

the matter was discussed and approved, and certain members obtained letters of dismission, immediately thereafter organizing the

CALVARY BAPTIST CHURCH.—This was consummated February 6, 1876. There were 38 constituent members, who at once chose Rev. J. E. Chambliss as pastor, and T. M. James, Robt. Holmes, J. L. Peak and Pressly G. Wilhite deacons. The church has since built a neat church edifice of brick, situated on Grand Avenue, at a cost, including ground, of about $11,000. Mr. Chambliss continued to serve the church until the fall of 1881, when he resigned and moved south. Rev. J. O. B. Lowry, his successor, was installed pastor early in the year 1882.

The following have been pastors of the First Church: R. S. Thomas, E. S. Dulin, J. B. Fuller, J. C. Maple, J. W. Warder, F. M. Ellis, J. E. Chambliss, J. C. Bonham, C. Montjeau and J. E. Roberts.

Of the Walnut Street, Third and Central Churches, the following served in the pastoral office: J. B. Fuller, S. D. Bowker, J. S. Bostwick, Wm. Hildreth and F. M. Ellis. (From a sketch by T. M. James and F. M. Furgason.)

JOHN FARMER.—To this man of God much is due for the early prosperity of Blue River Association. He was born July 4, 1784, in Halifax County, Virginia. His father, Henry Farmer, was a Baptist. His mother was a Quaker. Having few advantages for education, he grew up with little learning. His son Jeremiah taught him the English grammar after he was forty years old. In early manhood he embraced the Savior, after a season of deep and pungent conviction of sin and agonizing prayer; and was afterwards admitted to membership in the New Salem Baptist Church. He married Miss Abigail Read, a very pious woman, in 1809. It is believed that through their entire life no unkind word ever passed between them. She became the mother of eleven children, lived to see the most of them church members, and died July 28, 1840.

His ministry began soon after his marriage, in which profession he spent the prime of his life in Tennessee, to which state he had moved when about 12 years old. He and a contemporary established and built up a large church near his home in Roane County. In 1821 he moved to Hiwassee Purchase in Rhea County, and soon after built up and became pastor of four churches, viz.: Pisgah, Goodfield, Bethel and Fellowship, all of which flourished under his ministry.

He was a very industrious man. He worked hard and supported an increasing family, preached Saturdays and Sundays, and often made preaching tours for several weeks, holding meetings. He was the owner of iron works and mills, on the proceeds of which he supported his family; as in his early times ministers' salaries were very meager. He has been heard to say that he never received but 50 cents for preaching, and somebody put that in his pocket when he knew nothing of it. He visited the Cherokee Indians and organized a church among them, living only about twenty miles from their reserve. During his labors among them that remarkable man, Jesse Bushyhead, was converted, baptized and became a colaborer with Farmer.

Though not a man of the highest culture, he was self-taught in a degree that made him eminently useful. A man of an active and comprehensive mind, he could grasp the highest and the deepest doctrines of the Bible and with tremendous power preach them to the people; and few men of his day, whether learned or unlearned, accomplished more than he. His preaching was fervid and persuasive, and for years there was almost a constant revival influence under his labors, and baptisms would occur at nearly every meeting.

But those joyous days had an end. Strife followed in quick succession. The questions of temperance, Bible and mission societies became the bone of contention. Although the Baptists had always been a missionary people, some were found who opposed all benevolent institutions as innovations. Farmer was on the side of missions and temperance, and contended for the primitive faith and practice. In 1836 the Hiwassee Association, Tennessee, was rent asunder, and the minority organized a new body and elected John Farmer as moderator. This separated him from a few old and tried friends, which gave him great pain.

In 1839 he removed to Cass County, Missouri, and became a member of Union Church near Pleasant Hill. At this time some of the leading ministers and members of Blue River Association were opposed to missions and Bible societies; and his arrival produced not a little sensation among this class, and led to the introduction of a list of questions in the association in 1841, which terminated in the division heretofore spoken of in that body. Eld. Farmer was now called to preside in the association and was continued in this relation to the end of his useful life. About this time his usual good health began to decline. He continued, however, to preach, but not as pastor of churches. This

he cheerfully left for the "young men who were strong" to do.

He departed this life on the 2d day of May, 1845, not having quite completed his sixty-first year.

Eld. John Farmer was very highly respected in a large circle of admiring friends and brethren. He was an able, earnest and efficient gospel preacher; and though only a few years in the bounds of Blue River Association, he did a noble work in giving proper tone to Baptist principles among her people.*

Johnston Lykins, M. D.,—was for years actively engaged in promoting the interests of the Baptist denomination. He was born in Franklin County, Virginia, April 15, 1800. With his parents he emigrated to Kentucky; thence to Indiana in 1816, and for a time was engaged in teaching school and studying medicine at Fort Wayne. In 1822 he united with the Mission Baptist Church and was appointed a laborer in the Indian field. From the winter of 1822–'3 to the winter of 1828–'9 he was connected with what was subsequently known as the Carey mission, in Michigan, except a period of time he spent as teacher of the Ottoways, at the rapids of Grand River.

With a joint commission from the Secretary of War and the Board of Missions, he reached the Indian agency near Westport, Missouri, in July, 1831, where he engaged in negotiations for the introduction among the Indians of manual labor, schools and missions. He brought with him a printing press and commenced at once the publication of "first books," hymns and translations in various Indian dialects. In this work he continued for 20 years, and, in 1851, located permanently in Kansas City, on a portion of the city site purchased by him in 1836.

Here he was connected with every project for the welfare of the city, and was its first mayor. He was active in the establishment of the *Journal of Commerce;* called together and presided over the first railroad meeting; was first president of the Mechanics' Bank and was one of the constituent members of the First Baptist Church of the city.

Dr. Lykins was a thoroughly public-spirited citizen, a useful man in all positions of life, strong in energy, morality and intellect. (From *Campbell's Gazetteer of Missouri*, p. 272, k.) He was ordained as a minister about the year 1835, and died only a few years ago. His name appears for the last time in the minutes of Blue River Association in 1874.

G. W. Sparks.—This gifted, devoted and successful pastor at

* The facts of this sketch were furnished by Eld. Jeremiah Farmer, a son.

Lee's Summit closed his work and entered upon his rest the 10th of August, 1871. He died at his mother's home in Georgia, whither he had been moved about a month before.

Bro. Sparks was a noble young man. He was a graduate of Georgetown College, Ky., came to Missouri in 1868, and spent two and a half years here, as joint pastor most of the time of Harrisonville and Lee's Summit Churches. He was held in the highest esteem by all who knew him. He was modest and retiring, but faithful to a fault.

Jeremiah Farmer.—No one ever enjoyed a more enviable reputation than Jeremiah Farmer. He is now quite an old man, though still preaching some. The following account of his useful life is condensed from a sketch published in *The United States Biographical Dictionary*, pp. 221–'2.

Jeremiah Farmer was born March 26, 1810, in Anderson County, Tennessee. His great-grandfather, Henry Farmer, and his father, John Farmer, were both members of the Baptist denomination, and the last named was an eminent and a useful minister.

When the subject of this sketch was five years old, his father built mills and iron works in Knox County, Tennessee, having moved from Anderson County that year. Here he remained three years, when he removed to Roane County, and thence to Meigs County, engaging in the same business. During this time Jeremiah Farmer was receiving such an education as the common schools supplied, and was well advanced in the English branches, considering his age and the advantages he enjoyed. At eighteen he quit going to school and began to superintend his father's business, continuing thus to do for two years. In 1830 his father gave him an interest in the business and he pursued it for four years. January 1, 1833, he was married to Eliza Bailey, by Rev. Daniel Briggs, by whom also he was baptized the following month, his wife having been a member of the church for several years previous.

In June, 1837, Rev. Jeremiah Farmer removed to Cass County, Missouri, where he has ever since resided. He has reared eleven children—two sons and nine daughters—to manhood and womanhood, all of whom were married, and ten of whom are still living. Mr. Farmer has thirty-five grand-children and two great-grand-children living.

Soon after coming to Missouri he commenced preaching as a Baptist minister, and for thirty years supplied four churches, each once per month; the distance between the churches being often

thirty to forty miles. The country was new, the congregations poor, and most of the labor was performed without compensation. And although he was compelled to cultivate other resources for the maintenance of his family, yet these obstructions did not deter this faithful follower of the Cross from preaching the unsearchable riches of the blood of the Redeemer. He has for a number of years been moderator of the Blue River Association.

His labors have been blessed and his efforts crowned with eminent success, having baptized about two thousand persons during a ministry of forty years. Though getting old he still carries the good tidings to his fellow men with the same self-sacrificing devotion that characterized his younger days.

NOTE.—Since the preparation of the above sketch Eld. Farmer has fallen asleep. He died October 27, 1881.

CHAPTER III.

BETHEL ASSOCIATION (N. E.)*

Organization and Faith of—The Conflict on Missions and Ultimate Division of—Prosperity and Growth—Mission Work—Ministerial Education Society—Male and Female College, Palmyra—History of the Churches—William Carson—Jer. Taylor—Christy Gentry—William Hurley—Robert Hendren—J. S. Green—Mt. Salem Association.

BY appointment of the Salt River Association, the churches named below, situated in the counties of Marion, Lewis and Monroe, and dismissed from said body, met in convention at Bethel meeting-house, Marion County, on the 17th of October, 1834, and organized the Bethel Association. Eld. C. Gentry was made moderator, and Hon. Wm. Carson clerk.

Names of Churches.—Bethel, Little Union, Palmyra, Bear Creek, Pleasant Hill, Salt River, Providence, South River, Wyaconda, Gilead, Indian Creek, North Fork, Paris and Elk Fork. The total membership of these churches was 589. The contributions for minutes were $7.60, besides $6.28 from the Salt River Association.

Ministers Present.—Robert Hendren, Jer. Taylor, W. Fuqua, C. Gentry, E. Turner and J. M. Lillard; also, J. H. Keach, as a licentiate.

Correspondence was opened with the three sister associations, viz.: Salt River, Salem and Mount Pleasant. Union or yearly meetings were appointed in the following churches: Little Union, Bear Creek, Indian Creek, Palmyra and Elk Fork. The object of these meetings was to cultivate brotherly love and communion among the membership of the different churches, and to this end they were very helpful. Visiting ministers and members from neighboring churches always attended these meetings, which continued from two to three days.

The object of the association is thus expressed in its 8th Rule of Decorum: "The association shall provide for the general union of the churches; and to preserve a chain of union among them, give them advice in matters of difficulty; inquire why churches fail in representation; but shall not enter into or con-

* From the Sketch of Eld. R. M. Rhodes, in *Missouri Baptist Journal*, vol. I.

tinue a correspondence with any church, board, or body of people, without the consent of each church in the association."

The faith of the association was the same as that of the Baptists generally of that day.

The first annual meeting was held at Providence meeting-house, Marion County, in September, 1835. Three new churches, Clear Creek, S. F. Salt River and Fox River, were added at this session, and Eld. Wm. Hurley appears as a minister; also N. Flood and T. E. Hatcher as licentiates; 81 baptisms during the year, and the membership of the association increased to 724.

The circular letter on the "Pastoral Relation," written by Hon. Wm. Carson, then in his prime, and published in the minutes of this session, struck the key-note on benevolent itinerant work. The churches were for the most part feeble bands, and no other action was taken looking toward itinerant work, than this circular letter. At that time there was a large tract of country in the northern and western boundaries of the association, almost wholly destitute. In the circular an appeal was made for ministers to go and preach to the people, and the churches were urged to sustain them. It was a thorough and genuine evangelical document. By permission of the association the following brethren had their names recorded on the minutes as voting against the circular letter, viz.: Edward Turner, Gabriel Turner, Isaac Ely, Ezra Fox, W. Arnold, A. Creed, A. King and R. Vanschoike.

The session in 1836 was held at Paris, Monroe County. Here there was a conflict between the friends and the opponents of missions. The 9th Rule of Decorum adopted at the first meeting declared: "That no church or member shall be called to account for believing or promulgating the doctrine of either a special or general provision in Christ." The majority of the association held to the doctrine of a special provision. Some who held to this doctrine were opposed to missions, and by some one of this feeling a resolution was introduced declaring "a non-fellowship for all who held the doctrine of a general provision." This was regarded as an ingenious attempt, under disguise, to kill the missionary spirit, by bringing on a contest between those believing in a special provision, and those believing in a general provision in Christ. But the friends of missions saw the point, and the whole thing was a failure. A large number who held to the doctrine of a special provision, possessed a genuine missionary spirit.

South River was the place of meeting in 1837. The membership of the association had now increased to 882. The threatened storm came on this year and the association was rent asunder. Some members had joined the Central Society (General Association). Relative to this the Elk Fork Church sent up the following query:

"We wish the association to give us their advice and opinion whether those of our brethren who have joined the Baptist Central Society (General Association), the Bible and tract societies, and who have taken it on themselves to appoint and send out evangelists, have not departed from the constitution, which says the word of God is the only rule of faith and practice; and whether they have not violated the latter clause of the 8th article of the rules of decorum which says: The association shall not enter into, or continue, a correspondence with any church, body or board of people, without the consent of each church in the association." The association promptly answered as follows:

"*Resolved*, That in our opinion the latter clause of the 8th article of the rules of decorum has not been violated, as this association has not entered into a correspondence with any church, body or board of people, without the consent of each church in the association.

"*Resolved*, Furthermore, that the brethren who have joined these societies are amenable to their respective churches, and not to this association."

The missionary element of the association were unwilling to see a division take place. Hence the compromising character of these resolutions. They were, too, unwilling to compromise the truth. Hence the firm and decided stand they took in these resolutions. But opposition was aroused. They determined to test the matter fairly and squarely. This expression of the association, with its antecedents, was too ambiguous, hence the following resolution was offered by Eld. H. Louthan:

"*Resolved*, That this association discountenances and declares non-fellowship with the mission system and all its kindred branches, and with all churches and associations that aid and support them as religious institutions."

This resolution was lost by a large majority, whereupon Looney's Creek and Elk Fork Churches, through their messengers, asked for letters of dismission, which were granted. The work of division was now accomplished; henceforth, in the bounds of Bethel Association there were to be two associations,

the one seeking to send the gospel into all the world, the other opposing this work.

The fourth annual meeting was held at Wyaconda, Lewis County, in 1838. On account of the action of the association the preceding year, two churches, Bear Creek and Providence, asked leave to withdraw, whereupon the following were unanimously adopted:

"*Whereas*, The churches at Bear Creek and Providence have declared non-fellowship with all brethren who may co-operate in missionary operations; and

"*Whereas*, We hold that the subject of missions is one in which brethren should be perfectly free; therefore,

"*Resolved*, That we withdraw from said churches.

"*Resolved*, That said churches, in intimating that this association is corrupt in doctrine, made use of an unwarrantable and uncharitable assertion; and that this association stands unchanged in her original constitution, which said churches at Bear Creek and Providence assisted in forming."

Four other churches, viz.: South Fork, North Fork, Clear Creek and South River, withdrew from the association on account of missions, making eight in all, leaving seventeen in the original organization, with a total membership of 719. In 1839 and '40 five new churches were added, which increased the membership of the association to 822.

The seventh annual meeting (1841), held at Bethel, Marion County, began a new era in the history of the association. Three new churches came in, and 184 were baptized. The association began the work of missions through its own organization. It elected a missionary board and became a working missionary society. Public collections were taken up at the meeting, and churches requested to make collections for missions in the bounds of the association. The executive board consisted of Jer. Taylor, C. Gentry and A. Broadus. Elds. P. N. Haycraft and B. Stephens were employed as itinerant missionaries at $18 per month. The amount of public collection for missions at this meeting was $41. (Thus far we are greatly indebted to *History of Bethel Association*, by R. M. Rhodes, in *Mo. Bap. Jour.*, Vol. I, Nos. 39, 41.)

The records show that for the years 1842 and '43 the association enjoyed great prosperity, 1,004 were baptized as the fruit of revivals throughout almost the entire bounds, and a number of new churches were formed and united with the association.

Total number of churches, 33; total membership, 2,123. Her boundary now embraced, in whole or in part, the counties of Marion, Ralls, Monroe, Lewis, Clarke, Scotland, Audrain and Shelby.

From this time the association continued with a steady hand to hold up the banner of Prince Emanuel. Her state and condition were like all other such institutions, variable. The churches had their harvests, when converts were gathered in. Then, again, would come those seasons when but little progress in this way was made; seasons when we often, though improperly say, "coldness and barrenness seem to pervade all our churches." Such seasons or times are generally of the highest importance, giving opportunity for the planting, cultivating and developing processes, so much needed in the churches.

At the session of 1844 eight churches were dismissed to form a new association (see Wyaconda Association). The year previous to this the ministers of the association were 16, viz.: J. Taylor, J. H. Keach, C. Gentry, B. M. Parks, N. Parks, A. Broadus, B. Stephens, P. N. Haycraft, J. Shumate, W. M. Jesse, J. M. Lillard, J. S. Smith, R. Hendren, S. Elmore, A. T. Hite, W. T. Barnes; licentiates, L. S. Hatcher and J. F. Smith.

At the meeting of the association in 1854, held at Paris, the "Bethel Baptist Ministerial Educational Society" was formed. Its object was to aid young men called of God and approved by the churches, in studying for the ministry. During a recess in the association $118 were raised for this purpose.

In 1855, in response to a proposition submitted by Eld. Nathan Ayres, chairman of the board of trustees, the Baptist Male and Female Seminary at Palmyra was adopted and made the school of the association.

The twenty-second annual session was held at Ebenezer Church, Marion County, commencing September 6, 1856. By ballot, Wm. Carson was elected moderator and Thos. E. Hatcher, clerk. They were re-elected the following year when the association was held at Providence, Marion County. On Sunday of the session of 1856, Rev. Wm. M. Bell baptized 28 candidates, 13 of whom were young ladies and 15 of whom were young gentlemen. It was said to have been the most interesting baptismal scene ever witnessed in that section of the state.

Long Branch, Monroe County, was the place of meeting in 1858. The body then numbered 27 churches and 2,017 members; and contained the following ministers: C. Gentry, Sen., N. Ay-

res, Eber Tucker, Robt. Kaylor, P. N. Haycraft, B. Stephens, W. C. Busby, J. S. Green, Henson Thomas, A. C. Goodrich, J. Shumate, R. C. Snyder, J. W. Haines, M. Powers, D. V. Inlow, J. W. Mitchell, H. H. Tilford, Thomas H. Storts and G. W. Robey. From 1858 to 1859 the association had a net increase of 218. Between the meetings of 1858 and 1859 the Bethel Male and Female Seminary changed its name to "Bethel College," by an act of the legislature. The association passed through the war period without any great loss; its table in 1865 showing an aggregate membership of 1,950, and an expenditure of $344 for associational purposes. From the records we note nothing of special interest for some years past in the doings of this fraternity. The Bethel is one of the strong associations in the state, numbering in 1881 27 churches and 2,755 members. The largest church was Hannibal with 227 members. Rev. W. C. Busby has for several years been the moderator.

Bethel Church.—This is, so far as we have been able to learn, the oldest Baptist Church north of Salt River, having been organized prior to March 15th, 1823. It is some six or eight miles northwesterly from Palmyra, Marion County. In 1823 there were 23 members, six of whom were colored. This was the home church of the old pioneer preacher, Eld. Jer. Taylor, and of it he was pastor from its organization until his death in 1848. The church now numbers 167 members and has preaching twice a month.

Crooked Creek—was organized in March, 1840, by A. Woods and B. Stephens' of eleven members. It is in Monroe County. Eld. A. Woods was the first pastor.

Ebenezer—is situated in Marion County, and was organized December, 1843, of 20 constituent members. Eld. J. F. Smith was the first pastor. This church has one mission Sunday-school.

Emerson,—under the name of Houston, was organized in 1846, by P. N. Haycraft and J. H. Keach. The latter was the first pastor.

Long Branch.—This church is located ten miles south of Paris, county seat of Monroe County, and was founded in 1843.

Monroe City—was organized January 23, 1869, by B. F. Hixson.

Mount Pleasant—was formed in December, 1842, by Keach and Haycraft, with 12 members.

Mount Prairie—was organized by Woods and Gentry, April 15, 1837.

Mount Zion—is in Shelby County, and was organized by Elds. Hurley and J. Taylor, August 26, 1838; C. Gentry was the first pastor.

North River—was organized October 29, 1843 in Shelby County; the first pastor was Eld. J. F. Smith.

Palmyra.—Jer. Taylor organized this church with ten members in 1832, and Spencer Clack was the first pastor.

Philadelphia.—This church, situated in Marion County, was organized by N. Ayres and J. Shumate, May 3, 1851, of 31 constituent members.

Pleasant Hill.—This is an old community, and was organized in August, 1833, of 14 members.

Salem,—four miles north of Paris, was formed May, 1857. This church ordained W. J. Patrick to the ministry in September, 1863.

Shelbina—was organized in December, 1864, by S. A. Beauchamp, of 6 constituent members. It now has a brick church edifice worth $4,000.

Union.—This pioneer community, eight miles west of Palmyra, was organized in 1833; Jer. Taylor was its pastor the first fourteen years of its history.

First Baptist Church, Hannibal.—This is the largest church in the association, having a total membership of 227. It has an excellent church edifice, elegantly and tastefully arranged, and beautifully located just west of the public square.

The following sketch of the church is from the MS. of Eld. R. Hendren, who was in the constitution.

Soon after the meeting of the Bethel Association in 1837, the Bear Creek Baptist Church, a member of said association, passed resolutions denouncing missions, one of which was as follows:

"*Resolved*, That no member of this church, or of any other church or body of people, believing in, or in any wise encouraging the missionary institutions, shall have any communion or fellowship with this church."

Upon the adoption of said resolutions, Eld. Robert Hendren, the former pastor, with a number of others, called for and obtained letters of dismission.

On the 25th of November of the same year (1837) eight of the above named members met at the house of S. Self, near Hannibal, and were formed into a Baptist church by Eld. R. Hendren, under the appellation of Zoar. The constituent members were R. Hendren, S. Self, Wm. Halsey, Mary A. Hendren, Francis A.

Davis, Nancy Self, and two colored women named Providence and Maria.

The articles of faith were Calvinistic, yet "a persuasion of a general provision for all men was no bar to communion." The constitution provided that "all should be left free to act according to their pleasure on the subject of missions."

This church was admitted as a member of Bethel Association in 1839 under the name Zoar. For several years it made but little progress. In July, 1841, it was moved into the town of Hannibal, and was afterwards called by that name. In the year following (Jan., 1842) a meeting was held by Elds. A. Broadus, Norman Parks and Christie Gentry. A revival was then the result and five professed conversion. Among the converts were three daughters of Eld. Hendren—one of whom was a deaf mute. This occasion of baptism, administered by Eld. Hendren in the Mississippi River, was the first time this primitive rite was witnessed in Hannibal, and made a deep impression on many who witnessed it. The church continued to prosper under the joint labors of Elds. Hendren and A. Broadus, until in 1843 it numbered 64 members.

Hon. William Carson.—This servant of Christ was one of the fathers of Bethel Association. Though not a preacher of the gospel he was a remarkably useful man. He was born near Winchester, Virginia, May 14, 1798, and was of Irish and Welsh parentage. At the age of twenty-one years he embraced the Christian faith and united with the Baptist denomination, whose interests he industriously promoted for more than half a century. In the fall of 1819 he emigrated to Missouri, settled in New London (then in Pike County), and was from time to time called to fill stations in which he made himself useful to his country. From 1824 he was for six years Register of the United States Land Office at Palmyra; and for fourteen years he was a member of the Legislature of Missouri—four years of the time in the Senate.

But we note particularly and briefly his life as a Baptist. He was endowed with fine intellectual powers, a genial disposition and a good education; all of which he used to promote the best interests of his people. He aided in the organization of the first Baptist church in New London in 1823 or '24; was a constituent member and clerk of Salt River Association in 1823. In 1834 he was present at the Bethel Association, aided in the organization, and acted as first clerk; and for twenty years served in this capacity or as moderator.

The early Baptists of Bethel Association had a most powerful and formidable Presbyterian element to contend with. About the year 1830 Dr. D. Nelson settled in Marion County, and commenced the establishment of Marion College. He called around him a number of Presbyterian ministers, like himself, eminent for talent. A most determined effort was made to rout the Baptists. One method resorted to by Dr. Nelson was to assail and denounce the Baptists through the public press. He wrote a letter to the *New York Evangelist*, in which he charged the Baptists with being drunkards, Sabbath-breakers, &c. Carson, then probably the only man in northeast Missouri able to meet him, entered the field against Dr. Nelson, and in a manly, Christian and dignified manner replied to him, denouncing his statements as a slander on the Baptists. Carson completely routed his antagonist and vindicated his brethren. In about ten years, Marion College and the preparatory schools at East Ely and West Ely were abandoned, and the Baptists are now scarcely, if at all, second in efficiency to any denomination in those bounds.



HON. WILLIAM CARSON.

William Carson was present and participated in the formation of the Central Society in 1834; and was also a member of the convention at Boonville in 1850 to locate William Jewell College.

After a short illness he died at his home in Palmyra, November 3, 1873. "Diligent in business, fervent in spirit, serving the Lord," expresses the life work of this good man.

JEREMIAH TAYLOR—was one of the pioneer preachers of Marion County, having come to Missouri in 1822. He was one of the most useful preachers of his day—not an educated man, but "his life was a living epistle, known and read of all men" who knew him. His doctrinal views were about those held by the great Andrew Fuller of England. These he would press with great earnestness and zeal.

He was born in Buncombe County, North Carolina, February 27, 1774, and after a useful life of half a century as a Baptist minister, he died May 21, 1848. He was present and preached the introductory sermon at the organization of Salt River Association in 1823. He also aided in the formation and became a constituent member of the Bethel Association in 1834. "The strong Baptist influence in and around Palmyra is due, in no small degree, to the foundation laid by this good man. He was not a pleasant speaker, nor was his success due so much to his pulpit labor as to his pastoral work; for as a pastor he greatly excelled. He was one of the best pastors I ever knew." *

He filled the office of pastor in the churches of Bethel and Union, in Marion County, for many years, and was very much loved and honored by his churches.

He was a man of large property in land and negroes, hence would preach without much remuneration, as was common with the pioneer preachers.

All the ministers of Bethel Association were present, by invitation, on the occasion of his funeral. Two sermons were preached, one by Eld. William Hurley, the other by Eld. James F. Smith.

Eld. C. S. Taylor, now of Bethel Association, is a grandson of his, and is a minister of promising and useful talent.

CHRISTY GENTRY—was born October 14, 1790, in Madison County, Kentucky. His parents were natives of Virginia, and brought up in the Presbyterian faith. In early life Christy was said to be fond of the chase, and somewhat inclined to be reckless. He married Miss Lucy Christy, of Clark County, Kentucky, when about twenty-two years of age. Four or five years subsequent to this event, after a season of deep sorrow for sin, he found favor with God and soon after united with the Round Top Baptist Church, in Kentucky. Even before his union with the church he seemed to have been selected for the ministry, as the following incident will show. He says: "One day my wife and I saw a

* From the MS. Sketch of Jer. Taylor, by Eld. J. F. Smith.

company of young people approaching our house, and, as usual, we advanced to the front fence to meet them. They proved to be a company of weeping mourners pleading for mercy. As they advanced, one of the company signified that they had come to solicit me to pray for them. We all at once knelt upon the ground, while I tried to pray for the heart-broken penitents who wept around me." Reader, what a scene! Did you ever witness a grander one?

After preaching about ten years in Kentucky he moved to Missouri in 1830, settled in Ralls County, and united with Salt River Church. In 1834 he was in the organization of Bethel Association and presided as moderator, and was for some years continued in the same office. He made many sacrifices in labors for the Master. Much of his labor was with feeble churches or in destitute or newly settled parts of the country: hence he was poorly remunerated. Many of the churches were no more than little mission stations; but they grew larger, and as they gained strength he labored to promote the preaching of the gospel "in the regions beyond." When this was commenced the contest about missions began. It was said by the opponents of the missionary work that this was a new doctrine among the Baptists, although the Old Particular Baptists of England and Wales had been engaged in missions for 150 years.

Christy Gentry stood firm in the contest. He was with the missionaries contending for the ancient order of things. He labored thirty-two years in this state, and was a faithful servant of Christ and the churches. He fell asleep in Jesus March 14, 1866, in the arms of his affectionate son, Christy. Eld. James F. Smith preached his funeral sermon to an immense concourse of people.

William Hurley.—There are yet living many persons who can bear witness to the eloquence and eminent usefulness of this servant of Christ. William Hurley was born in England in 1795. His parents were Episcopalians and he was brought up in this faith. At about the age of eighteen years he was "brought to see himself a wretched, helpless and vile sinner. He prayed earnestly for pardon and peace, and gradually the light of life spread over his mind," and he enjoyed reconciliation with God. He commenced the same year to preach in his native village, was ordained in 1822, and spent six years after this event in preaching in different parts of England, both as pastor and evangelist.

He emigrated to America in 1828, and itinerated through most

of the eastern and southern states; then came to Missouri in 1832, made his home in St. Louis County, and for two years was pastor of the old Fee Fee Church. During this period of his life he visited St. Charles, found a few Baptists, continued to preach there once a month, baptized ten or twelve persons during the summer of 1832 and formed the Second Baptist Church in St. Charles the same year; which, after a brief period, disbanded for want of regular ministerial succor.

In 1834 he attended the preliminary meeting of the Central Society, and was present the following year at Little Bonne Femme Church when the organization was perfected. From this meeting, upon the solicitation of Hon. Wm. Carson and others, he visited Palmyra, Marion County, soon after which he was called to be pastor of the Baptist church in that place. From 1835 to 1853 his labors were mostly confined to Marion County and Northeast Missouri. He was very fond of itinerating, and often during the entire period of his ministry he would make preaching tours among the churches and destitute settlements. For two years he served as pastor in Bethel Church, Marion County, having been called to that office in 1851. He was recalled in 1853, but declined on the ground that he wished to itinerate and preach the gospel among the poor churches. His connection with this church was a pleasant and happy one. He was much loved, had large congregations, and his labors were greatly blessed. After he severed his connection with this church he was called to the care of Bethel Church, Ralls County, which he retained until the time of his lamented death.

For nearly a quarter of a century Elder Hurley was an able and efficient minister in Missouri, laboring untiringly as pastor, missionary and evangelist. "Eternity alone will unfold the results of his labors. But something may be said of them even now; for 'his praise is in all the churches.' Would you receive but an inadequate conception of his labors and their results, then sum up, if you can, the number of churches he has organized, and call up to your mind's eye the hundreds of souls that have been by his instrumentality gathered into those churches; aye, listen to the harpings of many of them before the throne of God. Think too of the Sabbath-school influence which he has sent forth, and the influence in favor of temperance, and of all good morality. Think of the power which he has wielded for the right, shaping, and duly cementing, the foundations of society in this portion of the 'Great West.'" (*Memoir of Wm. Hurley*, p. 12.)

Hurley was a Freemason; and was made such in Union Lodge No. 19, at Paris, about the year 1838 or '39. In 1842 he received the degree of Royal Arch Mason in Palmyra Chapter, No. 2. He was regarded by the fraternity as one of its brightest ornaments, and for many years filled the office of Grand Chaplain of the Grand Lodge of Missouri.

He was below the medium height, heavy set, good looking, but not a handsome man. His voice was harsh or gutteral—not musical; but his elegant and logical arrangement, and his chaste and appropriate language never failed to secure the profound attention of his auditors.

Eld. Hurley's doctrinal views were strictly Calvinistic. He delighted to defend the Divine purpose in man's salvation. The following anecdote will illustrate, somewhat, his doctrinal views:

"A number of brethren, preachers and others, had stopped at the hospitable home of Eld. Anderson Woods for the night, after the adjournment of the association at Paris. The conversation turned upon the doctrine of the atonement. Jeremiah Vardeman, who held views much in accordance with the great Dr. Fuller, after criticising the Calvinistic views of Hurley, challenged him to reconcile his theory of God's sovereignty with the free agency of man, &c. Hurley rallied upon Bro. V., and said: 'Let me ask you, Bro. Vardeman, if there are no difficulties or crooks in your theory?' 'No, God bless you (a common expression with Bro. V.); my theory is as straight as a gun-barrel.'" (Wm. Carson, in *Mo. Bap. Jour.*, Vol. I, No. 23.)

On one occasion, a gentleman in the presence of Hurley was somewhat severely criticising the tenets of Freemasonry. Hurley turned to him and said, "My friend, do you know much about Masonry?" "No sir, not very much," was the reply. "Then I would suggest that you do not say much," said Hurley.

He was cool and determined. At the time of the division in Bethel Association he was moderator. A brother who ranked high with the anti-mission party introduced a resolution declaring non-fellowship for those engaged in Bible societies, missions, &c. Eld. Hurley hesitated to put the motion on the ground that it was not in order. The mover insisted that the moderator put the motion, or leave the chair and let them elect one who would. To this, Hurley playfully and coolly replied: "It is not often that honors are conferred upon me and I shall not surrender them so readily."

The last public act of his life was the delivery of an address at

the laying of the corner stone of an educational edifice in Troy Lincoln County, July 30, 1856. He reached the town the day before, delivered the address in his own peculiarly characteristic style, and in the afternoon complained of some slight indisposition. No one thought him dangerously ill until the afternoon of August 2d, three days from the commencement of his illness. He grew rapidly worse, and on Sunday morning, August 3, 1856, he died at the residence of his intimate and esteemed friend, Hon. John Snethen, and was buried by the Freemasons in the Troy Cemetery.

Truly could it be said, "a great man in Israel has fallen."

ROBERT HENDREN.—This member of the pioneer brigade of ministers in Missouri was born Dec. 29, 1779, in what was then called the Northern Neck, now Richmond County, Virginia. His parents being members of the Episcopal Church, he was brought up in the tenets of that establishment. When about 11 years old he was left an orphan, and was cared for by an uncle with whom he lived until his maturity. Having grown up in a day when there were few educational advantages, he obtained but little help from the schools; but being a man of industrious habits and independence of thought, he gained sufficient knowledge of the rudimentary principles of an English education to make him a useful minister of the gospel.

As nearly as can be ascertained, he commenced the ministry in 1824, and was pastor of several churches in his native state until 1831, in the spring of which year he moved with his family to Missouri, and located in Marion County, some four miles west of Hannibal. After settling his family comfortably, being a man of good property, though not rich, he gave his time to the ministry. The country being then sparsely settled, and there being but few houses of worship, he preached the gospel in log school-houses, private residences and under trees of the forest, to the people of his day.

When the controversy on missions resulted in the division of Bethel Association in 1837, Eld. Hendren was pastor of Bear Creek Church, and upon the adoption of resolutions by a majority of said church denouncing missions, he, with the minority, got letters of dismission and formed the present Hannibal Church. (For a fuller account, see history of said church.)

He had a stroke of paralysis early in the year 1858. This settled into hasty consumption, and in a few weeks it terminated fatally. He died in the bosom of his family, March 30, 1858.

JAMES S. GREEN.—The subject of this sketch was born July 5, 1819, in Fauquier County, Va., in which state he was educated in select schools and academies. Although he never took a full collegiate course, his education is superior to many who have. He is an accurate and critical English scholar, and has studied and read extensively the Latin and Greek classics. His baptism by Eld. C. Huff occurred July 17, 1842, and the same year he removed to Marion County, Mo., and by letter united with the Bethel Baptist Church, by which he was licensed to preach the following year. In November, 1847, he was ordained to the gospel ministry by the First Baptist Church, Hannibal, Mo., the ordaining presbytery consisting of Elds. W. Hurley, B. Stephens and L. Granger; and with this church he spent his first pastoral period. In 1850 he moved to Cape Girardeau and labored as pastor for a time; and in November, 1851, was elected pastor First Baptist Church, Palmyra, Mo. Here he spent nine years in a pleasant and successful pastorate, when he resigned and took charge of several churches in the country. He was again pastor at Palmyra about four years, and again resigned. Then he became pastor of Paris, Monroe County, and Bethel, Marion County. For years he has filled the pastoral office at Monroe City, and for a part of that period has labored in the same capacity at Providence and Little Union, both in Marion County.

December 13, 1853, Eld. Green was married to Martha J. Carson, daughter of Hon. Wm. Carson of Marion County. Four children were the fruit of this union, but all of them have passed over the river, leaving the father and the mother alone, waiting to join their dear ones above,

"Where life is not a breath,
Nor life's affections transient fire,
Whose sparks fly upward and expire."

MOUNT SALEM BAPTIST ASSOCIATION.

This infant fraternity was organized of churches dismissed from Bethel Association, at Mount Salem Church, Knox County, October 19, 1878. The constituent churches were seven in number, viz.: Mount Salem, Rock Creek, Mount Pleasant, Mount Zion, North River, Shiloh and Walkersville. The two first named are in Knox County; the next is in Lewis County; and the four last named are in Shelby County. The aggregate membership of these churches was 513. This association occupies an important field, and has fair prospects of success. $100 were contributed for mission work on Sunday of the first meeting.

The second session was held at Walkersville, commencing August 22, 1879. Black Creek Church, from Bethel Association, and Salt River Church, newly constituted, were received into the union. The executive board reported $95.50 as the amount of money expended, and $21 cash on hand. This body has an earnest corps of ministers, eight in all, and two licentiates, viz.: J. P. Griffith, M. S. Smith, John Eaton, H. Eaton, G. W. Eaton, O. Collins, P. N. Haycraft and R. Kaylor; licentiates: Wm. Brown and J. A. Garnett. Correspondence was opened with Bethel and Wyaconda Associations, and messengers appointed to attend the meetings of the same. The aggregate membership of the nine churches in 1880 was 627.

CHAPTER IV.

THE MISSOURI BAPTIST GENERAL ASSOCIATION.

How it Originated—John Jackson—Preliminary Meeting—Violent Opposition—Hard Names—The Great Revival in Cooper County—Change of Name—Establishment of *The Missouri Baptist*—Southern Baptist Convention—Uriel Sebree—R. Hughes—D. H. Hickman—A. P. Williams—Noah Flood—X. X. Buckner—J. B. Wornall—L. B. Ely—W. Pope Yeaman—J. T. Williams—L. M. Berry—Table of Meetings.

IN the fall of 1833 a small group of Baptist ministers were seen in prayerful consultation at the house of John Jackson, in Howard County. They were Thomas Fristoe, Ebenezer Rogers and Fielding Wilhoite. The great burden of their prayer and conversation was the widespread religious destitution of the state. They resolved upon an extended preaching excursion at their own charges. Fristoe and Rogers journeyed as far as Paris in Monroe County. Wilhoite, taking with him A. J. Bartee, went in another direction. They returned, and being more than ever convinced of the destitution of the country, held another meeting for consultation and resolved upon an effort to form a general society for missionary purposes. Letters were at once sent to leading men and ministers throughout the state, calling a preliminary meeting at the time and place named in the following records:

"*Friday, August 29th, 1834.*

"Agreeably to general notice, the subscribers, members of Baptist churches in Missouri, associate themselves together at Providence meeting-house in Callaway County, to deliberate upon the state of religion in the bounds of the churches to which they belong, and to consult if any special measures are necessary and practicable to promote the preaching of the gospel within the bounds of the state.

"*Ministers.*—Jeremiah Vardeman, William Hurley, Ebenezer Rogers, James Suggett, Jabez Ham, J. C. McCutchen, J. B. Longan, Walter McQuie, Noah Flood, Kemp Scott, J. W. Maxey, Fielding Wilhoite, William H. Duval, Thomas Fristoe, Robt. S. Thomas, G. M. Bower and Anderson Woods; and J. M. Peck, from Illinois, who was invited to a seat.

"*Other Members.*—Wm. Wright, J. G. Berkley, David Moore, Wm. Armstrong, James M. Fulkerson, John Sweatman, S. Hiter, M. D. Nolin, W. Major, Wm. Dozier, Thomas S. Tuttle and Jeremiah Vardeman, Jr.

"*Note.*—The above named persons were from the counties of St. Charles, Pike, Ralls, Marion, Monroe, Montgomery, Callaway, Boone, Howard, Chariton, Cooper and Cole. Eight or ten more brethren had been delegated to attend this meeting from the southern parts of the state, but were prevented by sickness and other causes.

"Jeremiah Vardeman was chosen moderator and R. S. Thomas clerk.

"*Resolved*, That Elds. Rogers, Scott, Longan, Peck and R. S. Thomas be appointed a committee of arrangements to prepare business for the meeting, and that they be required to draft rules of decorum for its government.

"*Saturday, August 30, 1834.*

"Assembled, &c. Rules of decorum reported and adopted.

"The committee then offered for consideration the following resolutions, upon which some of the brethren addressed the meeting, and each resolution was adopted unanimously.

"*Resolved*, That we consider the preaching of the gospel the great and prominent means which God has appointed for the conversion of sinners and the upbuilding of his church on earth.

"*Resolved*, That in accordance with the sentiments of our denomination, all preachers of the gospel whom God approves must give evidence that they are born again by the Spirit, called of God to the work, and be set apart by ordination by the authority of the church.

"*Resolved*, that it is the duty of all Christians to promote, as the Lord has prospered them, the preaching of the gospel to the destitute.

"Brethren from each part of the state were invited to give information on the following subjects:

"1. On the state of religion generally, revivals, and success in preaching the gospel.

"2. On the destitute churches, and fields of labor.

"3. What special measures have the Baptists pursued to promote the cause, and supply destitute churches and settlements, and what have been the fruits of those measures?

"After some progress on the above topics, the meeting adjourned till Monday.

"*Monday, September 1st.*

"After prayer by the moderator, the business of Saturday was resumed and considerable time spent in hearing communications from brethren on the aforesaid topics, on which much valuable information was obtained." The following were then adopted:

"*Resolved*, That in the opinion of this meeting, the call for the preaching of the gospel upon the frontiers and within the bounds of the Salt River, Salem, Mount Pleasant, and Concord Associations, is imperative; that with a view of cultivating peace and Christian affection with all the brethren of the associations to which we belong, we are unwilling to take any course of action to effect the object contemplated by us, without giving those brethren and others in Missouri an opportunity to co-operate, if they choose. Therefore, we have appointed the Friday before the first Lord's day in June, 1835, when, with leave of Divine Providence we will assemble at Bonne Femme meeting-house, near the Two Mile Prairie, in Boone County, to adopt a constitution and enter upon such measures as may be deemed expedient.

"*Resolved*, That all who may desire it may be apprised of our ultimate object, the following form be sent forth as an outline of what will be the constitution of this body when adopted, subject to such amendments as brethren from different parts of the state may suggest at the meeting to be held in June.

"PLAN OF A CONSTITUTION.

"Article 1. This society shall be known by the name of the Baptist Central Convention of Missouri.

"Art. 2. The object of this society shall be to adopt means and execute plans to promote the preaching of the gospel in the destitute churches and settlements within the bounds of the state.

"Art. 3. It shall be composed of those only who are Baptists and in good standing in the churches to which they belong.

"Art. 4. The business of this convention during its recess shall be conducted by an executive committee, consisting of a moderator, recording secretary, corresponding secretary, treasurer, and five other persons to be chosen annually, and continue in office until a new election. The officers shall perform the usual duties of those officers without compensation, and the committee shall fill vacancies that may occur in their own body during the recess of the convention. Meetings of the committee shall be held quarterly, and at any time, by a call from any three members, who shall notify the rest, if at their usual residences.

"Art. 5. This society shall possess no power or authority over any church or association. It forever disclaims any right or prerogative over doctrinal principles; that every church is sovereign and independent, and capable of managing its own affairs without the interference or assistance of any body of men on earth.

"Art. 6. The funds contributed by this society shall be wholly derived from the voluntary contributions of those who may feel disposed to promote the objects of society.

"Art. 7. The preachers who may be aided by the society must be men of good standing and tried piety and belong to some Baptist church in the state.

"Art. 8. This convention shall meet annually on the Friday before the third Saturday in May, at such place as the society shall designate.

"Art. 9. This constitution shall be amended only by a vote of two-thirds of the members present at an annual meeting.

"Appointed the following correspondents, to whom we hope other Baptists will communicate their views: Robert S. Thomas, Columbia, Mo.; William Wright, Palmyra, Mo.; Jordan O'Bryan, Pisgah, Cooper County; and Thomas P. Green, Jackson, Cape Girardeau County.

"*Note.*—Our brethren who were not present will notice that the constitution has not been adopted, nor the contemplated body yet organized. This has been left for the next meeting, to be held at Little Bonne Femme in June, 1835.

"It is hoped that our brethren will give the proposed constitution a fair and candid examination, and suggest such alterations as they may deem advisable."

This meeting was largely attended. Brethren Vardeman, Longan, Peck, Rogers, Ham, Wilhoite and Hurley did the preaching. Numbers came forward for prayer, and several converts were baptized.

Eld. Theo. Boulware, T. P. Stephens and others were present at the meeting at Providence, but did not have their names enrolled. They (Boulware and Stephens) opposed the organization of the Central Convention or Society with all their powers. They afterwards became the leaders of the anti-mission element in Central Missouri. Boulware says, "We advised and entreated these brethren to disperse and not establish this cockatrice's den among us, from which will emanate a serpentine brood, marring the peace of God's children and bringing scan-

dal on the cause of Christ, for we feel assured you have much more in view than the happiness of the church and the salvation of men. We fear you are deceptive." (*Autobiography of Eld. Theo. Boulware.*)

Strange that men who profess a godly life can be so completely filled with prejudice. Such language as the above from a Baptist preacher! Why should he call a missionary society, formed of Baptists in good and regular standing, a "cockatrice's den," "a serpentine brood?" Baptist societies had then been promoting missions for nearly two hundred years, and had proven that they sought only the good of men. Prejudice alone can drive men to such extremes.

In June, 1835, pursuant to the appointment of the convention of 1834, a meeting was held at Little Bonne Femme Church, Boone County. The constitution previously submitted was adopted, with only a few unimportant changes, and the Central Society (now General Association) of Missouri was organized. The first article of the constitution was altered to read "Central Society," instead of "Central Convention."

"The anti-missionary spirit now developed itself by making favor to the missionary enterprise a test of church fellowship. The liberty of bestowing their means to the support of the gospel was denied the friends of missions. All the arguments that the opposers were capable of presenting to the sordid and selfish propensities of depraved human nature were resorted to, to overthrow the new organization. Politicians were warned to be on their guard—that this was the entering wedge for a union of church and state, and that nothing short of a system of taxation would satisfy these friends of mammon." (Wade M. Jackson, in *Amer. Bap. Register,* 1852, p. 189.)

Such were the circumstances under which the General Association was organized. Opposition continued from year to year, but those devoted servants of God gave themselves diligently to the work; and there being but a small fund on hand, the ministry proved their sincerity by going into the destitute fields and preaching the gospel at their own charges.

The first annual meeting was held at Bethlehem Church, Boone County, commencing June 3, 1836. John B. Longan was moderator and G. M. Bower clerk. The names of seven ministers and nine laymen were added to the former list of members. On the Sabbath Eld. Longan preached and explained the objects of the society, after which a collection of $51.75 was taken. S. Wil-

hoite was elected treasurer, and the minutes show a balance on the subscription list of $17.50, which, with the Sunday collection, was the whole amount of funds.

"Eld. Anderson Woods was elected general agent to preach throughout the state and promote the objects of the society."

"The doings of the second annual meeting—held the 2d, 3d and 4th days of June, 1837, at Mt. Moriah, Howard County—show a considerable increase of members to the society, which was attended by a number of able ministers from a distance. Eight missionaries were appointed for two months each, and Eld. Kemp Scott was appointed general agent. The report of the executive board was very favorable as to the success of the missionaries. The minutes show an increase of funds over last year of $244." (Wade M. Jackson, in *Amer. Bap. Register*, 1852, p. 189.)

Columbia, Boone County, was the place of meeting in 1838. The society met June 1st. The general agent, Bro. Scott, reported at this session that he had visited ten counties, several associations, and had collected $75 cash, obtained $11.50 in subscriptions and baptized 126 converts. This meeting was gladdened by intelligence of a glorious revival in Cooper County, under the labors of Elds. A. P. Williams and —— Frost, the result of which was the conversion and baptism of some 400 in the bounds of Concord Association.

On May 31, 1839, the society met at Big Lick, Cooper County. At this meeting the name of "Central Society" was dropped, and that of "General Association of United Baptists of Missouri" was adopted. This year gave a considerable increase of members, funds and mission labor.

The session of 1840, at Paris, Monroe County, was attended by a large number of members. The executive committee consisted of James Suggett, chairman, R. S. Thomas, corresponding secretary, Stephen Wilhoite, treasurer, Wm. Carson, recording secretary, and Roland Hughes, Uriel Sebree, W. Wilhoite, J. B. Dale and George McQuitty. Elds. Fielding Wilhoite, Wm. H. Duval and A. F. Martin performed missionary labor amounting to 87 days, resulting in 28 baptisms, and the formation of 3 new churches. The treasurer's report shows a balance in his hands of $342.14. The state was divided into two districts, the Missouri River forming the dividing line; and Elds. P. N. Haycraft and A. F. Martin were itinerants for the district north, and Elds. J. C. Herndon and James Suggett for the field south of the river. Eld. Noah Flood was appointed general agent; salary $400.

Chariton Church, Howard County, entertained the 6th anniversary in 1841, commencing August 27th. The general agent reported that he had labored nine months in the bounds of 15 associations, preached 170 sermons, and obtained in cash and pledges $581.50. The joint labors of the missionaries were thirteen months and 17 days; visible results, 69 baptisms and 4 new churches.

At the session of 1842 the expediency of publishing a Baptist periodical was discussed and a committee appointed on the subject. An effort was also made to establish a Baptist Book Depository in St. Louis, and from the spirit manifested it was apparent that the association had taken a strong hold upon the affections of the denomination.

At the session of 1843, held at Jefferson City, preliminary steps were taken to establish a Baptist educational institution in the state, which resulted in the founding of William Jewell College several years afterwards, to which end Dr. Wm. Jewell of Columbia had proffered the sum of $10,000. (For a full account of this institution, see *Educational Department.*)

At this session the following report was made on "The Neal Fund:"

Whereas, The General Association has been informed that the late Jeremiah H. Neal of Montgomery County, Missouri, did, by his last will and testament, bequeath $1,000 for promoting missions; which sum, this association is informed, was to be paid over to and appropriated under the direction of this association; therefore,

"*Resolved*, That this body will appoint an agent whose duty it shall be to confer with the executor and executrix of the last will and testament of the said J. H. Neal, and take such steps as the said agent may deem expedient to obtain the amount of the said bequest for this association."

Wm. M. McPherson was appointed agent as above, with full powers to receive the said bequest and receipt for the same.

The plan for a religious paper had been matured, and some ten issues of *The Missouri Baptist* had been made. (See *Religious Newspapers.*)

The minutes of 1844 show an expenditure of $848 for home and foreign missions.

Prominent among the active members who attended the meeting at Columbia in 1845 are the names of Elds. Wm. Duncan, Noah Flood, Thos. Fristoe, S. H. Ford, R. S. Thomas, A. P. Wil-

liams, A. Broadus and D. R. Murphy, only one of whom (Dr. Ford) is now living. And of prominent laymen we find the names of Uriel Sebree, R. Hughes, S. C. Major, Leland Wright, W. M. McPherson, T. W. Ustick, Wm. Jewell, P. G. Camden, S. Wilhoite and J. B. Vardeman,—all dead save Wright and Vardeman.

In the eleventh annual meeting, 1846, at Lexington, 42 churches and 4 associations had a representation in men or money. The contributions amounted to $994.90. The agitation of the slavery question having, a short time previous to this meeting, resulted in a division of the Amer. Bap. Home Mission Society and the formation of the Southern Baptist Convention, the following report was made thereon:

"The committee to whom was referred the subject of dissolving our connection with the American Home Missionary Society, and becoming auxiliary to the Southern Baptist Convention, have given such attention to the subject as the time allotted and other engagements would allow.

"It is the opinion of the committee that this association is under obligations to the American Baptist Home Missionary Society for the aid which they have heretofore rendered in the support of missionaries in this state, and which they are still disposed to continue as far as their means will justify.

"While the circumstances which produced division between the North and the South have been beyond our control, and the division itself, in many respects, is to be deeply regretted, yet we cannot but hope that, in the providence of God, it will result in a wider diffusion of the blessings of missionary effort.

"From the local position, the institutions of the state, and the general feelings of the people, it appears to your committee to be obviously proper that, so far as union with any organization, as an auxiliary, is concerned, this Association will better harmonize with the views and the enterprises of the Southern Baptist Convention.

The committee, therefore, recommend the adoption of the following resolutions:

"1st. *Resolved*, That this association become auxiliary to the Southern Baptist Convention.

"2nd. *Resolved*, That the secretary of this meeting be instructed to notify the corresponding secretary of said convention of this resolution.

S. W. Lynd,
Wm. M. McPherson,
W. C. Ligon,
} Com."

It is an interesting fact that in 1836, one year after the division, the Baptists of Missouri numbered 8,723 and were divided as follows: Regular or Missionary Baptists, 150 churches, 77 ministers, 5,357 members; anti-missionary Baptists, 80 churches, 49 ministers and 3,366 members. In 1846, just ten years after, the Regulars numbered 292 churches, 144 ministers and 15,331 members; and the anti-missionary Baptists, 118 churches, 57 ministers and 4,336 members.

What a commentary on the unwise policy of the opponents of the missionary enterprise!

In the future we shall be able to notice only the more important events in detail in the history of the General Association. Our space forbids any other course. For the sake of brevity, we have grouped in a table at the end of this chapter a number of interesting facts, such as the time, place and officers of annual meetings, preachers of annual sermons, &c., &c.

The association continued from year to year to prosecute the work of state missions, supplying destitute neighborhoods and weak churches in important places with a preached gospel, to the full extent of her means; to encourage and foster Sunday-school interests, mostly for years through the agencies of the American Sunday-school Union; to build up and strengthen the claims and give to the support of William Jewell College, with a view to ministerial education; and to commend and forward denominational interests throughout the world, especially general domestic, Indian and foreign missions.

On Indian missions she said, in 1847: "Next to the supply of our own immediate wants, the contiguity of the Indian territory to our own borders directs the eye of Christian philanthropy to the red man of the forest, as claiming no insignificant share of our sympathies and aid. We, therefore, recommend the Indian Mission Association to the prayers and contributions of our brethren throughout the state."

On foreign missions she put on record the following sentiment: "In the judgment of this association, the subject of evangelizing the world commends itself to the cordial co-operation of every Christian, and the ministers of our denomination are requested to aid in disseminating light, and awakening, if possible, a deeper interest in behalf of foreign missions."

The executive board this year (1847) consisted of U. Sebree, Eld. R. S. Thomas, Leland Wright, S. C. Major, W. M. Jackson, Eld. D. Perkins, H. Wallace, W. D. Hubbell, Eld. F. Wilhoite,

Eld. John H. Keach, R. Hughes, Eld. W. C. Ligon, Eld. A. T. Hite, John Robinson and Wm. Carson.

By the minutes of this year it appears that a ministerial conference was organized the previous year in connection with the association; the object being "to promote the information and usefulness of its members by essays, discussions and mutual criticisms on portions of Scripture and subjects of a doctrinal and practical character."

An important action was taken this year on the "agency" question, the first of the kind we have noticed. The constitution was amended, so that the corresponding secretary might receive compensation for his services, and the appointment of a general agent, to be sustained by the funds of the association, was declared to be incompatible with the interests of the body, and it was, therefore,

"*Resolved*, That we affectionately request twelve ministering brethren of our denomination gratuitously to devote one month during the ensuing year to present the claims of the General Association, and take up collections to promote its objects. Elds. W. H. Vardeman, W. C. Ligon, W. C. Bachelor, Elias George, M. D. Noland, Wm. Worley, Jas. Suggett, T. C. Harris, R. C. Hill, S. W. Lynd, W. W. Keep and J. C. Renfro agreed to labor as requested."

How strange such an action! This was equivalent to asking these twelve ministers to support a general agent for twelve months, rather than that the whole association should do so.

In 1850 the association reversed its decision respecting agencies in 1847, and instructed the board to put a general agent into the field as soon as a suitable man could be found.

Sad news reached the session of 1853. Bro. Uriel Sebree, one of the constituent members of the body, and for a number of years its moderator, had but recently died.

Uriel Sebree,—a native of Orange County, Virginia, was born July 15, 1774, and was left an orphan at the age of ten years. Soon after the death of his parents he went to live with his uncle, Cave Johnson, in Boone County, Kentucky, and was by him placed as apprentice at the carpenter's trade. In the 23d year of his age he was married to a Miss Cave, of Boone, by whom he had one child, who died in infancy.

He commanded a company during a six months' campaign in the war of 1812. He was in the disastrous battle of the River Raisin, where he was made prisoner and afterwards exchanged

without permission to return to the service. He returned to Kentucky and subsequently served several sessions in both branches of the Legislature.

His second marriage was in 1817, with Miss Elizabeth, daughter of Gen. John Payne. Of this wife were born to him two sons and six daughters, of whom six survived the lamented father.

In 1819 Capt. Sebree was sent on an exploring expedition to Council Bluffs, in charge of government stores, and performed the arduous duty with great satisfaction to his employers. His conduct on this expedition secured his re-appointment to a similar service in 1820. He was a man of great skill and indomitable perseverance, to which his success in these hazardous enterprises is mainly attributable. He served for several years as a receiver of public moneys in the land office at Fayette, Missouri, and maintained the reputation of an upright and efficient officer.

It was in the church, however, that the excellence of his character was most conspicuous. He attached himself to the Baptist denomination in early life, and for more than forty years bore an active part in all that concerned the church of which he was a member. He co-operated liberally in organizing the General Association, when obloquy and persecution were the reward of its advocates. During many of its sessions he presided over its deliberations, and was never absent but from physical debility. His house and his heart were always open to his brethren and none was ever favored with more delighted guests.

His death occurred May 18, 1853, only seven days before the meeting of the association.

Again in 1855 the association was called to mourn with the bereaved. Roland Hughes and Rev. T. C. Harris had both died during the associational year, the former of whom had often presided in its deliberations.

Roland Hughes,—by diligence in business, had acquired more than an ordinary share of this world's goods; and qualified by that practical good sense which so eminently distinguished him, he appropriated a portion of it to the education of Tyree C. Harris, whose piety and aptness to teach gave early promise of his having been called to the gospel ministry.

Brother Hughes was "mild and conservative in all his views, commanding the confidence and esteem of all his brethren; ever ready for every good word and work; and deservedly wielded more influence with the denomination than any lay member in the state."

The war clouds darkened the horizon early in 1861. But for faith in God stout hearts would have failed through fear. Long will the memory of those days live. At the meeting in 1862, held at Rehoboth, Saline County, a very exciting event occurred, which is thus described by W. R. Rothwell, an eye-witness.

"The business of the body was transacted in the afternoon of Saturday, then adjourned to hold divine worship in the forenoon and afternoon of the next day, which was the Sabbath. On Sabbath morning, the 27th of July, while Rev. Wm. Thompson was preaching, the meeting-house was surrounded by a company of troops, which produced so great an excitement as to bring the exercises to a rather abrupt close. All the men present, ministers and all others, were ordered out into line and examined as to name, place of residence, and any papers in possession. A number of men were arrested and taken to Marshall, the county seat of Saline. The troops were, I understand, militia in the Federal service, stationed at Marshall.

"The excitement among the people was so great that no further services were attempted. Among the ministers present were Elders A. P. Williams, Thomas Fristoe, J. A. Hollis, J. W. Warder, Jesse Terrill, &c. I think the persons arrested were citizens of Saline County."

Pursuant to the call of the executive board—there having been no session held in 1864—the association met at Boonville, August 19, 1865. Several distinguished brethren from a distance were present as visitors, among whom were Elds. James B. Taylor of Richmond, Va., corresponding secretary F. M. B., S. B. C.; Russel Holman, corresponding secretary domestic board, S. B. C., and A. D. Brooks of Lauderdale, Mississippi. The association continued her former relation to the Southern Baptist Convention, and so amended her constitution as to have appointed annually a committee on foreign and domestic missions.

A case of great interest came up at this session. The State Convention, under the influence of extreme politicians, had framed and secured the adoption of a new constitution, which required all ministers to take an oath before a civil magistrate as a qualification for ministerial functions. This law was to take effect September 4, 1865, only a few days from the time of the meeting in question.

It was under this state of things that the General Association held its session at Boonville. Not a few of the best men of the denomination in Missouri were present on that memorable occa-

sion. After long and careful deliberations the following document on the "Relation of the Churches to the Civil Authority," was adopted and published in the minutes. Because of its importance, we give it in full, as follows:

"The Baptists hold no equivocal position on the relations sustained by the churches to the state. While they have taught for ages that Christians owe allegiance to the civil government in all things belonging to the temporal power, they have likewise held that the state has no right to interfere with the freedom of conscience, the relations of the ministry to their congregations, and the absolute liberty of the churches in all matters of faith, worship and discipline. For these principles they have suffered in every century. The religious history of Great Britain, the annals of New England, the criminal records of the South and the present trials of the Baptists in Europe, all bear witness to the steadfastness of our brethren in maintaining the liberty of conscience, absolute religious freedom for themselves and for all men.

"And the progress of these principles in other religious bodies, and in the popular mind, shows not only that they are of divine origin, but that statesmen have discovered their wisdom in engrafting them upon the laws ordained for the government and order of society.

"We cannot therefore but express our sorrow that the new constitution of the state of Missouri requires of our ministers a certain oath before they can lawfully discharge the duties of their sacred office; for

"1st. This ordinance they regard as a violation of the spirit of the Federal Constitution, which guarantees freedom in the exercise of religion. (Amendments to the Constitution, U. S., Art. 1.)

"2d. It is inconsistent with the declaration of rights of the new Constitution. (Constitution of the state of Missouri, Art. 1, sec. 9.)

"3d. It presupposes the right of the magistrate to come between the minister and the great Bishop and Shepherd of souls, from whom alone the commission to preach is derived. (Matt. 28; 19, 20.)

"4th. It is plainly adverse to the teaching of the New Testament, which directs us to 'render unto Caesar the things which are Caesar's, and unto God the things that are God's' (Matt. 22; 21.)

"We do then most solemnly protest against the enforcement

of this oath, and we hope that all the ministers of our denomination will remain true to our glorious history, faithful to the express will of our fathers in the associations of olden times, and steadfast in our devotion to our divine Master, who has provided us with laws, not only for the government of our churches, but for our guidance in every private trial and public emergency.

"But, let it be distinctly understood, that while we submit this paper as an expression of the Baptist denomination, we do at the same time recognize the authority of this state in all temporal matters, and do exhort our brethren to hold them in honor who rule over us, and as much as lieth in them to live peaceably with all men; therefore,

"*Resolved*, That it is our belief that civil government is of divine appointment, for the good order of society; that magistrates are to be prayed for, and conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and Prince of the kings of the earth.

"2d. That we therefore hold ourselves bound (this limitation understood) to be good and law-abiding citizens.

"3d. That the requiring of this or any other oath of us, as a condition upon which we are to exercise our ministerial functions, is opposed to the will of our Lord Jesus Christ.

"4th. That it is our solemn duty to decline it, choosing, as the servants of God did in the primitive churches, to obey God rather than man.

"5th. That we do this in no rebellious or captious spirit, but in order to maintain a pure conscience in the sight of God, by whom we are finally to be judged.

"6th. That we earnestly request a modification of the constitution of the state in this particular, as we love our state and wish to remain in it, and have a perfect harmony between its requirements and our ministerial duties."

The anti-missionary brethren, at the time of organizing the Central Society, warned the people against the movement, declaring their belief that the object was a "union of church and state." How overwhelmingly does the foregoing action refute such an insinuation and show its utter lack of foundation. Let it be borne in mind that to be a Baptist is to necessarily and forever oppose the state church system.

At the session of 1866 intense interest was manifested in all our denominational enterprises.

The following amounts of money and pledges were raised during the associational year, including the efforts made at the present session:

For General Association, ...	$2,591.10
Southern Baptist Theological Seminary, . .	3,511.85
Foreign Mission Board of Southern Baptist Convention,	800.00
Domestic " " " " " "	3,319.70
Sund. School " " " " "	261.80
Grand Total, ...	$10,484.45

The *Missouri Baptist Journal*, published by the Rev. John Hill Luther, was recognized as the state organ of the Baptist denomination, and warmly commended to the churches as worthy of their patronage.

There was a question agitating at this time the minds of many. It was that of co-operation and fraternal feelings among Northern and Southern Baptists. This was a practical and important question for Missouri Baptists to consider, because there were here men of all parties. If our ministers and members could rise above mere sectionalism, peace and prosperity would surely follow; but if they could and would not do this, then there must be bickering and strife throughout the state. The General Association, comprehending these facts, gave expression to the following sentiments touching the subject:

"Since it is our desire to promote the peace of Zion, to allay the spirit of strife, and enlist the co-operation of our entire denomination, irrespective of party or politics, throughout the state, in preaching the gospel of the Son of God; therefore,

"*Resolved*, That we request all our agents, missionaries and pastors to labor for the peace and harmony of Zion; and to make no distinction on account of secular influence, but to win souls to Christ, and to know nothing but Christ and Him crucified."

The meeting of the association in 1868, held at Paris, was one of the most important that we ever attended. The following was adopted:

"*Resolved*, That on Sabbath, August 9th, immediately after morning service, a collection be taken up in all the congregations over which the members of this body have control, and that funds so raised shall be appropriated to the mission work of this state, and that besides this collection, no money be raised publicly for any purpose during the present session of this body."

One hundred and forty-seven churches were represented in

this meeting by messengers or money, or both; and it was probably the largest gathering of the Baptist hosts ever seen in connection with the General Association up to this time; no doubt due in part to the fact that the Baptist State Convention had been dissolved, and its members were returning to their former seats in this body. Here, too, was demonstrated that men in whom the Spirit of God dwelleth can rise infinitely above sectional and political differences and sit together in harmony and love.

On Sabbath afternoon a Sunday-school mass meeting was held at the Baptist meeting-house. In connection with this meeting "The Missouri Baptist Sabbath-school Convention" was organized, with E. D. Jones as president, S. W. Marston as corresponding secretary, and an executive board located in St. Louis.

A very important action was taken at the session of the association in 1869, at Columbia. After deliberation, the constitution was amended by striking out the second clause, which read as follows: "And shall be auxiliary to the Southern Baptist Convention." The object in striking out this clause was to leave each district association, church and individual member free to contribute funds for general missionary purposes through whatever society they might choose. The necessity of this arose from the fact that the Baptists of Missouri, of all sections and parties, proposed to co-operate in one general state organization for benevolent and evangelical work.

This session was cheered by the presence and counsel of a number of visitors, among whom where Elders J. L. Burrows, of Virginia, M. T. Sumner, of Alabama, S. M. Osgood, of Illinois, A. D. Brooks, of South Carolina, R. E. Pattison, of Alton, and G. J. Johnson, of St. Louis.

Manifestly the above action of the association called forth the following misrepresentation from a reputed (but to us unknown) Baptist minister, and published in *Martyrdom of Missouri*, volume II, page 369. The author says:

"The General Convention for 1867 met at Jefferson City, in October. The 'Test Oath' of the new constitution having been set aside, the convention changed its policy, and ordained three things as indispensable prerequisites to membership in order to co-operation with the Baptist General Association of Missouri.

"'(1.) A continuance of their auxiliary relation to the American Baptist Home Mission Society, in order to secure their sympathy and aid in our work in this state.

"'(2.) A continuance of the Board in St. Louis, as the most proper and effective base of operations.

"'(3.) A clear recognition of the Baptist doctrine, that all Baptists, without reference to race or color, have an equal right to a participation in our councils, immunities and privileges.'

"This put the Baptists of Missouri in a condition to be sold out to the Northern Baptists, and henceforth be subject to the behests of the Board of Home Missions of New York; and now the institutions and organs of the church in Missouri are in the hands of the political Baptists of the state, while the true Baptists are deprived of their rightful heritage and denied the blessings of Christian fellowship. * * * The foregoing facts have been furnished by a well informed and reputable member and minister of the Baptist church in this state," etc.

We propose no apologies in behalf of the members of the State Convention. It may be they committed some blunders in connection with the history of that body, which was organized under the pressure of political excitement. It is enough for us to know, that after three meetings of the convention it was dissolved, and peace and harmony were restored.

But in regard to the foregoing statements from *Martyrdom in Missouri*, furnished by "a well informed and reputable member and minister," etc., we have only to say, so far as we have been able to gather the facts, those statements are almost entirely a perversion of the truth.

The General Association did indeed strike out the clause in her constitution making her "auxiliary to the Southern Baptist Convention," but she has not been auxiliary to the Home Mission Society since 1845. She very wisely left this question with each individual and each church. Nor did the General Association for several years after this move its board to St. Louis; neither was the board of the Baptist State Convention continued in that city.

The General Association never denied fellowship and membership to "Northern" or "Southern" Baptists, but in the midst of discord and confusion opened her doors equally wide to all, and for so doing she is calumniated as above by a supposed "reputable minister." Some of our churches have been at times under the necessity of denying "membership and fellowship" to certain would-be "reputable ministers," and it may be that the publisher of *Martyrdom in Missouri* was "taken in" by some of these (dis) "reputable men."

Late in the year 1867 Eld. J. M. Robinson accepted the position of corresponding secretary and general agent of the board of the General Association. He prosecuted the work with vigor and success, the contributions for associational purposes for the year ending August 8, 1868, amounting to $6,260.10. Twenty-eight local and traveling missionaries had been in the employ of the Board, who reported 4,797 days of labor, 688 baptisms administered and the organization of fifteen new churches; 147 churches had contributed to the associational funds. For the year 1868 and '69 Eld. Robinson was continued as corresponding secretary and general agent, and though greatly hindered by sickness and giving only one-third of his time to the work, his success was little below that of the year preceding. Thirty-four men had performed services under the auspices of the board, and $4,898.71 had been contributed to the funds of the association. The missionaries reported 3,215 days of service and the baptism of 832 converts.

On the 13th of October, 1870, the association met with the Second Baptist Church, St. Louis. Rev. Noah Flood, moderator of the preceding year, was re-elected to that office. Through the general board, and the boards of district associations reporting to said general board, $8,096.44 had been collected and expended during the year. This session closed Rev. J. M. Robinson's term of service as corresponding secretary, and the association tendered him thanks for his labors.

In 1871, when the body met at Clinton, Rev. W. R. Rothwell appears as corresponding secretary; and 16 missionaries had been in the employ of the board, to whom about $2,000 had been paid. Sometime during the year the old office or title of corresponding secretary had been exchanged for that of superintendent of domestic missions. In this office Dr. Rothwell was succeeded by Rev. J. Hickman in March, 1872, the former having resigned the January before. To this office Rev. S. W. Marston was called in 1873, and was entitled superintendent of state missions. His first report was rendered at Sedalia (First Baptist Church) where the association met October, 1874, showing that $4,903.73 had been collected during the year. The board had in its employ that year, for longer or shorter periods, 18 men as missionaries, to whom it paid the sum of $1,320; 605 were baptized and 12 churches were organized. The association met at St. Joseph in October, 1875. The whole land was under great financial pressure and the churches especially seemed to feel its

influence. Rev. S. W. Marston had continued his labors as superintendent of missions; 347 churches were enrolled as contributors, and $4,916.51 was the amount of contributions. At the commencement of this session the board was $1,420.72 in debt, which was $729.16 less than the debt of the year before.

The meeting at Hannibal in 1876 was held under financial embarrassment, in the itinerant department. On the first of the June preceding, Rev. S. W. Marston resigned his position as superintendent of state missions, and a majority of the board voting to dispense with the services of a paid traveling agent, Rev. J. D. Murphy was appointed to conduct the work through the mails and the papers until the annual meeting. The embarrassments arising from the new method of conducting the work, to say nothing of midsummer when collections are meagre, gave but little room for success. The whole amount of collections through the year from churches, individuals, advertising, &c., was $3,377.43. Soon after the meeting at Hannibal Rev. Joshua Hickman was again employed as corresponding secretary, and began his labors under the greatest discouragements. The lack of vigor in prosecuting state missions the previous year; dissatisfaction on account of unpaid salaries; and the general financial embarrassment of the whole country were formidable obstacles to success. The amount collected for associational purposes and passing through its treasury was $1,945.35; added to which were $3,351.42 paid out by various district associations reporting to the corresponding secretary, as auxiliaries to the General Association. The report of the board at the session of 1878 indicates a comparative failure in the work, there having been in actual collections only $1,511.20 during the whole year.

When the board commenced work immediately after the meeting in 1878, claims against it for services rendered were presented by four missionaries of the year before, and also by the former corresponding secretary. Added to this embarrassment was that arising from great opposition to the agency system, under the influence of which the association gave instructions limiting the time to be spent by the corresponding secretary "on the field" to "one-half his whole time." Under these circumstances Dr. W. Pope Yeaman filled the office of corresponding secretary for a part of the year; $2,461.03 (including the Neal fund) were collected, and some old claims together with new ones were paid off. For the year closing with the session of 1880, Dr. Yeaman was continued as corresponding secretary, giving only a part of

his time to field work. The board had in its employ during the year 17 missionaries; and the total collections amounted to $5,753.81. Encouraged by this state of things and approving the methods of the board and the energy of the corresponding secretary, the association recommended that the whole time of Dr. Yeaman be secured, with such liberal compensation as would enable him to surrender all other engagements. He virtually gave himself up to the work, and at the end of the year (October 21, 1881) the treasurer's report exhibited as the total receipts the sum of $11,199.69, of which amount the board had disbursed $8,875.41, having had in its employ thirty-three missionaries.

For many years the executive board was located at Fayette, Howard County. In 1866 it was removed to Columbia; then in 1873 or '74 to St. Louis, where it remained until 1878, when it was removed to Mexico. In 1881–'2 it consisted of Rev. J. C. Maple, president; Rev. T. W. Barrett, recording secretary; J. A. Guthrie, treasurer; Rev. W. Pope Yeaman, corresponding secretary; Rev. J. D. Murphy, Rev. Wm. Harris, Joel Guthrie, J. M. Gordon, T. M. James, A. G. Turner, A. C. Avery, Rev. G. A. Lofton, Rev. J. Reid, C. H. Hardin, L. B. Ely, Rev. J. T. Williams, Rev. W. W. Boyd, Rev. W. J. Patrick and N. T. Mitchell.

[Because of their special prominence in other fields of labor, sketches of some of the early leaders of the General Association have been given in other places.]

Hon. David H. Hickman.—This Christian nobleman was a native of Bourbon County, Kentucky, and was born November 21, 1821. His father, Captain David M. Hickman, moved to Boone County, Missouri, when young David was but a boy, and settled not far from Little Bonne Femme Church. He received quite a liberal education at Bonne Femme Academy, and at the age of 15 years, under the preaching of Eld. Fielding Wilhoite, he was converted, baptized, and united with the Baptists.

His adopted county, Boone, honored him with a seat in the Legislature, where he in turn honored Boone County. He was the author of the first bill creating a state tax for the support of public schools. Wherever he was, he was full of enterprise. Exceedingly modest and retiring, he never sought preferment, but seemed the more frequently to be called on to fill important positions in the councils of his people, whether social, political or religious. He was for years moderator of Little Bonne Femme Association, and at the time of his death was moderator of the General Association.

D. H. Hickman was a most amiable Christian, one among the most liberal in the denomination. Not long before his death he gave $5,000 for the endowment of William Jewell College, and otherwise materially aided that institution. He turned no charity away. He was foremost in establishing the Baptist College at Columbia, now known as "Stephens' College." The rule of his life, as a contributor, was to give "as the Lord prospered him." He said to the writer: "The more I make, the more I feel like giving to the Lord's cause."



HON. DAVID H. HICKMAN.

He died of congestion of the lungs and hyperaemia of the brain, after an illness of twelve days, June 25, 1869, at his residence near Columbia. The procession which followed his remains to the grave was the largest ever witnessed in the town of Columbia on the occasion of a funeral.

Alvin Peter Williams.—The news of the sudden death of Dr. A. P. Williams produced a widespread grief over the entire denomination of the state, yea! over almost the whole land, east, west, north and south. The loss of no other man in the state ever caused such general lamentation. All seemed to realize that a prince in Israel had fallen.

We clip the following notice of his death from the *Glasgow Journal.*

"Elder A. P. Williams came to an untimely death in this place on Monday, Nov. 9, 1868, under the following circumstances:

"He had been stopping with his friend Mr. W. J. Key, whose residence is situated on a high hill. About 3 o'clock in the afternoon of that day, he started home, and led his horse down the

hill, and just outside of the enclosure, close to the gate, in attempting to mount, his spur struck the horse, causing him to jump down an embankment some six feet, throwing Elder Williams violently to the ground. He was seen to fall and immediately assistance came to his relief. He was taken up almost insensible, but soon became conscious, and was taken into a house near by, when he told how the occurrence happened. No bruises were perceptible on his person. Drs. Collins and Southworth, two excellent physicians, were immediately called in and everything done that was possible to save his life, but all in vain. A blood vessel had been ruptured and internal hemorrhage ensued, resulting in death in about two hours from the time of the accident. He was conscious until about twenty minutes before he died. He seemed to suffer a good deal in breathing, wanting to be raised up frequently and then let down.

"His remains were taken home Tuesday morning to his family, at or near Cambridge, in Saline County, eight miles from Glasgow. On Wednesday the Masons of Glasgow, and a large number of the citizens from the surrounding country, attended his funeral.

"Elder Williams was one of the most eminent Baptist preachers in the state. He was about fifty-five or sixty years of age. No more will his eloquent voice be heard in the pulpit. He has gone to his rest in the better land."

Missouri claims the honor of being the native state of A. P. Williams, he having been born in St. Louis County, March 13, 1813, being the oldest son and the fourth child of Eld. Lewis Williams, one of the most noted and useful among the pioneer preachers of Missouri.

"Though his father was a minister of the gospel, and felt the importance of giving his son opportunities for an education, such facilities were not afforded him, as in that early day ministers were poorer and were more poorly paid than they are even at the present day. To eke out a scanty support they were obliged to resort to manual labor, a not uncommon thing in the state in this day. And, besides all this, schools were then few and of an inferior quality in this western country. Young Williams spent his boyhood in laboring on the farm, thereby assisting his father in providing for the family. This employment he was compelled to follow, in some measure, for years after he was married and entered the ministry." (*Rev. Dr. A. H. Burlingham's Sketch*, p. 7.)

To give some idea of how he overcame obstacles, it is related

of him, that in the earlier days of his ministry he made rails at 50 cents a hundred, to support his family and to buy his books.

His conversion occurred in his sixteenth year. While under conviction he made the same mistake that thousands had done before him—that he must be able to offer a holy prayer before God would hear and answer him. His burden increased rather than diminished, until, finally casting himself wholly upon Jesus Christ for salvation, his spirit became calm. He at once made a profession of religion and was baptized. The following year, the 17th of his life, at the call of the St. John's Church he was ordained to the work of the gospel ministry, his father, Lewis Williams, and David Stites acting as the presbytery.

The wonderful influence that he was to wield in the Baptist denomination generally, and especially in this rising state, was not indicated in his early ministry. But God manifestly intended that he should become a leader in our Baptist Zion, to do which he encountered and overcame wonderful difficulties. "Without the prestige of means, social position or education, he was to carve his way through the world. If ever a young minister, destined to attain eminence in the profession, was put upon his own resources exclusively in the beginning of his career, that young man was the late Alvin Peter Williams. But God had endowed him with rare intellectual powers, and had kindled in his soul an insatiable desire for knowledge." (*Dr. Burlingham's Sketch.* p. 10.)

Young Williams lost no time, nor did he let slip an opportunity for improvement. Though at once entering into active ministerial life, both as pastor and evangelist, and obliged to perform manual labor for the partial support of his family, he found time in a few years to gain sufficient knowledge of the Greek language to enable him to read the New Testament in its original tongue and to make himself the Apollos, "mighty in the Scriptures." He followed the habit through life of reading and studying his Bible as he rode on horseback to his appointments.

His powers of memory were extraordinary, retaining Bible phraseology, or whatever he saw, heard or read, with astonishing distinctness. He used to say that "if the New Testament were lost, he thought he could replace it from memory." "He was a profound thinker and an able theologian," fond of controversy as a means of arriving at the truth, but never seeking the least advantage or unfairness in debate. As a safe expositor of God's word, few men in this country could equal him. "For

originality of thought, and for calm, careful Christian thoroughness, whether by speech or by pen," he doubtless bore a more striking resemblance to Andrew Fuller than any other man on the American continent.

The following testimonial, from the pen of Rev. J. H. Luther, appeared in one of our leading religious journals.

"As a contributor to the Baptist literature of the nineteenth century, Dr. Williams had no superior. He has been styled by one of the most polished scholars and eloquent divines of our country, "The Andrew Fuller of America." Referring to this compliment, we shall never forget his reply to us, as arm in arm we walked to the church, in 1860. "It humbles me to hear this compliment from Dr.———. I have simply tried in my work to show the errors which beset our people in this great valley." He had all the simplicity of Wayland, the orthodoxy of Fuller, the straight-forwardness and bluntness of a western pioneer, and the earnestness of Henry Martyn. His fugitive pieces, the occasional sketches of his ever ready pen, would fill a volume, and give him a place among the foremost writers of the age.

"As an evangelist in Missouri, the last quarter of a century is illustrated with his triumphs. In the common acceptation of the term, he was not a revivalist. He was, however, an evangelist of the primitive type, resorting to none of the clap-trap of pseudo-religionists to attract the masses to his church, and avoiding every demonstration not sanctioned by enlightened reason. He may have labored sometimes to spread out his argument so that the simplest could grasp it; but with his analysis made out, and his subject fairly before the minds of his hearers, he rose like a giant above every depressing surrounding, carrying by his peculiar eloquence and persuasive manners every heart with him. It was not Williams, then, who was seen and admired by the congregations of Missouri; it was the sublime theme which had been presented to fallen men—the same sweet story of old, which fell from the lips of a disciple whom Jesus loved and honored—making him a winner of souls.

"As a pastor Dr. Williams was unsurpassed. In the pulpit, at the fireside and in all the relations of life, he carried himself as the affectionate shepherd, the dignified bishop, the persuasive teacher, winning the affections of every class and fortifying his churches against every form of error. In his estimation the pastoral office rose superior to every other position. Though his labors as an evangelist were immense, resulting in the organ-

ization of many churches, and though his contributions to the press were never intermitted, he nevertheless magnified his office as pastor of several churches. He loved to minister to the sick and the sorrowful; he was the friend of the young, the unwearied teacher of those who, burdened with sin or sick of a false religion, sought his counsel for guidance. Many a home to-day is sorrowful because of the death of the faithful pastor who combined in his complete character the eloquence of the preacher, the wisdom of the counsellor and the affection of a friend." (*Central Baptist*, Vol. I, No. 16.

Dr. Williams' sermons were thoroughly prepared, and so plain that all could understand them. To preach the gospel was his delight, and when dwelling upon the great themes of grace he often rose to a high degree of eloquence. His whole soul was ablaze. As a burning mass of devotion to Christ and love to men, he would throw it into the subjects of eternal interest he was presenting, and at times he would become absolutely overwhelming.

His itinerant work carried him over much of Central and Western Missouri; and, besides this, prior to 1857–'8, he spent some time in pastoral work at Lexington, Richmond, St. Joseph, Liberty, Pleasant Ridge and other places in Platte County. He was ten years pastor of Pleasant Ridge Church, commencing with its organization in January, 1844. Not far from the same date he organized the Second Baptist Church at Liberty, Clay County, and the Richmond Church, Ray County; and the same year (1844) was foremost in organizing the North Liberty Association, having constituted three of the four churches (the last three above named) that formed that body. He may be therefore regarded as the father of the North Liberty Association, which commenced with four feeble churches, in the midst of one of the largest anti-mission associations (Fishing River) in the state, but is now, in efficiency, second to no organization in the denomination in Missouri.

As early as 1843 the name of A. P. Williams is associated with the Baptist General Association of the state, having come that year from the church at Lexington. He was then beginning to rise to distinction, receiving the appointment as one of the three messengers to the Triennial Convention, which was to meet the following April at Philadelphia.

He lived for a time at Warrensburg, but moved thence to Saline County, where he spent the last ten years of his life as pas-

tor of Miami, Bethel and Rehoboth Churches, and a part of the time of Good Hope Church. During his ministry he was instrumental in the conversion of many thousands of souls, and is said to have baptized between three and four thousand persons, a service in which he took great delight.

He was first elected moderator of the General Association in 1863, and served in this relation for four consecutive sessions.

The last work of his life as an author is a bound volume of 165 pages, entitled *The Lord's Supper.* The Scriptural and logical arguments on the question were presented in a clear and convincing manner. It is, in short, a profound and exhaustive discussion of the subject.

The following memorial of Dr. Williams was published in the minutes of the Southern Baptist Convention. (Session of 1869, pp. 27–'8.)

"Rev. A. P. Williams, D.D., of Missouri, was a highly honored and greatly beloved friend of this convention and of all the interests which it represents. God endowed him with a remarkably clear, vigorous and active intellect, which, without early culture, had been by many years of study carefully disciplined and richly stored with Bible knowledge. Few men of the age possessed a more logical, discriminating and creative mind. He devoted all his powers in early life to the ministry of the gospel; and rarely has any man made fuller proof of his ministry. * * * He was equally efficient in the pulpit, on the platform, or with the pen. By force of character, sound judgment, conciliating manners and incessant effort, he placed himself in the front rank of the Baptists of Missouri, and, indeed, of the denomination."

"In the early years of his ministry, A. P. Williams was married to her who, while he lived, was the devoted sharer of his toils and sacrifices as a public servant of Christ, and who, now that the Master has called her husband first, waits in sadness and in hope to join him where unions are never broken." (*Dr. Burlingham's Sketch*, p. 9.)

A. P. Williams was the oldest of four brothers—all Baptist ministers—one of whom, Perry D., is dead; and two of whom, Isaiah T. and Milton F., now live in the state.

Noah Flood.—For many years Rev. Noah Flood was a minister in the Baptist denomination of Missouri, that held him in very high esteem and delighted to honor him whenever occasion offered. Now that he is gone, they hold sacred his name and memory.

He was born June 14, 1809, in Shelby County, Kentucky, being the fifth child of Joshua and Mary Flood—the former of honorable English parentage, and the latter a descendant of the Huguenots. His parents were possessed of strong intellects, great decision of character, and for many years were devout members of the Baptist denomination, in the faith of which they raised up their children and at the age of nearly fourscore years died, having been permitted to witness the conversion of their entire family of children.



REV. NOAH FLOOD.

When but a child, little Noah began to ask questions about death and the Deity, which seemed really beyond his age, and from his very early life it was the belief of his pious mother that he would be a minister of the gospel.

His limited early education was obtained in a log school-house near his father's farm, and when eighteen years old he could read, write and spell, and cipher to the "single rule of three," this being as far as his teacher, an old revolutionary soldier, could go in the arithmetic. In childhood he was the subject of religious impressions, but his stubborn heart would rebel against God, whom he regarded simply as a tyrant. On his death bed he gave the following account of his conversion:

"About the year 1824 there was a great religious awakening throughout that portion of Kentucky, when I was led to serious reflection upon the condition of my soul, and had I been under the instruction of modern revivalists, doubtless then would I have been induced to join the church; but it was the custom then for those seeking membership in the church to relate their Chris-

tian experience and to tell of the work of grace upon their hearts, and the churches were very careful to ascertain, if possible, if God had produced a new creation before persons were invited to membership. The venerable Abram Cook was then the religious teacher of that part of the country and he was careful that I should make no mistake. I thought much upon the subject until about the year 1828, when I felt that it was my duty and privilege to unite with God's people." In July of that year he united with Six Mile (now Christiansburg) Baptist Church, Shelby County, Kentucky.

By peculiar providential circumstances, in October, 1829, Noah Flood was led to Missouri and located in St. Charles, where he followed the tailor's trade to procure means to go to school, at the same time studying such branches as are taught in the common schools. From St. Charles he went to Marion College, Marion County, under the management of Dr. Nelson, where by his own exertions he supported himself, unwilling to be a burden to others, or to live by the charity of friends or brethren.

While attending Marion College the Lord brought him forth publicly in a manner peculiar to himself. At this time a small band of Baptists known as Little Union Church worshiped not far from the college. With these Noah Flood found a spiritual home, and for them and their success his sympathies were aroused. In December, 1832, that little band of Christians called upon him to exercise his gift in preaching, and upon that day they gave him license to preach the gospel. He never up to this time had mentioned his desire to preach. In this we may rightly infer that while God was teaching and preparing him for the work, he was likewise impressing the mind of the church in the same direction.

During the spring that followed his first attempt to preach, an incident occurred in his life which resulted in his being greatly encouraged. He started to attend a meeting some forty miles distant, in company with an aged brother. In the evening they stopped all night with a family where there was a gathering of people at a quilting. The old minister preached and left an appointment for the return trip. It so happened that young Flood had to fill the appointment. A cloud seemed to rest upon him. For two hours alone in the woods, with his Testament he sought aid from God. His mind was finally led to Titus 2 ; 11-15, from which he preached, and God was with him. His own heart was full ; the people wept and prayed ; and here God gave his first

marked evidence of approbation. He spent the remainder of the year in preaching in school-houses and in strengthening weak places.

He did a vast amount of real pioneer work from Marion County to the Des Moines River, and proved himself eminently fitted to organize and lay foundations for useful superstructures. In this field he was the instrument of forming many churches, the first of which was St. Francisville in Clark County. Another was Fox River. In this work he was often associated with Elds. James Lillard and Jer. Taylor, two of the early pioneers of Northeast Missouri.

From this field God directed him to Alton, Ill., where he attended Shurtleff College in 1834–'5, in company with Drs. J. M. Frost and Samuel Baker. These three men would cut cord wood and clear up ground to obtain means of support while preparing for the ministry. While at the Alton school Mr. Flood studied theology five months under Dr. Colby.

From Alton he went to Woodford County, Kentucky, where he taught and preached. While here he was much aided in his studies by Elder Nathan Ayres, afterwards his brother-in-law, and who contributed greatly to his usefulness.

In 1838 he was ordained to the gospel ministry by the church at Forks of Elkhorn, and June 19th of the same year married Miss Livisa Jane Ayres, a noble Christian woman, who suffered many hardships to permit him to be from home preaching the gospel. She, with six children, one son and five daughters, survived him.

In October, 1839, Noah Flood returned to Missouri and settled in Callaway County, where he was destined to accomplish much good in the Baptist cause. He contested every inch of ground with the anti-missionary spirit that met him at almost every point. He had settled in the midst of the strongest anti-mission element in the state, supported by the strongest men in their ranks, among whom were Theo. Boulware and Thos. P. Stephens.

His opponents warned the people against him, and closed their meeting-houses upon him. The only church house that was for some time open to him in that section of country was known as Brick Providence. So full of trial and discouragement was his first year in Callaway County that he was often tempted to leave for another field; but the language of Christ in John 4;35, "Lift up your eyes and look on the fields," &c., seemed so directly addressed to him that he determined to stay. He was

even publicly denounced from the pulpit by the opposition as a "hireling," "money hunter," &c.; but none of these things moved him. God helped him and he pressed forward. The people flocked to hear him in school-houses, in private dwellings and in the groves, while many seemingly providential circumstances aided him and often resulted in the founding of a church.

While in Callaway County, the first church organized was Richland, now strong and useful; and after this the following churches were in whole or in part the fruit of his labors: Grand Prairie, Unity, Union Hill, Mt. Horeb and Dry Fork.

From his field in Callaway, he removed to Fayette, in Howard County, in 1852. Here he remained until 1858, and was pastor of Fayette, Walnut Grove, Mt. Zion, Mt. Gilead and Chariton Churches. In 1858 he removed to Huntsville; thence in 1863 to Roanoke. During all of this time he was active in labors.

The dark period in his life was during the war. He was a positive man and often subjected himself to dangers by a bold and honest expression of his sentiments. His sympathies were with the South, and however ultra men may have regarded him, all gave him the credit of being honest and true, and his extremest opponents respected him. Never will the great brotherhood of the state forget his bold and manly speech in 1867 at Lexington, Missouri, in the General Association, when he frankly told the causes of grievances, and opened the way for mutual explanations which resulted in a much fuller union of our denominational interests in the state. No other man on the floor, perhaps, had the nerve to make that speech. It was, however, productive of great good. The harmony of the Missouri Baptists after the close of the war, was due in a very large measure to the influence of Noah Flood. He comprehended the real differences and saw that they could and should be thrown aside. Upon this conviction he acted and took the brethren from whom he had been alienated, to his heart; and upon his death-bed expressed his great love for them, whom he said he "appreciated and loved more than ever before." His love was reciprocated, for during his last sickness many of these brethren visited prayed and wept with him.

In 1865 Noah Flood removed to Boone County, and closed his very useful earthly career in Columbia, on Monday, August 11, 1873, at 8 o'clock, P. M. An affectionate family and dear friends who loved and honored him, surrounded his wasted form when he breathed his last. His death was a full and complete triumph

through grace. Having long expected to die (he was sick about twelve months) he had made his arrangements for that solemn hour.

From its early history he was a conspicuous member of the General Association. He had acted as missionary and financial agent, and was specially active in organizing her educational interests. William Jewell College was a special object of his fostering care and of his earnest prayer. Though he did not enjoy the advantage of a complete collegiate education himself, he nevertheless greatly appreciated it and cheerfully aided others in attaining it.*

Xerxes Xavier Buckner†—was one of the most eminent and useful members in the Baptist ministry of Missouri, prominent in the interests of the General Association and ready to every good work.



REV. X. X. BUCKNER.

He was born in Spencer County, Ky., Feb. 20, 1828. He was brought up on a farm, where he learned those habits of self-denial and uprightness which were so eminently his characteristics through life.

When about 19 years of age he made a public profession of religion and was baptized into the fellowship of the Plumb Creek Baptist church, in his native county. By this church he was licensed to preach, and afterwards the call for his ordination issued from the same body.

We find him a student, first in Mount Washington Academy,

* The foregoing account is from the sketch of the life of Noah Flood by Eld. J. F. Cook, LL.D., published in *Christian Repository*, Vol. XIV, p. 41.

† From *Central Baptist*, February, 1872.

and afterwards in Georgetown College, in both of which he took a very prominent rank. By his inexhaustible fund of good humor, as well as by his natural goodness of heart, he won both the confidence and esteem of his associates.

He was, during his boyhood and early manhood, exceedingly popular. He was gifted as a singer, having naturally a very sweet voice and more than ordinary talent for musical acquirements. When he had finished his studies, or rather when circumstances forced him to relinquish what he earnestly desired to pursue farther, he left the college and became pastor of the churches at Taylorsville and Fisherville in his native state. His work in the ministry was therefore begun among those who had known him from his childhood. His labors were not in vain; souls were converted and the churches strengthened.

In the fall of 1855 Brother Buckner came to Columbia, Mo. He had been called to the pastorate of that church, and after earnest solicitations accepted that field in preference to all the others then before him. Columbia was then, as it is now, surrounded by a wealthy and prosperous community. The people were mostly from Kentucky and Virginia; they were energetic, hospitable and intelligent. While these were the special characteristics of the farming community, the citizens of the county seat were marked for their cultivated refinement. Here was the State University, which has continued to flourish; there were also several flourishing schools for young ladies.

He came among this people a timid young man, dreading the terrible ordeal through which he as a young pastor must pass. This ordeal he successfully underwent and continued to gain upon the confidence and esteem of the community until he wielded an influence for the religion of Jesus, such as he alone can exercise "who points to heaven and leads the way."

After nearly two years' residence in Columbia, during a considerable portion of which time he was both teacher and pastor, he was married September 3, 1857, to Miss Clara Moss Prewitt. This marriage proved a most happy one. No man ever found a wife more true and devoted to the work of Christ than did X. X. Buckner. So long as it was possible for him to preach, she encouraged him to give himself wholly to the gospel.

On the 21st day of the same month of their marriage, Mr. and Mrs. Buckner took up their residence in the Baptist Female College of Columbia. This institution, now known as "Stephens' College," had its origin in a suggestion made by Mr. B. He

was the first to propose such an enterprise for the Baptists. But at that time he had but little means, and hence the money was principally furnished by others. Hickman, Prewitt and others, whose names I have not at command, were the substantial friends of the enterprise. "His large views," said Dr. Dulin, in a sermon upon the occasion of his burial at Columbia, comprehended the importance of an institution of learning here. He conceived the idea of a Baptist Female College in Columbia, assisted in purchasing the property and aided in inaugurating the departments of instruction."

After about five years of toil at Columbia, having most of the time discharged the double duties of pastor and teacher, Brother Buckner settled at Boonville. Here he began his work as pastor, devoting his whole time and energy to the church. From the brief notes kept at this time, I learn that he accepted the care of the church in Boonville, January 17, 1860. For several months preceding this, and afterwards until the first of May, he preached almost every day. Large numbers were converted and baptized. At Boonville, Mt. Zion and Fayette, where he held up the banner of the Cross, sinners enlisted for the glorious conflict.

In May he visited his native state. Having spent a month among his kindred there he returned and on the first Sunday in June preached three sermons in Boonville. When will the loving and appreciative brethren learn that preachers' lungs are not made of steel or brass? He aided in a number of meetings during the summer and fall. His labors were constant. Very frequently he speaks of preaching Saturday, Saturday night and three times on Sunday. His afternoon sermon was often preached to the colored people. He mentions protracted meetings at Columbia, Nebo, and other places, in which great good, we have no doubt, was accomplished, for numbers were added to the churches. The limits of this article will not admit of specifications.

In these constant labors, this riding twenty-five and thirty miles to appointments, then preaching to crowds of people and again riding to some distant house to spend the night, sleeping sometimes with fire and sometimes without, sometimes in comfortable rooms and on good beds, and again in open cabins on hard and uncomfortable straw mattresses, we find in the record of two years' labor of this kind the secret of the origin of that disease that laid him aside from the active work of the ministry and finally brought on the attack that terminated his mortal career.

He soon found that his support at Boonville was not sufficient to pay the expenses of his family. In order therefore to keep the wolf of want from the door, he went to the country and began teaching in a private family. In a short time he concluded that if he must teach, he had just as well go at it right. He therefore went back to Boonville, purchased property, fitted it up in good style and soon had one of the most flourishing schools in the state. To show that he engaged in teaching reluctantly, I will here mention a single fact. About the time he was leaving Columbia, he was elected president of the Baptist Female College in Lexington, which position he declined because of his consuming desire to be wholly in the ministry. In Boonville he soon owned a good school building with all the necessary appointments to carry on successfully an institution of high order for young ladies.

In a few years failing health began to warn him that he could not bear up under the double duties of the pulpit and the school room. Driven by the necessities of his enfeebled health he left Boonville and became a resident of Kansas City. His investments in this growing city at that time proved his wisdom and forethought. He could not gain his own consent to become altogether a business man. Though preaching almost every Sunday, and a portion, at least, of the time, acting as pastor of the church in Westport, he yet desired to be more fully in the work of Christ. He therefore moved to Liberty, and again undertook the work of two men. He became principal of the Liberty Female College and pastor of the church. After some two years more of hard toil he again moved his family to Kansas City, which he then decided to make his home for life. And this resolution he kept, though at a later period he often spoke of making his home in Columbia, where now his mortal remains sleep in the grave.

The Baptist denomination in this state could not afford to do without his services. The gifts with which the Master had endowed him were greatly needed. He was soon called into active work with the president and friends of William Jewell College. His superior financial abilities had here ample opportunity for their full exercise. He had been appointed agent of the college in April, 1867, and did very considerable effective work. He was now again pushed forward to lead in the important enterprise of raising an endowment for the Baptist State Institution. He made a liberal contribution himself, and had not his

failing strength compelled him to relinquish the work, the finances of the college would no doubt be to-day in a much more flourishing condition than they are. He soon discovered that he could not be from home sufficiently to discharge the duties of financial agent of the college. And if he could be thus constantly away from his family he could not do the speaking necessary to be successful in the work.

God had in the last eight years greatly blessed him in worldly goods, and he knew how to use his means for the cause of the Divine Redeemer. His liberality was limited only by the measure of his ability. His life was a verification of the divine promise, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

During his last illness a meeting of brethren was called at the residence of Deacon D. L. Shouse to devise ways and means for the advancement of the Redeemer's cause in Kansas City. He sent word, from what proved his dying bed, that though he was not able to be with the brethren in person he was present in heart, and that he might be counted on for a full share of the means necessary to carry out the plans.

At fifteen minutes before twelve o'clock on the night of the 19th of January, 1872, Rev. X. X. Buckner breathed his last. He had been ill for several weeks, but was, as all believed, slowly recovering. About twenty minutes before his death he complained of shortness of breath, and before any aid could be furnished him he had crossed the river.

His funeral services were conducted on Sunday afternoon at 3 o'clock at the First Baptist Church by the pastor. A large number of the ministers of various denominations of the city were present, as also the common school board, of which honorable body he was a member. The house was crowded, and a more solemn audience never waited upon the services of the sanctuary.

His remains were then taken to Columbia for interment. The trustees of Stephens' College, acting as pall bearers, carried his remains first to the family mansion of his father-in-law, and thence at 2 o'clock P. M. to the Baptist Church, where a full audience listened to an eloquent discourse from Dr. Dulin, from the text, "What I do thou knowest not now, but thou shalt know hereafter." Loving friends then laid his body away in the grave, there to await the summons of the last trumpet. His loving wife, his five children, and with them the whole Baptist denomination of the state, mourn his loss.

HON. JOHN B. WORNALL—is a man of imposing personal presence, a well-built frame, clothed with a firm, muscular, powerful system—an honest, open face and a kindly beaming eye. Though a private member, he is a power in the denomination.

Bro. Wornall was born in Clark County, Kentucky, but spent his youthful days near old Burk's Church in that state. His father moved to Jackson County, Missouri, in 1844, with his wife and two sons, John B. and G. T. Wornall. Early in life Bro. W. on a profession of faith united with the Baptist church at Westport. Kansas city was then a mere landing for Westport, with a solitary clap-board warehouse. A true friend of education, he has sustained William Jewell College with a strong and liberal hand, and by many a young man struggling for an education is Brother Wornall remembered gratefully.



HON. JOHN B. WORNALL.

Mr. Wornall was for two years moderator of the General Association. He is also a member of the State Senate, where his weight of character is greatly felt. He is not a politician of choice. We have heard him tell to a select few how, when his name was expected to be presented to a convention for nomination, that he went alone before God in prayer, leaving himself in His hands and asking that if it was not for the promotion of His glory, that the vote might be against him. He was soon after nominated, almost, if not quite, unanimously. He is now about fifty years of age, conservative, dignified, benevolent—a noble type of man. (*Christian Repository*, by S. H. Ford, 1874, p. 158.)

LEWIS BELL ELY.—One of the most useful men among the Missouri Baptists is L. B. Ely, who for three years was moderator of the General Association.

He was born in Frankfort, Kentucky, May 18, 1825, and when a youth of 13 years removed with his father's family to Missouri. In 1841, when 16 years old, he was converted and the following year was baptized by Eld. Wm. C. Ligon and united with the Baptist church at Carrollton, where he is yet a member.



LEWIS B. ELY.

For twenty-five years Mr. Ely was superintendent of the Sunday-school in his church, and only resigned early in 1880 on account of the pressure of his work as financial agent of William Jewell College; and ever since its organization as a union school in 1844, he has been connected with the same institution either as teacher or superintendent.

Brother Ely has been a very successful business man, having followed the mercantile life for nearly forty years, from which he has but recently retired, and is now devoting himself to the interests of the college above named, to which he has been a liberal contributor, having given as much as $5,000 at one time to its endowment fund, which is growing into noble and adequate proportions under his consecrated and successful work for it. He has been greatly blessed in his earthly possessions, and on all occasions he uses his means liberally in the support of his denomination and its interests. No man in Missouri holds a higher place in the affections of his brethren. Though somewhat gray, and seemingly a little beyond the meridian of life, he is apparently only in the midst of a most useful career.

WILLIAM POPE YEAMAN.*—A moderator of the General Association, and one of the most eloquent and popular ministers in the Baptist denomination in Missouri, is he who bears the familiar name of W. Pope Yeaman.

He was born in Hardin County, Kentucky, May 28, 1832, and is the third son of Stephen M. and Lucretia Yeaman—the former a native of Pennsylvania, the latter (Miss Helm) a native of Hardin County, Kentucky. He studied law in the office of his uncle, Gov. John L. Helm, at Elizabethtown, Kentucky, and at the age of 19 years was admitted to the bar in his native county. At about the same age he was married to Miss Eliza Shackelford of the same county. This lady, by her sterling qualities, vigorous intellect and wifely devotion, has proven herself a fit helpmeet to her husband.



From "The Baptist Encyclopedia."
REV. W. POPE YEAMAN, D. D.

For nine years Mr. Yeaman devoted himself to the practice of the law and attained to eminence in his profession. He was particularly able as an advocate and was retained in many of the most important and difficult cases in the judicial district in which he lived.

At the age of 28 years, after a severe and prolonged struggle between ambition and a sense of duty, he yielded to his convictions that he ought to preach the gospel, and was ordained a Baptist preacher at Calhoun, Kentucky. His first pastorate was at Nicholasville, and he was soon called to divide his time between that church and East Hickman, in Fayette County, the pulpit of which had been made vacant by the resignation of the venerable Ryland T. Dillard, D. D., who had been pastor of the church for thirty-seven consecutive years.

* From the Sketch published in the *Commonwealth of Missouri.*

In 1862 Bro. Yeaman was called to the pastorate in the First Baptist Church in the city of Covington, Ky., where he succeeded such men as Dr. S. W. Lynd, James Frost and Dr. S. L. Helm. Both at East Hickman and also at Covington his pastorate was an eminently successful one. In December, 1867, he accepted the call and became pastor of a prominent church in the city of New York, where he took high rank among his brother ministers. Under his ministry the church grew rapidly in numbers and influence. In associational meetings in New York his ability as a platform speaker and as a debater gave him commanding influence. Though offered heavy pecuniary inducements to remain in New York, his inclination to come West brought him to St. Louis in 1870, where, in answer to her call, he became pastor of the Third Baptist Church. His labors were much blessed in this important field. The church grew in numbers, wealth, spiritual power and beneficence, until it became second to no other church in the state.

In 1870 the faculty and trustees of William Jewell College conferred on Brother Yeaman the merited honor of the degree of Doctor of Divinity.

In coming to Missouri Dr. Yeaman at once placed himself in sympathy with the great denominational enterprises of his brethren, and has ever since remained a steadfast and self-sacrificing friend of Missouri Baptist institutions and interests. Though assailed and tempted, he has never swerved from his original positions in matters of denominational education, missions and journalism, in each of which departments he has done much service and valuable work, the good effects of which are now realized by the denomination. In 1870 he was elected moderator of the St. Louis Association, to which position he was re-elected for six consecutive meetings of that body. At the seventh meeting he declined a re-election.

In 1875 Dr. Yeaman was elected chancellor of William Jewell College, which office he held during much laborious work for two years, when he resigned. The board of trustees highly commended his administration of college affairs. In October, 1876, he resigned the pastoral office in the Third Church, St. Louis, and gave his time to the chancellorship and chief editorship of the *Central Baptist*. In April, 1877, the Garrison Avenue Baptist Church, St. Louis, was founded and Dr. Yeaman received a unanimous call as pastor, which he accepted, and in which he continued some two years until the church was in a good condition,

when he resigned, and at his request Eld. J. C. Armstrong was called and accepted.

At its session in 1877 Dr. Yeaman was chosen moderator of the Missouri Baptist General Association, and his efficient, dignified and courteous conduct as a presiding officer has secured his almost unanimous election at each succeeding meeting of that body.

He was for several years one of the vice-presidents of the board of foreign missions of the Southern Baptist Convention; and at the meeting of that able body of Christians, held in the city of Lexington, Ky., May, 1880, he was chosen, in company with Ex-Governor Brown, of Georgia, Ex-Governor Leslie, of Kentucky, and Dr. Winkler, of Alabama, one of the vice-presidents of the convention.

Dr. Yeaman's close study of theology, his analytical mind, his logical and fervent eloquence and executive ability, with his genial spirit and great energy, have made him a strong man in the estimation of his brethren. His candor of manner has made him the object of some unpleasant animadversions, and while the fearless declarations of his convictions have made him some enemies, he gains and holds warm and multitudinous friends.

In the fall of 1878 he was elected to the office of corresponding secretary of the General Association of Missouri, in which position he has exceeded the highest expectations of his most devoted friends in the efficiency with which he has conducted this department of denominational work.

John T. Williams—was born in Accomac County, Virginia, March 19, 1826, and with the family moved to Missouri in 1836. In 1844 he united with the Baptist Church in Hannibal, having a short time before accepted Christ as his Savior, attributing his earliest religious impressions to the teachings of a pious mother. Feeling it to be his duty to preach the gospel, he took a five years' course in Georgetown College, Kentucky, where he graduated in 1852; then spent one year in the institute at Maysville, Kentucky, teaching; and for the next four years was connected with Bethel College, Palmyra, Missouri, and was also pastor of Bethel Church, Marion County, which was blessed with many revivals and greatly flourished under his ministry.

In 1857, at the solicitation of friends, he removed to Louisiana, and established the Louisiana Seminary, which was successful. He was also pastor of the Louisiana Church.

Having been elected president of the Baptist Female College at Columbia, Mo., he accepted and removed to that city in 1860.

Here he continued for five years, conducting the school through the entire war period without the loss of a day. He also served the Baptist church at Columbia as pastor. In 1865 he resigned these positions, contrary to the wishes of many friends, and returned to Louisiana, where in 1869 he was elected president of the Baptist college. Here for eight years as pastor and teacher he continued his labor, growing all the while in the favor of his brethren and the community generally. In 1879 he took the field for the *Central Baptist*, traveling through heat and cold; and rendered efficient aid in enlarging the usefulness and establishing more firmly the foundations of that paper.



REV. JOHN T. WILLIAMS.

In January, 1881, Mr. Williams entered upon his pastorate at Paris, Monroe Co., Mo., where he has been working with his usual energy for an appreciative people, in expectation of a blessing from on high. He has for nearly thirty years been actively engaged in the work of Missouri Baptists, sympathizing with and encouraging the general interests of the cause in every department. A large portion of his life has been devoted to female education. For several years he has been a member of the board of trustees of the Southern Baptist Theological Seminary, also of the board of William Jewell College, and for ten years clerk of the General Association. Bro. Williams is deservedly numbered amongst our most useful and efficient men, and is now in the prime of his life.*

* Mr. Williams was licensed to preach by the Baptist church in Georgetown, Ky., July 13, 1850; and in October, 1853, he was ordained by Providence Church, Marion County, Mo.

LARKIN MERLE BERRY—is the son of a Baptist minister of prominence, Rev. W. C. Berry, for many years editor of the *Baptist Telescope* and *Carolina Baptist*. He was born in North Carolina, April 12, 1824. At the age of 12 years he was converted and baptized, and at 19 he was called of God and entered the Baptist ministry. At the age of 21 he married Miss Bishop of Spartanburg, S. C. He was pastor of several prominent churches in North Carolina and South Carolina up to the war of 1861, at which time he was pastor of Lincolnton Baptist Church, N. C., of which he was the founder. He spent the years 1857 and '58 as district secretary of the home board of the Southern Baptist Convention. Soon after the war he accepted a call to the pulpit as pastor of the Portland Avenue Baptist Church, Louisville, Ky. He removed to Missouri in January, 1871, and took charge of the pastoral work in the Chillicothe Church, from which he was called to the Bernard Street Church, St. Louis, in May, 1872. This work he resigned in the following January, and again assumed the mission work as district secretary of the home board of the S. B. C. for the district of Kentucky, leaving his family in Missouri. In 1876 he engaged in the agency work of the Southern Baptist Theological Seminary. Since then he has made Salisbury his permanent home, having filled the pastoral office at different times in the following churches: Salisbury, Fulton, Roanoke, Chariton and Keytesville, until December,



REV. L. M. BERRY.

1879, when he entered upon the work of state missions, as district missionary secretary, in which capacity he served until May 1, 1881, when failing health forced his resignation. As a means of restoration he made a trip to Europe, traveling through England, Ireland, Scotland, Wales, France, Italy, Holland, Belgium and Germany. He returned greatly invigorated, and is now laboring as an evangelist, and in this capacity is rendering valuable service in the promotion of Baptist interests.

Eld. Berry is a man of rare preaching talents; possesses the highest order of social qualities, and is an able defender of the tenets of his denomination. He is considerably over six feet in height, as straight as an Indian, a perfect pattern of neatness and a model Christian gentleman: thus saying, we have not told the half.

RECORD OF ANNUAL MEETINGS.

Date.	*Church Met With.*	*Mod. and Clk.*	*Preacher and Text.*
Aug. 29, 1834	Providence, Callaway County,	J. Vardeman, R. S. Thomas	———
June 5, 1835	Little Bonne Femme, Boone County,	J. Vardeman, W. Wright	———
" 3, 1836	Bethlehem, Boone County, -	J. B. Longan, G. W. Bower	———
" 2, 1837	Mt. Moriah, Howard County,	J. B. Longan, Wm. Carson	A. P. Williams, Romans 10
" 1, 1838	Columbia, - - - - -	J. B. Longan, W. M. Quince	A. Wood, James 1; 27
May 31, 1839	Big Lick, Cooper County,	J. B. Longan, J. O'Bryan	A. P. Williams, Matt. 9; 28, 29
Aug. 28, 1840	Paris, - - - - - -	J. Suggett, Wm. Carson	James Suggett, Luke 24; 46, 47
" 27, 1841	Chariton, Howard County,	U. Sebree, R. S. Thomas	T. P Green, Matt. 24; 14
" 25, 1842	Richland, Callaway County,	U. Sebree, W. Wright	I. T. Hinton, Dan. 12; 4
" 24, 1843	Jefferson City, - - -	U. Sebree, W. M. Jackson	I. T. Hinton, 1 Cor. 9; 7
" 23, 1844	Mt. Moriah, Howard County,	R. Hughes, W. M. Jackson	A. Broaddus, 2 Cor. 9; 8
" 28, 1845	Columbia, - - -	R. Hughes, L. Wright	R. N. Herndon, 1 Thess. 1; 2, 3
" 27, 1846	Lexington, - - - - -	U. Sebree, W. M. McPherson	S. W. Lynd, Gal. 6; 14
" 26, 1847	Walnut Grove, Boone County,	U. Sebree, L. Wright	T. C. Harris, 1 Cor. 1; 2
" 24, 1848	Big Lick, Cooper County, -	U. Sebree, L. Wright	W. C. Ligon, Eph. 2; 18
" 23, 1849	Mt. Nebo, Cooper County,	Wm. Carson, L. Wright	N. Flood, 2 Peter 3; 11
" 22, 1850	Little Bonne Femme, Boone County,	R. Hughes, W. M. Jackson	J. E. Welch, Prov. 22; 6
" 28, 1851	Liberty, Clay County, -	R. Hughes, M. F. Price	J. B. Jeter, Luke 8; 1-3
" 26, 1852	Bethel, Saline County, - -	R. Hughes, M. F. Price	T. C. Harris, Is. 53; 10

Date.	*Church Met With.*	*Mod. and Clk.*	*Preacher and Text.*
May 25, 1853	Fayette, - - - - -	R. Hughes, R. S. Thomas	R. F. Ellis, Romans 10; 4
" 27, 1854	Union Hill, Callaway County,	R. Hughes, S. B. Johnson	R. H. Harris, John 9; 4
" 26, 1855	Palmyra, - - - -	Wm. Carson, W. M. McPherson	J. E. Welch, Sam. 24; 24
" 23, 1856	Columbia, - - - - -	D. H. Hickman, D. Reed	D. Reed, John 16; 8, 11
" 27, 1857	Lexington, - - -	R. E. McDaniel, M. F. Price	A. Poindexter, 2 Cor. 5; 14, 15
" 21, 1858	Mt. Nebo, Cooper County, -	Wm. Crowell, Wm. M. Bell	Wm. Price, 1 Cor. 1; 18
July 23, 1859	Huntsville, - - -	R. E. McDaniel, Wm. M. Bell	E. S. Dulin, Matt. 10; 9, 10
" 21, 1860	Liberty, Clay County, -	R. E. McDaniel, Wm. M. Bell	G. Anderson, John 12; 24
" 27, 1861	Miami, - - - - -	R. E. McDaniel, J. T. Williams	John Francis, Is. 53; 2
" 26, 1862	Rehoboth, Saline County, -	R. E. McDaniel, W. R. Rothwell	J. W. Warder, 2 Tim. 4; 6, 8
" 25, 1863	Roanoke, - - - -	A. P. Williams, W. R. Rothwell	A. P. Williams,
1864	No meeting held this year.		
Aug. 19, 1865	Boonville, - - - -	A. P. Williams, J. T. Williams	A. P. Williams, Phil. 1; 12
July 21, 1866	Roanoke, - - -	A. P. Williams, J. T. Williams	E. S. Dulin, Judges 8; 4
Aug. 10, 1867	Lexington, - - - -	A. P. Williams, J. T. Williams	Charles Whiting, Luke 9; 60
" 6, 1868	Paris, - - - - -	D. H. Hickman, J. T. Williams	W. H. Thomas, Num. 13; 30
" 4, 1869	Columbia, - - - -	Noah Flood, J. T. Williams	Jas. Dixon, Dan. 2; 31, 35
Oct. 13, 1870	St. Louis, Second, - -	Noah Flood, J. T. Williams	T. Rambaut, Mark 16; 15
" 12, 1871	Clinton, - - - -	X. X. Buckner, Ed. W. Stephens	J. H. Luther, John 21; 16
" 10, 1872	Glasgow, - - -	J. B. Wornall, Ed. W. Stephens	J. C. Maple, Matt. 28; 21
" 8, 1873	Macon, - - - -	J. B. Wornall, Ed. W. Stephens	D. T. Morrill, Ps. 126; 5, 6
" 6, 1874	Sedalia, - - - -	L. B. Ely, Ed. W. Stephens	A. Machett, Matt. 16; 18
" 8, 1875	St. Joseph, First, - -	L. B. Ely, M. J. Breaker	S. H. Ford, Josh. 3; 12
" 18, 1876	Hannibal, - - -	L. B. Ely, E. W. Stephens	W. Pope Yeaman, 1 John 4; 7-12
" 24, 1877	Lexington, - - - -	W. Pope Yeaman, E. W. Stephens	G. A. Lofton, Mark 16; 20
" 23, 1878	Mexico, - - - -	W. Pope Yeaman, E. W. Stephens	W. W. Boyd, Rom. 1; 14
" 22, 1879	Kansas City, Calvary, - -	W. Pope Yeaman, J. T. Williams	S. H. Ford, Matt. 3; 1
" 20, 1880	Carrollton, - - -	W. Pope Yeaman, J. T. Williams	Wm. Harris, 1 Thess. 1; 6-8
" 18, 1881	St. Louis, Third, - -	W. Pope Yeaman, J. T. Williams	J. V. Schofield, Mark 16; 15

CHAPTER V.

BLACK RIVER ASSOCIATION.

Organization, Location and Field of—Its First Ministers—Aggressive Character—Growth—J. W. Brown—L. L. Stephens—J. H. Floyd.

THE Black River Association was organized with a colony of six churches from Cape Girardeau, November 14, 1835, at Greenville, Wayne County, in the midst of a destitute and important field for missionary effort. The constituent churches were Black River, Cherokee Bay, Columbia, Big Creek, Bear Creek and Greenville, with an aggregate membership of 188. The ministers were Henry McElmurry, William Macom and S. Winningham. Bro. McElmurry was moderator and Sam'l J. McNight clerk. In the first ten years of the associational history we notice the following additions to the list of ministers: William Settle, B. Clack and N. G. Ferguson.

Meetings were held regularly each year until 1860. After this no meetings were held until the year 1865, when the smoke of the war had cleared away and business was resumed, and no more interruptions occurred of which we have any account.

From the commencement the Black River Association was an aggressive body, and increased in efficiency and members, until in 1850 its churches numbered 24, with a total membership of 1,079. This year twelve churches were dismissed, mostly in Wayne County, to form a new association by the name of St. Francois. Prior to the dismission of the aforesaid churches, the associational bounds had extended over the counties of Wayne, Stoddard, Dunklin, and as high up as into Madison. The work continued to prosper, churches multiplied, and the association grew in material and spiritual resources, and again, in 1857, says C. B. Crumb, the present clerk, "another colony of five churches went off to form the Cane Creek Association, which left eighteen churches in the Black River. Since the last named date the association has generally been held in Stoddard and Dunklin Counties.

The first printed minutes we have are for 1860. The title page reads thus: "*Minutes of the 25th Anniversary of the Black River Association of the United Missionary Baptists.*" The meeting was

held with Bloomfield Church, Stoddard County, commencing August 31. The minutes give the following summary:

Churches.—Providence, Bloomfield, Gravelly Hill, Bethany, Mount Pleasant, Grand Prairie, Kennett, Bethlehem, Pleasant Valley, Palestine, Shiloh, Oak Grove, Mount Union, White Oak Grove, New Hope, Duck Creek, Pleasant Grove, Ebenezer, Point Pleasant, Union, Friendship, Concord and Castorville. The last three were new churches. Baptisms, 125. Aggregate membership, 962.

Ministers.—R. P. Paramore, Sanders Walker, Edward Allen, F. W. Miller, W. B. Howell, A. D. Watson, Wm. W. Whayne, Wm. Macom, Jas. H. Floyd, Lewis L. Stephens, John Miller, Jonathan Snider and Tilford Hogan.

Board of Domestic Missions.—R. P. Owen, A. B. Owen, Geo. Macom, Daniel Harty and Stephen P. Waltrup.

The following resolutions were adopted at this session:

"*Resolved*, That this association will not hold in fellowship any church which will tolerate in her members the practice of selling intoxicating liquors, to be used as a beverage, or who will encourage in any way the use of intoxicating drinks.

"*Resolved*, That we do not recognize any as having been baptized who have received the ordinance at the hands of pedobaptists."—Unanimously adopted.

"*Resolved*, That a liberal education is a powerful aid to piety and zeal in qualifying young men for the gospel ministry. That it is the duty of the churches to aid such brethren as give promise of usefulness in the ministry, and are not able to educate themselves." (*Minutes* of 1860.)

Eld. L. L. Stephens was paid $50 for 50 days' service as missionary. He reported 9 baptisms, 50 family visits, and 43 sermons preached.

In 1866 Bethany, Oak Grove and Palestine Churches sent letters and messengers to the 31st anniversary. One new church—Shady Grove—was admitted. An executive committee on missions was appointed, viz.: B. R. Frazier, Wm. Ingrain, J. F. Herron, L. L. Stephens and J. B. Reese.

Eight churches, viz.: Little Vine, Four Mile, Spring Hill, Pleasant Grove, Antioch, Mt. Zion, Harmony and Liberty, were admitted into the association in 1867. The usual custom of the association for years has been to have a missionary sermon preached on Sunday, and follow the same with a public collection.

The minutes of 1869 exhibit great prosperity. The scattered

churches had been gathered together, new ones formed and added, until, in this year, the association numbered 30 churches and 1,726 members; 338 baptisms occurred in the last year. This year the missionary plan was so changed as to make every pastor a missionary of the association, and the churches were instructed to pay to them all the funds collected for missionary purposes. About this time great indifference prevailed; there was a lack of unity as to methods of work. Many "plans" were tried, but none were successful, for want of co-operation and funds. In 1871 only 22 baptisms were reported; and no more than thirteen of the twenty-eight churches sent messengers in 1872. Eight of the churches sent $209 for home missions, and a messenger was sent to the General Association to solicit aid in supplying the great destitution in the bounds of the association.

Since 1875 the association has lost in numerical strength. She then numbered 27 churches, she now has only 20. The minutes do not show whether this is from dissolutions or dismissals. She has not, however, lost in vital force and zeal. In 1878 near $300 were spent in itinerant work and Bro. Carlin was the missionary. The churches are now, for the most part, located in Stoddard, Dunklin, Pemiscot and New Madrid Counties, and some of them are engaged, in a moderate way, in promoting Sunday-schools and missions—home and foreign. Two churches have a membership exceeding 100; Landmark, 182; and Oak Grove, 153.

The forty-sixth anniversary was held at Bloomfield, Stoddard County, commencing July 15, 1881. R. P. Owen was elected moderator and C. B. Crumb clerk. The table shows a moderate degree of prosperity. Several churches had enjoyed revivals. In all 70 baptisms were reported. The subject of "annual pastorates" was discussed, and the churches were advised to call their pastors for an "indefinite time." Well done for Black River!

Ministers.—David Lewis, J. F. Bibb, W. H. Dial, T. B. Turnbaugh, R. H. Douglass, T. Hogan, W. G. Henson (licentiate), M. V. Baird, L. D. Cagle (licentiate), J. J. Wester, H. D. Carlin, M. J. Whitaker, J. H. D. Carlin and —— Stringer.

Oak Grove Church, Dunklin County, was selected as the place of meeting for the second Friday in August, 1882.

John W. Brown—was one of the ministers of Black River Association. We have been able to gather the following facts, only, concerning him. He lived in Dunklin County, was a highly es-

teemed brother, regarded as a man of ardent piety, earnest zeal and untiring energy. He was a faithful watchman, and died in battle, August 13, 1868.

Eld. L. L. Stephens,—another of the ministerial band of this association, who had presided in its councils and traveled as a missionary, died sometime in the year 1872.

Eld. J. H. Floyd.—Bro. Floyd was a native of Clarke County, Missouri, and was born in 1832. His father's family moved some years ago into Dunklin County, where in 1854 he was converted and united with the Baptists, and in 1858 began preaching. He spent most of his subsequent life in Missouri, save one year —1870–'71—in Texas.

He was a hard working man, cultivating a farm for a living, while he usually preached to three and four churches statedly, and held protracted meetings at intervals. Our informant supposes that his death might have resulted from over exertion. He says that Bro. Floyd usually spent two to three months every year in protracted meetings, and that he thus continued until so much exhausted that he could not talk, and would be compelled to return home for rest. Eternity alone will unfold to view the toils and sacrifices of such men. He died June 8, 1874, being then in his 43d year.

CHAPTER VI.

UNION AND LIBERTY ASSOCIATIONS.

Union Association Formed—Faith of—Forms a Missionary Society—Its Growth—Peter Williams—Division of the Association—Basis of Union—Coldness—J. H. Thompson—Liberty Association Formed—The Local Church Idea.

MESSENGERS from four churches, viz.: Salem, St. John's, Boeuff and Prairie Fork, dismissed from Franklin Association, met at St. John's Church, Franklin County, Mo., November 6, 1839, and organized the "Union Baptist Association." Eld. D. Stites was elected moderator and J. A. Mathews clerk. Correspondence was opened with the Missouri and the Franklin Associations. The aggregate membership of the four churches was 244. The articles of faith were substantially the same as those adopted by the great Baptist family. Regular annual meetings were held, the usual routine of business transacted and a somewhat steady but slow increase was enjoyed. In 1845 the churches had increased in number to nine and in membership to 340. The ministers present this year were J. H. Thompson, D. Stites, B. Leach, C. Maxwell and G. Rutherford.

Our next records are for 1851, when eleven churches sent messengers to the session at Indian Prairie Church. Under the influence of the early example of her mother, the Franklin Association, she had formed a missionary society whose executive committee reported annually to her the result of its work. From the report of said committee this year we glean the following facts: Elds. Peter and James Williams had been employed to itinerate, whose labors resulted in the organization of two churches, four Sunday-schools and the baptism of 126 converts. $160 were raised in cash and pledges for missionary purposes, and one brother was appointed in each church as collector.

At the session of 1858 nothing was seen of the missionary society, nor of the itinerants in the field, nor of the prosperity among the churches. Eld. J. D. Murphy, pastor at Carrollton, Mo., appeared as a young minister, and preached the introductory sermon at this meeting. He was born, raised, converted and commenced preaching in this field. Eld. Peter Williams was

elected moderator at the 21st anniversary (1859), held at New Salem, Gasconade County, where the following churches were represented by messengers: Indian Prairie, Liberty, Providence, Dubois, Big Burbois, Cedar Fork, New Salem, Pleasant Valley, Mud Spring, New Hope and Little Flock. The largest of these was New Salem, which had 73 members.

PETER WILLIAMS—was a younger brother of the pioneer, James Williams, the first moderator of Franklin Association. He moved from St. Francois up into Franklin County, about the year 1850, and became pastor of three churches in Union Association. He was a poor man and worked hard to support a large family, but was nevertheless an acceptable minister and had good success. Eld. Benjamin Leach says of him: "I assisted Bro. Peter Williams in organizing five Baptist churches, and in ordaining four ministers of the gospel. He died in Osage County. I saw him a few days before his death—he was cheerful and said he was waiting for the Lord to call him home."

The minutes of 1862 show but little of prosperity. A division in sentiment sprang up this year relative to church government, which culminated in the withdrawal and subsequent exclusion of New Salem, Mud Spring and Liberty Churches. These churches and one other by name of Bethel, met together in 1869 and organized the Liberty Baptist Association, which existed nine years as a separate body and was then merged into the old body upon the following terms and conditions:

"BASIS OF UNION.

"*Whereas*, In 1862 a division of sentiment arose among the churches of Union Association in regard to a question of church government, which culminated in a division of certain of the churches into separate bodies, resulting in Liberty Association; and,

"*Whereas*, Liberty Association has in conference accepted a proposition from our sister church to blend the two associations into a common fellowship, and into one body; and,

"*Whereas*, We see no valid reason why we should longer keep up two separate organizations, and thus perpetuate non-fellowship among Baptist churches of the same faith and order, all working for the same ends; therefore,

"*Resolved*, That we be united on common grounds into one body, to be called Union Association, retaining the constitution of that body, subject, however, to amendment to suit the requirements of the association as united; and that we will work to-

gether for good and for the advancement of the Redeemer's kingdom, looking unto Jesus, the author of our faith.

"*Resolved*, That a committee of three be appointed to meet a like committee from Liberty Association for the purpose of selecting a place for holding the meeting of the association as united, and to select some one to preach the annual sermon, provided Liberty Association accept these propositions.

"*Resolved*, That the delegation from Liberty Church be requested to present these propositions to Liberty Association at its next meeting." (*Minutes of Union Association*, 1878, p. 10.)

From about the year 1861 or '62 the association seemed to lose in vital force, doing little or no aggressive work, until in 1866, when the 28th anniversary was held at Cedar Fork Church, Franklin County; only five churches reported by messengers, four of which sent statistics showing 7 baptisms and 166 members. But by the year 1868 she had begun to rally. The session was held at Liberty, Gasconade County. Two missionaries, Elds. L. M. Mahany and Wm. Bridges, in the joint employ of this and the General Association, had been kept in the field. They reported upwards of 100 baptisms, over 150 accessions to the churches and between $600 and $700 received from all sources. Five new churches were also added this session, viz.: Pleasant Hill (in Franklin Co.), Hopewell, Mount Pleasant, Pleasant Hill (in Osage Co.) and Linn. In 1869 14 churches reported 96 baptisms and 497 members. These churches were situated in the counties of Gasconade, Franklin and Osage. Elds. L. M. Mahany, Peter Brown, Wm. Bridges, E. C. Maxwell and H. F. Odum were active ministers in the association at this time. The first named was the joint missionary of this and the General Association, at a salary of $550.

The interest continued for several years, when coldness seized hold of the masses, until in 1877 "only three churches had regular preaching, others had gone out of existence, and almost all the ministers, by the parsimony of the churches, were driven beyond the bounds of the association." (*Minutes Union Association*, 1877, p. 4.) This year only three of the four churches, viz.: Indian Prairie, Mt. Olive and New Hope were represented, which reported 13 baptisms and 2 ministers—J. H. Blaylock and Wm. Bridges—in the entire association.

The session of 1878 witnessed a better state of things, resulting from a restoration of fellowship between the Union and Liberty Associations and the uniting of them again into one body under

the old title of "Union Baptist Association," an account of which has already been given (see "Basis of Union"). The Union Association at this time numbered 11 churches, 437 members, and was moderately active in promoting home missions, foreign missions and Sunday-schools. One church, New Hope, Franklin County, had a woman's foreign missionary society in it, with Mrs. M. S. Walton as president, Mrs. S. A. Bridges, secretary, and Mrs. C. A. Armstrong, treasurer. The ministers of the association were Wm. Bridges Benj. Leach, J. T. Leach and P. D. Cooper.

The forty-first annual session, at New Haven, commenced Oct. 9, 1879, when 6 ministers and 14 churches appear on the list, with a membership of 542. Rev. B. Leach, as itinerant, reported 161 days of labor, 222 sermons, 9 baptisms and 30 conversions witnessed. In 1880 the meeting was held at New Salem, Gasconade County. This year only ten churches are on the list, and 5 ministers. Eld. R. N. Gough had spent 86 days in the field as an itinerant, during which time he had preached 88 sermons, delivered 12 temperance lectures and 10 Sunday-school lectures, baptized 5 and collected $81.25.

In 1881 the association met at Liberty Church, Gasconade County, October 20th. Eld. B. Leach was moderator, and A. C. Walton, clerk. Only 5 of the 9 churches on the roll sent messengers. Elds. Wm. Bridges, B. Leach and J. H. Breaker were the pastors. From the report of the committee on temperance, it appears that the use of intoxicants prevailed to a demoralizing extent in many of the churches. This may explain why so little prosperity exists. Only two churches reported baptisms, viz.: New Hope and Bethel, the former 15 and the latter 3. Eld. B. Leach had spent 144 days as itinerant and pastor, for which he received $21.25.

Rev. John H. Thompson,—for some years a minister in Union Association, was born in Louisa County, Virginia, March, 8, 1795. He entered the ministry at the age of eighteen years and was married to Miss Sarah N. Perkins about four years afterwards. Leaving his native state in 1821 and spending about thirteen years in Alabama, he removed to Missouri in 1834 and settled in Franklin County, where he resided until his death, January 3, 1865, being nearly seventy years old. Of his ministerial life we have gathered no facts.

LIBERTY ASSOCIATION.

This body was the fruit of an unhappy difficulty in Union As-

sociation, on the subject of church government. A convention was called and the association was organized November 12, 1869, at New Salem Church, Gasconade County. Four churches and two ministers went into the organization. The churches were New Salem, Liberty, Mud Spring and Bethel, the three former having been members of Union Association. The ministers were Benj. Leach and William Lambeth. The association grew until in 1875 the churches had become nine in number, with seven ministers.

In 1878, at its ninth annual meeting, the Liberty Association closed its history, and was merged into the Union Association. (See account thereof before given.)

The papers before me bear witness that great harmony and unity prevailed in the meetings of the association during the entire nine years of its existence, and not a little good was accomplished. Such is the nature of the Baptist Church polity that schisms do not necessarily result in the formation of another denomination. With her independent local church idea, controversies and difficulties ordinarily affect those localities only in which they occur. This is the New Testament plan of church polity, and there is great wisdom in it.

CHAPTER VII.

LITTLE BONNE FEMME ASSOCIATION.

Organization of—Early Baptists of Boone County—Bethel, Little Bonne Femme, Cedar, Union, Columbia, Nashville, New Salem, Mt. Horeb, Concord, Richland, and other Churches—A "Big Revival"—Sunday-schools—First List of Ministers—The Unanimity Rule—Method of Missions—Origin of William Jewell College—Stephens College—Bonne Femme Seminary—R. Dale—James Suggett—Thos. H. Ford—David Doyle—R. S. Thomas—W. M. Jesse—H. W. Dodge—W. H. Burnham—J. M. Robinson—E. D. Isbell—J. M. McGuire—James Harris.

THE Little Bonne Femme Baptist Association, numbering in 1881 41 churches, located in Boone, Callaway and Audrain Counties, originated from a division in the Salem Association, occasioned by the action of Salem on missions. The following is from the records: "Called for the unfinished business of Saturday on the subject of Mount Pleasant Association, and agreed to correspond with the anti-missionary part of said association. It was also proposed to correspond with the missionary part of said association,* which proposition was rejected; whereupon Brethren Suggett and Thomas, our moderator and clerk, withdrew from the association." (*Minutes of Salem Association*, 1837, p. 2.)

In 1838, Little Bonne Femme, Columbia, Nashville and Mount Horeb Churches, sent letters and messengers to Salem Association, seeking redress for the unjust action of the preceding year, but, failing to secure this they withdrew and together with Providence, Freedom and Salem (Tuque Prairie) formed the Little Bonne Femme Association. The convention for this purpose was held at Providence Church, Callaway County, on November 16–18, 1839. Of the convention Overton Harris was moderator and Alia B. Snethen, clerk. The total membership of the seven constituent churches was 401. In the preamble to the constitution they say: "The delegates from the churches aforesaid, agreeing that the subject of missions shall be no bar to fellowship, have united themselves into an association, upon the principles of the United Baptists, &c." As United Baptists they

* See Mt. Pleasant Association for an account of the two parties alluded to.

were compelled to this action, otherwise they would have violated their own compact, as all must know who are acquainted with the principles of the United Baptists. The New Salem Church also withdrew from the Salem Association in 1839, but did not unite with the Little Bonne Femme until 1842.

E. W. Stephens, in *Missouri Statesman*, says: "The pioneer emigrants to this western country, though possessed of few advantages of education, were by no means unenlightened in morals, and many of them were professors of the Christian religion. As a rule they were Baptists, though there were among them a considerable number of Methodists and Cumberland Presbyterians, who, however, did not attain, for many years, sufficient strength to establish a church."

Bethel Baptist Church.—(This church was a constituent of Mt. Pleasant Association, and now bears the name of Walnut Grove: so we are informed.) The first church organized in Boone County was called Bethel, and was situated in the northwestern section of the county, about eight miles north of Rocheport. It was organized on June 28th, 1817. The following is a transcript of the church covenant:

CHURCH COVENANT.

June 28th, A. D., 1817.

"We, the Baptist Church, called Bethel, was constituted by Brethren William Thorp and David McClain, on the Scriptures of the Old and the New Testaments, believing them to be the infallible word of God and only rule of faith and practice. Believing that salvation is of God alone, also that Jesus Christ is the Eternal Son of God the Father—three persons in the Godhead—the Father, the Son, and the Holy Ghost—these three are one. We believe in particular and unconditional election by grace, and baptism by immersion, believers to be the only subjects; and the final perseverance of the saints.

"Anderson Woods, Betsey Woods, David McQuitty,
John Turner, James Harris."

On Saturday, July 28th, 1817, the first regular session of the church was held, when Edward Turner was chosen moderator, and Anderson Woods permanent clerk. Edward Turner and William Thorp were, at this meeting, selected as temporary pastors, and served as such until the October following, when William Thorp was appointed the first permanent pastor of the church. Meetings were held at the houses of Anderson Woods

and James Harris until April, 1818, when a school house was built and made to serve the purpose of a church.

The members of this church during 1817, in addition to those subscribed to the above covenant, were Joshua Barton, Lazarus Wilcox, William Thorp and Edward Turner, thus making the church to consist, for the first year, of nine members. Before September, 1819, the following are all the male members besides those above given, who had united with this church: William McCarty, James Hicks, Benjamin Steward, Elias Elston, Jacob Lowden, Thomas Vaughn, William and Francis Barns, Thomas Biswell, William Ryan, William Wilhite, Benjamin F. Green, Robert Dale and Jeremiah Hall.

"At this time Anderson Woods, Lazarus Wilcox, Elias Elston and others obtained letters of dismission, and proceeded to constitute a church now known as 'Little Bonne Femme,' in a neighborhood then growing rapidly, about seven miles southeast of Columbia and known among the old residents as the 'Two Mile Prairie Settlement.' Enough Baptists had collected there to form a church, the first step toward which was taken in December, 1819, when they met and framed the following code of government:

"DAVID DOYLE, ANDERSON WOODS, ELIZABETH WOODS, JAMES HARRIS, MOURNING HARRIS, POLLY HARRIS, ELIZABETH KENNON, JOHN MAUPIN, ELIAS ELSTON, MATTHEW HALEY, JANE TUTTLE, LAZARUS WILCOX, LUCY WILCOX, JAMES WISEMAN, THOMAS S. TUTTLE, NANCY TUTTLE.

"*December, the First Sunday, 1819.*

"We whose names are above enrolled, being regular Baptists, and scattered abroad in the neighborhood of the Two-mile Prairie, Howard County, Missouri Territory, have this day and date above named, in conformity with a previous appointment, met at the house of Brother Anderson Woods, in order to consider the propriety of uniting together and becoming a church; and have also agreed to become a church under the following articles of constitution:

"1st. We believe in one only true and living God, the Father, the Son, and Holy Ghost.

"2d. That the Scriptures of the old and new Testaments are the word of God, and the only rule of faith and practice.

"3d. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

"4th. We believe in the doctrine of original sin, and in man's impotency to recover himself from the fallen state he is in by nature, either in whole or in part, by his own free-will and ability.

"5th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ imputed to them.

"6th. We believe that God's elect shall be called, converted, regenerated and sanctified by the Holy Spirit during this life.

"7th. We believe the saints shall be saved by grace, and never finally fall away, and that good works are the fruits of faith and follow after justification.

"8th. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and that baptism is immersion.

"9th. We believe in the resurrection of the body, and general judgment, and that the punishment of the wicked and joys of the righteous will be eternal.

"10th. We believe that ministers have no right to the administration of the ordinances, only such as are regularly baptized, ordained and set forward to the work of the ministry.

"The brethren agreed to call on the following churches: Mt. Pleasant, Bethel, Mt. Zion and Concord, for early help, to examine into the fitness of our becoming a church, and also to constitute us if thought fit; and have also appointed Brethren Anderson Woods and David Doyle to write letters to those churches, requesting them to send us help for the purpose above named. Also agreed that our next meeting be held at the house of Bro. Thomas S. Tuttle the first Saturday and Sunday in February, 1820. LAZARUS WILCOX, Clerk *pro tem.*

"In February, 1820, by request of the persons whose names are prefixed to the foregoing, William Thorp and Thomas Cambell, from Mt. Pleasant, and Robert Dale, from Bethel, visited them and regularly constituted them a church. David Doyle was chosen the first pastor and so remained until 1830, when he assumed pastoral control of Salem Church, which was organized during that year. Lazarus Wilcox was elected the first clerk and held the position fifteen years, till 1835, when he was succeeded by Thomas Turner, who died shortly afterwards, and Charles L. Woolfolk was elected and remained in the position till 1844, when the late David H. Hickman became the clerk and so remained for many years. The first deacons were Lazarus Wilcox and Anderson Woods." (E. W. Stephens, *History of Boone County*, in *Missouri Statesman.*)

In May, 1820, the name Little Bonne Femme* was given from the creek in that vicinity. "Until August, 1820, the meetings of this church were held in private dwellings, when a log building was erected on land belonging to Thomas Duly, near Elk Lake. Services were held there till 1822, when a log house was built on ground donated by Col. James McClelland and the church there permanently established.

"There prevailed amongst the members of this church during its early history a custom of which a great many are at present ignorant, and which at this day appears novel in the extreme. It was that of requiring members at sacramental meetings to wash each other's feet. This was a token of devoutest humility and was by them considered a scriptural injunction found in John 13, where Jesus having washed the feet of his disciples, enjoined, 'If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you.' Whilst such a practice may be regarded at the present day as unauthorized, we can but admire the meekness and contrition of spirit that conceived and prompted it.

"By 1821 the population of the county had so far increased as to demand the erection of another church, and in July of that year a committee from the upper Two-Mile Prairie, consisting of Thomas P. and Elijah Stephens, William Edwards and Absalom Renfro, visited the Bonne Femme Church to request that a committee be sent by the latter to constitute for them a church. In compliance with their wishes David Doyle, Mason Moss and Elias Elston were appointed, who shortly thereafter established 'Cedar' Church. This church, though in Callaway, has always comprised a great many members from Boone. It consisted at first of thirteen members, and Robert Dale was the first preacher. He was succeeded by Thos. P. Stephens, who continued its pastor for 44 years. Among the first members of this church, besides those mentioned, were Isaac Black and Matthew Edwards." (E. W. Stephens, in the *Missouri Statesman.*)

The "Cedar" Church adopted the anti-mission, or so-called "Old School" sentiments, and hence continued with the Salem Association.

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* *Bonne Femme* is French, and means a good woman; it is the name here of a creek, and gave name to this church and to the association. "In some cases it is written *bon*, which is incorrect, as that is the masculine from the old Latin, *bonus*. *Bonne* is feminine, and is the term to go with *femme*, woman."—*Benedict.*

UNION CHURCH.—In 1822 two colonies of members dismissed from Little Bonne Femme and Bethel Churches met together and formed a church some six miles south from Columbia. The circumstances suggested the name Union. Berryman Wren was the minister. This church also continued with Salem Association.

FIRST BAPTIST CHURCH, COLUMBIA.—The Little Bonne Femme Church sent a small colony of members to Columbia, which, being joined by a few others, formed a Baptist church there (the first in the town) November 22, 1823. The following persons went into the organization: Charles Hardin, William Jewell, William Ridgeway, Hutchens Barnett, Hannah Hardin, Harriet Gooloe, Abraham N. Foley, Henry Cave, George Jewell, Mary Jewell and Hiram C. Philips.

"The first meeting was held at the residence of Charles Hardin. Anderson Woods was elected moderator and Hiram C. Phillips clerk, and articles of faith and rules of decorum were adopted. The first deacons were Charles Hardin and William Ridgeway. For a number of years the church had no regular pastor, Rev. Anderson Woods serving chiefly as preacher to them, assisted frequently by Elds. Robert Dale, Peyton Stephens, James Suggett, Berryman Wren, Thomas Thompson and Ninian Ridgeway. Hiram C. Phillips served as church clerk until 1828, when he resigned, and Dr. William Jewell was elected and continued to hold the office for about twenty years.

"The first regular pastor of the church was Elder Allen (formerly spelled *Alan*) McGuire, who was elected in August, 1827, and held that office without any compensation, until his death on March 31, 1835—nearly eight years.

"From 1823 to 1828 the services were held at private houses. From 1828 to 1836 they were held in the old court-house. In 1836, of their own means and unaided, Dr. William Jewell and Rev. Moses U. Payne, the latter of the Methodist church, built a house of worship, which was used alternately by the two congregations for many years. It was located on the present resident property of W. F. Switzler.

"In 1830 the church had grown to fifty members, among whom, in addition to those already mentioned, we notice the following names: Willis Hawkins, Jacob Bruner, Emily Guitar, Jesse Turner, Isaac Coppage, John H. Baker, Thomas Henson, Peyton N. Mahan, Rolly Asbury, James Nichols, Daniel Neale, Armstead Hill and others. Not a single member of the church at that time is now living.

"In 1828 Willis Hawkins and Hutchens Barnett were elected deacons in place of Hardin and Ridgeway, resigned, and continued in office until 1839 and 1840, when James H. Woods and Reuben D. Black, father of Rev. G. L. Black, became deacons.

"In 1837 the division between the missionary and anti-missionary bodies of the Baptist church took place, the Columbia church almost unanimously siding with the missionary element.

"The church grew during all these years, until, by 1840, it had nearly a hundred members. There are but three members of the church living now who were members at that time. These are: Mrs. Dr. W. H. Duncan, William T. Hickman and Mrs. Isabella Maupin.

"After the death of Rev. Allen McGuire in 1835, Rev. R. S. Thomas supplied the place as pastor for some eight years. He would frequently resign, but was always re-elected. At last, in 1843, he resigned and refused to accept re-election, when, for the first time in the history of the church, the effort was made to raise an adequate salary for a pastor, Mr. Thomas having received at no time over $350 per year for his services—most of the time laboring without pay.

"In 1843 Rev. Isaac T. Hinton, of St. Louis, was elected pastor at a salary of $850. [In 1844 Eld. Thomas H. Ford became pastor of this church—see sketch of him for the facts.] He declined, and it is a singular coincidence that the church then elected Dr. H. W. Dodge, the pastor of the church at this time, and who was then a young man and a resident of Washington City. He also declined. Dr. Dodge, while residing in Austin, Texas, in 1876, thirty-three years afterwards, was again elected to the same position and accepted. This fact, so far as we know, is not known to any member of the church, and has perhaps even been forgotten by the Doctor himself; but occurring, as it has, it looks as though God had indeed called him to the place which he now so ably and worthily fills." (From the *Columbia, Missouri, Herald*, Nov., 1877.)

Nashville Church.—"The Nashville Baptist Church, Boone County, was organized the fourth Saturday in April, 1834, by 17 members, only three of whom now have any connection with it, viz.: G. S. Tuttle, his wife, and Sister Winfrey. At this meeting Elds. John Greenhalgh and Berryman Wren were chosen a presbytery for the purpose of organizing and drafting a constitution and rules of decorum for the church. When the split occurred in the denomination, Eld. Wren remained with the anti-mission-

ary Baptists, and continued to preach for that branch of the Baptist family until his death. The constitution adopted at that time was changed in 1856 in some points essential to the articles of faith. The rules of decorum were at the same time revised and corrected.

"In August, 1834, James Cunningham and Jacob Kuykendall were chosen and ordained the first deacons. During the four years following, from 1834 to 1838, there was no regular pastor, and the church was irregularly supplied by Elder Greenhalgh and Dr. Doyle. In 1839 the former was chosen pastor, and formally resigned in March, 1840. During the period from the organization of the church to 1840, it was in a very languishing condition, though the little band of brothers seemed not unmindful of the interests of the cause of the church; for we find in 1838 a resolution adopted to enter into a new association with other churches of like faith and order; and it united with its sister churches in organizing the Little Bonne Femme Association, in 1839." ("C." in *Missouri Baptist Journal*, Vol. III, No. 22.)

"In 1850 the Nashville Church sent her first contribution to her association for the avowed purpose of sustaining a missionary in the bounds of the association; and it was not until the church became thoroughly missionary in spirit and practice, and determined to compensate a minister to serve them as regular pastor, that we find any marked blessings upon her." (Eld. J. M. Robinson in *The Missouri Baptist*, Vol. II, No. 11, date May, 1861.)

New Salem Church.—One of the early and brilliant lights of the Little Bonne Femme Association was the New Salem Baptist Church, formed with 37 constituent members by John Greenhalgh and David Doyle on the second Saturday in Nov., 1828, in the neighborhood of Peter Bass' and Tyre Martin's, about thirteen miles in a southerly direction from Columbia, and two miles north of the present town of Ashland. For the first thirty years of its history Dr. David Doyle filled the pastoral office in this church. Succeeding him in the following order were John T. Williams, W. J. Patrick, Noah Flood and J. T. M. Johnson. This brings us up to about 1869 or '70. This church has ordained and sent into the ministry P. H. Steenbergen. John M. Black G. L. Black and W. H. Burnham.

In 1830 the church built a brick house, and rebuilt in 1848—40x48 feet. As early as 1843 the church had a Sunday-school which was kept up a part of the year. Numerically this church

has of late years been the second in the association. In 1882 the church numbered 190 members with E. D. Isbell as pastor. In 1829 the church united with the Salem Association, but when that fraternity took a stand against missions the church no longer fraternized with her, but united with the Little Bonne Femme Association. Within the last few years the church has completed a very neat and comfortable house of worship—a frame building, very near the spot where the old house stood, in the rear of which stands the monument of Rev. David Doyle, the first pastor of the church.

Mount Horeb Church.—On the 3rd day of August, 1833, at the house of Samuel Boon, near the eastern border of Callaway County, the Mount Horeb Church was founded by the help of Wm. Coats and Dr. Alia B. Snethen. The following men and women signed the covenant that day: Samuel Boon, Willis Hawkins, Jesse Vancleave, John Gregory, Benjamin Bouchire, Ann Boon, Mary Hawkins, Lucy Vancleave, Elizabeth C. Gregory, Mary Bouchire, Sarah A. Carter, and Susan a colored woman.

Their first minister was Wm. Coats who continued only about two years and was succeeded by Alia B. Snethen until 1846. Following him were N. Flood, J. H. Tuttle, G. D. Tolle, B. B. Black and M. T. Bibb. Its first house was a log building after the old style; that is, double, with a pen on either side, in one of which was a door, and in the other the pulpit.

Richland Church.—James Suggett, R. S. Thomas and Kemp Scott held a meeting in the Richland neighborhood, six miles north of Fulton, the county seat of Callaway, and June 20, 1840, the Richland Baptist Church was organized, with John Robinson, Noah Flood, Sam'l Thornhill, Mary B. Robinson, Nancy B. Threlkeld, W. H. Threlkeld and Hiram Threlkeld as constituent members. At the first regular monthly meeting in July, Noah Flood was elected pastor, which office he filled until 1852. A double log building was erected in 1841, 22x40 feet; this was replaced by a brick house, 42x52 feet, in 1850; and this by a frame house, 42x60 feet, in 1872, worth $4,000. In 1872 this church had a Sunday-school of 50 pupils, and three mission schools of 30 pupils each. In 1882 the church numbered 101 members with W. H. Burnham as pastor.

Millersburg Church.—The Baptist church at Millersburg originated in a mutual division of the Concord Church, Callaway County, on the missionary question. The following agreement was entered into:

"Be it known that on the third Saturday in July, 1840, the United Baptist church of Christ at Concord in conference, on a motion to withdraw correspondence from Salem Association, some of the brethren desiring to continue correspondence proposed that the church divide friendly, which was agreed to. A committee was appointed which presented the following report: 'We, the committee appointed by the Concord Church, have agreed that we divide friendly, and also that the house be divided, viz.: the anti-missionary brethren shall hold the original name, occupy the house on the first and third Saturdays and Sundays in each month and retain the church book; the missionary brethren shall occupy the house on the second and fourth Saturdays and Sundays.'"

After which the missionary part proceeded in the following order:

"'Taking into consideration our situation, we, whose names are hereunto subscribed, propose to continue as a church of Jesus Christ on the principles of the United Baptists, considering the subject of missions no bar to fellowship;' and after reading the articles of faith, 23 brethren and sisters, willing to unite on the above principles, came forward and gave their names and agreed to be known as the church at Millersburg, Callaway County." (From MS. of Wm. Mosely, clerk of Millersburg Church.)

Noah Flood was elected pastor and served the church about twelve years, during which time there were 118 additions. In 1848 a substantial frame building was erected, 38x48 feet. The same house was repaired and improved in 1868 and was then valued at $2,500. Besides Eld. Flood, Elds. R. S. Thomas, G. D. Tolle, James Hughes, W. R. Wigginton and J. M. Robinson have ministered to Millersburg Church. In all, 226 members have been added. In June, 1869, 5 of the original 23 were still living, and the church then numbered 81 members.

"New Providence Church—is situated six miles from Columbia, near the Huntsville Road. She was constituted on the 8th day of August, A. D. 1841, by Elders Elijah Foley and Fielding Wilhite, of fifteen members. The church met for the transaction of business on the first Saturday in September, 1841; chose Rev. F. Wilhite moderator *pro tem.*, and Thomas S. Allen as clerk; opened the door for the reception of members, and received five by experience and baptism. At the next meeting Rev. Elijah Foley was chosen moderator, and served in that capacity for two

years. Joel Wilhite was chosen deacon at the same time, and served up to his death in 1863. He was the main pillar of the church." (From *Columbia Journal*, in *Central Baptist*, July, 1870.)

UNITY CHURCH.—This church bears date of 1842, having been founded by James Suggett, N. Flood and Wm. Jesse, of eleven members, in a neighborhood about eight miles east of Fulton, the county seat of Callaway. For two years James Suggett ministered to the church as pastor, following whom were Wm. Jesse, ten years, J. F. Smith, one year, J. D. Gregory, one year, Martin T. Bibb, six years, W. J. Patrick, six months, and W. B. Walthall, three years. The first house erected was a frame 30x40 feet, in 1848, worth $1,500. About the year 1878 a new house was erected near the old site, at a cost of some $2,500. In 1882 W. H. Burnham was pastor, the church numbering 100 members.

GRAND PRAIRIE CHURCH.—On the 26th day of November, 1843, 23 members entered into a covenant and formed the Grand Prairie Baptist Church in the north part of Callaway County, thirteen miles from Fulton. Noah Flood and Matthew Davis were the only ministers present at the organization.

UNION HILL CHURCH.—At an early period in the history of Missouri, a few zealous Baptists from the state of Virginia settled in the southwest part of Callaway County, nearly opposite Jefferson City, and united with Providence Church, about ten miles distant. Being mindful of the cause in their own neighborhood they invited ministerial help. Noah Flood, then comparatively young, was the first to respond. A meeting was held, and a revival followed; Providence Church extended an "arm" to the neighborhood, and when the new converts had swelled the membership to 34, a Baptist church was constituted, called "Union Hill." This was consummated in May, 1843, James Suggett and Matthew Davis aiding in the organization. In 1849 the church erected a frame building in which to worship God, which served a good purpose for sixteen years, when in 1865 another house took its place at a cost of nearly $1,000.

DRY FORK CHURCH.—Twelve miles southwest of Fulton is located the Dry Fork Baptist Church of 106 members. This church was planted September 23, 1847, by David Doyle, N. Flood and P. H. Steenbergen, consisting of three male and five female members. P. H. Steenbergen became first pastor, continuing in this office four years, and was followed by Noah Flood; he by G. D. Tolle, M. D. Noland, J. T. M. Johnson, W. H. Burnham and W. M. Tipton. The church worships in an excellent

frame edifice 40x60 feet, valued at $5,000, erected in 1867. Its former house of worship, a frame, was built in 1848, a year after the church was organized.

The churches which have been more recently organized in the bounds of the Little Bonne Femme Association can receive no more than a passing notice, inasmuch as their histories are familiar to the majority of the present generation.

Lebanon Church,—sixteen miles north of Columbia, Boone County, was organized with 45 members, by W. R. Wigginton and P. T. Gentry, July 24, 1867. Gentry was the first pastor.

Mt. Pleasant Church—was organized the first Saturday in July, 1858, by P. H. Steenbergen, with 23 constituent members, twenty-two miles south of Columbia. Steenbergen was their first minister. The strength of this community in 1879 was 115 members.

Harmony,—The fruit of missionary labors by J. F. Smith, was formed by him August 11, 1861, of 10 members, about eighteen miles northeast of Fulton. In 1882 the church numbered 30 members. J. F. Smith was the first pastor. It has no house of worship.

Union Church,—in Audrain County, eight miles southeast of Mexico, grew up under the itinerant labors of James F. Smith, and was organized in Jackson School-house, January 18, 1862, of 21 constituent members. Joshua Pearce was pastor in 1882, the church numbering 54 members.

Martinsburg Church—was organized September 24, 1866, by a colony of members who withdrew from Mt. Zion Church on account of unmanageable disorder in said church. There were 20 constituent members. The organizing council consisted of R. S. Duncan, W. O. Randolph and Geo. B. Leachman. Duncan was the first pastor, and was succeeded by S. A. Beauchamp.

Mexico Baptist Church.—The first Baptist church in Mexico, Audrain County, was organized in 1857, and was re-organized February 9, 1867, by S. A. Beauchamp and R. S. Duncan, with 25 members. Beauchamp was the minister for some years. His successors were J. D. Murphy, —— Cone, J. C. Maple and J. C. Armstrong. For a time a beneficiary of the General Association, this church has grown into one of the most efficient bodies in Eastern Missouri, with a membership of 181, having built in the last ten years a beautiful and commanding brick edifice, with basement, 40x70 feet, the whole well finished, at a cost of from $12,000 to $14,000.

Bethlehem Church,—fourteen miles northwest of Mexico, in Audrain County, was organized May 1, 1867, with 21 members. In 1882 it numbered only 24 members. It meets in a schoolhouse, having for some time met in the grove in summer and in private residences in the winter. W. R. Wigginton and R. F. Babb, being members of the church, were requested to preach for it, which they did, most likely without fee or reward.

Grand View Church,—situated on a beautiful eminence in the Two Mile Prairie, twelve miles northeast of Columbia, was organized by Elds. Wigginton, Flood and Ayers, 38 members enrolling their names on the 25th day of December, 1869. Eld. Flood was selected pastor. The church has since grown to upwards of 100 members, and now worships in a new frame edifice, neat and comfortable, and worth we should think, $1,000. J. M. McGuire was pastor in 1880.

Note.—A majority of these churches have Sunday-schools; some are what they call "Union Schools," but the most of them are Baptist schools; and not a few of them are prospering and doing much good. Can any one give a valid reason why there cannot, as a rule, be a Baptist Sunday-school where there is a Baptist church? Some tell us that in a mixed community, we should have a mixed or union Sunday-school. Then why not have a mixed or union church, too?

Having extended our account of the rise and progress of Baptist principles in the churches of the Little Bonne Femme Association quite beyond our accustomed limits, and as there is so much of similarity in the doings of associational communities, we shall not go very far into the details of work in the subsequent sketches of this association.

"The membership of the Little Bonne Femme Association in 1842, three years after its organization," says Dr. Benedict in his *History of the Baptists*, p. 841, "was about 700. At that time Little Bonne Femme Church was the largest in the association, having 146 members; Providence was next, with 106, and Richland, 94."

The minutes of 1846 furnish the following summary:

Churches.—Little Bonne Femme, 158; Columbia, 82; Providence, 167; Freedom, 62; Mt. Horeb, 42; Nashville, 41; Millersburg, 73; Richland, 104; Unity, 24; Union Hill, 65; Union, 46; New Salem, 278; Grand Prairie, 32; Loutre (number not given); Washington, 26; total, 1,200. Contributions to minutes, $11.90; to associational fund, $10.30.

Ministers.—N. Flood, P. H. Steenbergen, T. Howard Ford, Wm. M. Jesse, Robt. C. Hill, Dr. D. Doyle, J. C. Renfro, R. S. Thomas, W. W. Keep and James Suggett.

The corresponding letter this year states that "under the labors of Bro. Ellis the cause of Sunday-schools was rapidly advancing in the bounds of the association." Another indication of progress is, that on the Lord's day, at the session of 1847, a collection of $20.90 was made for the General Association.

A very tedious case came up about this time. To reach a decision on any and all questions, the tenth article of the rules of decorum required a unanimous vote. This was found to be both inconvenient and impracticable. But it was no easy matter to change the rule, for another article in the rules of decorum (or it may have been simply a custom) required all questions pertaining to the constitution, rules, or articles of faith, &c., to be referred to the churches. Under this state of things the association was from 1846 to 1848 in securing a change in this tenth rule, when we find the following record: "The tenth article of the rules of decorum was so altered as to authorize two-thirds to govern in all cases which do not involve fellowship."

At this date (1848) correspondence was held with the Salt River, Bethel, Concord and Third Creek Associations.

In 1849 the association published, for the first time, a list of its own ministers and post-offices, as follows:

Jas. E. Welch and R. C. Hill, Hickory Grove, Warren County; James H. Tuttle, Danville, Montgomery County; Noah Flood, Fulton, Callaway County; Wm. M. Jesse, Mexico; David Doyle, Wiseman's P. O.; P. H. Steenbergen, Bloomfield, Callaway County, and John M. Black, Wiseman's.

This year the churches were "urged to send a fund annually to the association for the purpose of sustaining some one of the preachers as a missionary, who shall give his whole time to preaching in the bounds of the association."

Their method of itinerating assumed a definite shape by the year 1850. At the session this year it was "agreed that nine lay brethren shall be appointed, no two of whom shall be members of the same church, and five of whom shall constitute a quorum; and that to them shall be committed the appointing of a missionary, with instructions to allow him $18 per month for his services. *Committee.*—C. Lusk, T. Hubbard, W. Major, I. H. Talbot, Samuel Watson, G. Nunnelly, F. Burt, J. Robinson and T. Williamson."

Subsequently, at the same session, this committee, together with the treasurer, were constituted the executive committee of the association; and reported that the churches had sent up $97.90 for missions, and "that they had employed P. H. Steenbergen as missionary for six months."

This year the association also committed itself to the cause of education—denominational, general and ministerial. Relative to William Jewell College, the following was adopted unanimously:

"*Resolved*, That it is with gratitude we have witnessed the success of the efforts of our denomination to establish a college at Liberty, Clay County, and we recommend it to the patronage of the community at large, and to the denomination in particular."

It is well just here to note that William Jewell College originated in the Little Bonne Femme Association. Dr. Jewell, the founder of said institution, was a member of the Baptist Church at Columbia, and one of the leading spirits of this association.

In 1853 the 700 members of 1842 had grown to 1,667, and the boundary of the association had extended far down the Missouri River, even to the eastern border of Warren County. At the session of 1857 the association gave its heartiest endorsement of the Columbia Baptist Female College, then a newly founded, but growing institution, and now "Stephens' College." A committee was also appointed at the same meeting "to take into consideration the propriety of establishing an 'associational male school,' and report to the next annual meeting." The committee consisted of D. H. Hickman, Joseph Flood, Jas. G. Smith, P. R. Parks and J. F. Howell. In the year following (1858) the report of the committee indicates the successful establishment of a male school, called "Little Bonne Femme Seminary," with a board of curators and a charter from the legislature. The location of this institution was near Richland Church, Callaway County, on land donated by Dr. Martin.

The following additions to the ministry are shown by the records of this date: J. M. Robinson, X. X. Buckner, M. T. Bibb, G. L. Black, J. P. Jesse, R. F. Babb, J. G. Smith, James Jackson and W. R. Wigginton.

The association met at New Salem Church in August, 1861, when the executive board appointed Eld. J. F. Smith to labor as an evangelist one month in each quarter at the rate of $600 a year. The board also established a mission at Scull Lick Schoolhouse, appointed Eld. W. R. Wigginton to preach monthly at

that point, and appropriated $50 for that mission. No meetings were held in 1862 and 1863 on account of the war.

By appointment of D. H. Hickman, the moderator, the association convened at Dry Fork, August 23, 1864. Though the land was crimson with blood, several of the churches had enjoyed revivals, and 13 of the 22 sent messengers to this meeting. The letters reported 182 baptisms and a total membership of 2,098. Our latest records are for 1880. Dry Fork was again the place of meeting. The session commenced August 31st. This fraternity was at that date composed of 38 churches in the counties of Audrain, Boone, Callaway and one in Montgomery. The entire membership was 3,155. Among her pastors were some of the strong men of the state, and altogether they were a laborious, efficient and consecrated body of men, comparing most favorably with the ministry of any other denomination in the same territory, or with the Baptist ministry of any other part of Missouri.

Robert Dale.—This early pioneer who traveled all over what became the bounds of Little Bonne Femme Association, was a cotemporary of Wm. Thorp, David McLain, Dr. Doyle, A. Woods and others of the advanced guard to this western country. He was connected with some of the first churches of Boone County, and preached in every neighborhood from the western line of Howard to the eastern boundary of Callaway County. He came to Missouri as early as 1818, and perhaps 1817. Prior to 1819 his name appears on the roll of Old Bethel Church, Boone County.

James Suggett.—Second to no man in point of usefulness in the pioneer days of Baptist history in Missouri, was James Suggett. With a limited degree of culture, but with an active, vigorous intellect, and an earnest, burning zeal, like the strong armed axeman he entered, with a bold and unflinching purpose, into the forests of this western country, and preached the gospel to the primitive settlers gathered together under some shaded grove, or in some plain log-cabin. Such were the earlier days of this man of God in the state of Missouri.

James Suggett was born in Orange County, Virginia, May the 1st, 1775, and when ten years old, with his father, John Suggett, and his mother Mildred (whose maiden name was Davis), moved to Kentucky, and settled within two miles of Great Crossings, where he grew up to manhood, and at the age of 19 years married Sally A., daughter of Eld. Joseph Redding. On the second day of May, 1800, he professed religion and was baptized by Eld.

Redding into the fellowship of the Great Crossings Church, and the following year was ordained to the ministry by the same church. In this section of the state—Scott County—he spent about twenty-four years in the ministry, giving most of the time to Great Crossings, Dry Run and McConnell's Run Churches.

Mr. Suggett enlisted as a soldier in the war of 1812, and was made both chaplain and major in the regiment of Col. Richard M. Johnson, with whom he fought in the celebrated battle of the Thames, where the British and Indians were so overwhelmingly defeated and the Indian chief, Tecumseh, was slain. This was Oct. 5, 1813. In the fall of 1825 he emigrated, with his family, to Missouri, then recently made a state, and settled in Boone County near Little Bonne Femme Church, with which he became identified and for which he preached as pastor, filling during the same period the same office at Columbia and Rocky Fork Churches. Here he continued until 1830, when he sold out, moved to Callaway County, and settled on Auxvaux Creek, near the crossing of the old Jefferson Road, and in the vicinity of Providence Church. He there became pastor of the last named, of Union Hill and of Ham's Prairie Churches, continuing in this relation as long as he was able to travel.

Suggett was a revivalist, and in his ministerial work was remarkably successful as a recruiting officer, having baptized into the fellowship of the churches during his life about 3,000 persons.

In February, 1843, he was bereft of his first wife, in her 67th year, whose mortal remains were deposited in the graveyard at Providence Church. As the companion of his declining years he married, in 1845, the widow, Mrs. Jane Jacoby, who survived him, and in 1871 was living in Jefferson City.

He died November 1, 1851, full of years, triumphing by a living faith, and now sleeps by the side of the companion of his early life, the sacred spot being marked by a single marble tablet. At the time of his decease he was nearly seventy-six years of age.

Hon. J. L. Stephens of Columbia says, "Suggett's ability as a minister was in exhortation, in which but few early day preachers excelled him. He was a successful and influential preacher in Boone and Callaway Counties for about twenty-five years, and many of his descendants live in this part of the state now."

Thomas Howard Ford.—This eminent minister of the Lord Jesus Christ, like many of the olden time Baptists, was very much

indisposed to have the events of his life, previous to his new birth, related. They derive this from the fact that there are no such chronicles of the apostles.

He was a descendant of the Fords of Bristol, England, one of whose names is found in the early records of the Broad Mead Baptist Church of that city. His father was what we call a licensed minister, and belonged to the coast-guard, or custom-house service, as we term it, of England, and the subject of this sketch was born about the year 1790, some distance from Bristol on the Coast, and spent much of his early life across the channel in Ireland and Wales.

He commenced preaching at the age of eighteen among the Welsh Baptists and Calvinistic Methodists, who were very numerous in that country. Under the tuition of one Dr. Burnett he became acquainted with the rudiments of the ancient languages, and became deeply versed in the old Puritan theology, often hearing Toplady and such men preach. Of his life and labors as a preacher he so rarely spoke, even to his own son, that our information is very limited. We find his name, however, in the minutes of the Illinois Baptist Convention and Association; also in the Missouri (now St. Louis) Association, showing that he was among the active pioneers who early labored along the Mississippi River. He was the associate of Ebenezer Rogers, Thomas R. Musick, Wm. Hurley and J. M. Peck. When the Second Baptist Church, St. Louis, worshiped in Shepard's school-room, opposite the court-house, he supplied them for a series of months, and was the guest and special friend of Samuel C. Davis, of Boston.

In 1844 he was unanimously called to the pastoral office in the Columbia Baptist Church, for half his time, and the other half at Bonne Femme Church. Columbia was then, beyond even now, the "Athens of the West." The university had just been opened with its corps of learned professors from the East. William Jewell, Robert S. Thomas (afterwards president of William Jewell College), the Woodses, the Basses and the Harrises, men of culture and refinement, were members of the Columbia and Bonne Femme Churches. Elder Ford was fully equal to the wants of the congregation; and with a store of information that was surprising, a logic compact and often blazing with manly eloquence, and with appropriate citations of Scripture that illuminated his theme as with light from heaven, he attracted and held the largest audiences that had ever been gathered regularly in the old

Baptist church. Of his great ability as a preacher and profound theologian we have heard from those capable of judging; and Hurley and Thomas, men of culture, were equal in their expressions of admiration with the old brethren and sisters who still love to linger on the texts and sermons and pathos of old Bro. Ford.

In 1846 the church at Richland, Callaway County, purchased and gave him a small farm in the neighborhood, near the dwelling of Rev. Theo. Boulware. He preached for this church but a short time, when he was stricken down with disease and closed his life in peace.

"I knew him well," says Noah Flood in a letter to a friend in Kentucky, "and was with him in his last moments, and closed his eyes when he died. A purer or better man I never knew, and a more peaceful and happy death I never witnessed. His dying words, 'Happy, happy, bless the Lord,' I shall never forget."

The above was published in the *Western Recorder* of 1849.

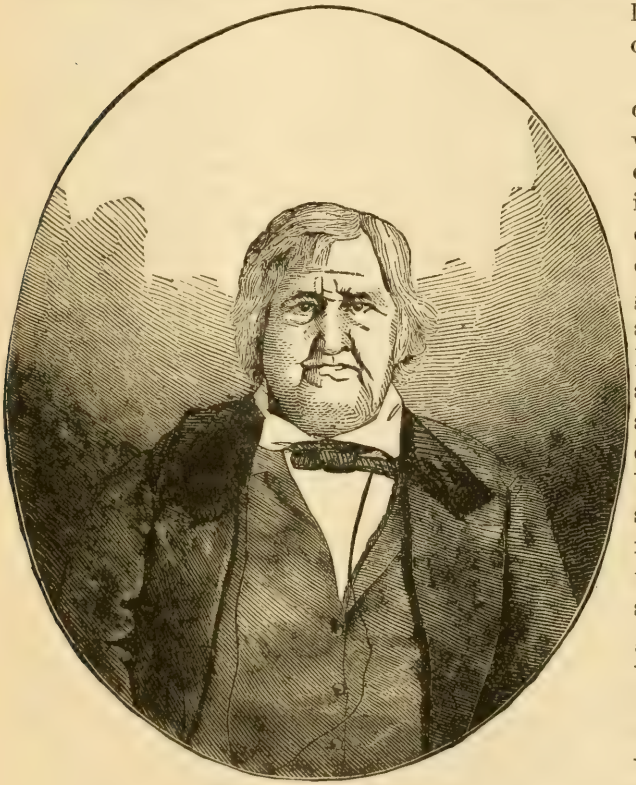
Elder W. W. Keep, who succeeded Elder Ford as pastor at Columbia, says, in a communication headed, *How I Became a Preacher*, "I must speak of him. He was regarded as a man of warm and earnest piety, a profound and practical theologian, a kind friend and eminently devoted to the work of the Christian ministry. He died at the house of Bro. John Robinson in Callaway County. Long did he suffer and patiently did he bear the pangs of a sudden attack; and as he wasted he felt that he was only nearing his home, and as a citizen of heaven he longed for his rest. About twenty-four hours before he died, and when no one thought he could long survive, a brother at his bed-side said to him, 'Brother Ford, we think you cannot probably long remain with us: what is your prospect for the future?' He answered: 'Clear and bright as day.' He sank into a stupor, and seemed scarcely to arouse until the next morning, when a brother called and asked him, 'How are you, Brother Ford?' His attention seemed fixed a moment, his eyes brightened, he raised his thin arm, and in a feeble voice distinctly said, 'Happy, happy, bless the Lord.' It was his last sentence." (*Western Recorder.*)

He was about sixty years of age. He left two sons and two daughters, two only of whom are now living—Elder S. H. Ford, D.D., of St. Louis, and Mrs. Ann Eubank, of Kansas City. Elder Ford's first wife, the mother of his surviving children, died while they were quite young, so that they knew but little of a mother's

care. He married a second wife a few years before his death, by whom he left one child, who has since followed his father to the eternal shore.

The brethren at Richland reared an unpretending marble monument over his tomb, and his body rests in the old Richland Church grave-yard, and near by him the remains of his loved and devoted friend and colaborer, Noah Flood. Their spirits live above in sweet concord.

DAVID DOYLE.—The following sketch, written by Dr. S. H. Ford, was first published in the *Christian Repository* in 1860, and ten years afterwards appeared in the *Central Baptist*, from which last paper we clip it.



REV. DAVID DOYLE, M.D.

"Soldiers of the Cross, whose labors can be traced in their glorious results over all this great valley, are continually passing away without a word to record their noble deeds—soon to be forgotten by those who stand amid golden harvests where these men went forth weeping into the wintry fields, bearing the precious seed. These pioneer preachers who spent their lives in poverty and toil for Christ's sake, were men who walked by faith and not by sight. They believed firmly in God and in the truth they preached; and consequently took no heed of what men said or thought. They were not miserable

eye-servants to popular applause. They were not looking at every turn to see what the papers said about them. What work they did was not with an eye to the outward look of it. They were satisfied to know that the eye of the Eternal smiled approvingly on their toils, their sacrifices and their victories. Seldom did they make even a note of the privations they endured or the blessings they scattered; and when they departed, in the language of the Roman, 'The good that men do is oft interred with their bones.'

"The memories of such men we cherish. To us it is a delightful task to wipe the dust from their tombstones and record their humble, obscure, yet glorious lives. 'The memory of the good man shall not perish.'

"A noble type of the western pioneer preacher was David Doyle of Boone County, Missouri. A hale, whole-souled man, with strong sense, keen discernment, natural eloquence and a rich, joyous humor—he seemed fitted by Providence to influence and win the confidence of the early settlers of a frontier state. For a more independent and uncontrollable class of people can be found nowhere on the earth than is such a population. They are usually bold and energetic, who part with old homes and kindred, and plunge into new countries to win a home from the unbroken forest. It is not every man that is adapted to gain a permanent influence over such persons. But an influence almost omnipotent David Doyle held over such a population for forty years.

"He was born in Rutherford County, North Carolina, January 13, 1779. While a boy he was the subject of God's grace and professed a change of heart when about sixteen years of age. We have heard the old man, after sixty years had intervened, tell the simple story of that work upon his heart, and we have looked around on the congregation among which were the strong-minded, the educated and the skeptic, and have seen all—yes, all—melted into tears at the recital. 'Ah,' he would say, with a voice clear and silvery, 'the remembrance of the mercy I found that day will gladden my poor heart as it beats its last in death, and will gladden my soul as it sings its first notes in heaven.'

"A few years after his conversion he was licensed to preach, and at about nineteen he was ordained to the work of the ministry, in which he continued over sixty years.

"His education was, for his time, quite liberal. He was a good English scholar and had paid considerable attention to Latin.

At the time he was ordained to the work of the ministry he had made considerable proficiency in medicine; and in 1816 he spent some time in Lexington, Ky., prosecuting that study. But to preach the gospel was the desire of his heart, and he looked around for a field where he could work to advantage in his Master's cause. Missouri was then a territory, thinly inhabited. It took some three or four weeks to pass from Kentucky in keel-boats to that far-off land. A party of Kentuckians about moving to the territory were joined by Doyle, and in the winter of 1816 he landed in St. Louis.

"The mighty metropolis of Missouri, destined to be the greatest inland city on the continent, was then an inconsiderable town principally inhabited by the French. Mr. Doyle remained there through that winter and held meetings in private houses. There were, in all, four Baptists in the town, and to them he broke the bread of life. This was in 1816, one year before the Baptist Board of Foreign Missions sent Elders Peck and Welch to Missouri. Forty-four years ago the Baptist standard was raised in St. Louis by Doyle. What changes have transpired since then! Its seven Baptist churches, with their numbers, wealth and liberality, surrounded with a population of 200,000—did any of them ever hear the name of David Doyle, the first man that raised the Baptist standard there?

"The following spring Doyle moved up into Howard (now Boone) County, which was being rapidly settled. He soon went to work to gather up a little church, and in December following fifteen Baptists assembled at the house of Anderson Woods and were constituted into a church. This church continues to this day—the mother church in all that country. From it went forth as ministers of the gospel Anderson Woods, whose memory still lives in the hearts of thousands, a deeply pious and most laborious man, who died in the harness at his post; and Robert S. Thomas, former president of William Jewell College, who did more to direct and elevate the Baptists of Missouri than can now be possibly appreciated; and John Harris, who labored faithfully the short time he lived; and among others the writer of this memorial. That old Bonne Femme Church, where thousands have bowed before the Cross—what recollections does it awaken! The Hickmans, Harrises, Johnsons, Basses, Jewells, Woods—the men who gave energy to the cause in that battle-ground with Campbellism and Antinomianism—they are gone to their rest, but their memories are immortal.

* * * * * * *

"He died July 29, 1859, after nineteen days' illness of typhoid fever. For more than twenty-nine years he had been the shepherd and teacher of New Salem Church, near his home in Boone County. He was venerated and beloved."

ROBERT S. THOMAS.—The following brief sketch of this good man is from the classic pen of Dr. A. P. Williams:

"Brother Thomas was born in Scott County, Kentucky, on the 20th of June, A. D. 1805. His parents' names were John P. and Lucy Thomas. His father was elected treasurer of Kentucky in 1808, which office he held for some eight or nine years. He was at one period of his life in affluent circumstances—indeed rich—for that period or age; but in his old age, by some means, he lost his fortune. This happened when his son Robert was a mere boy. Robert was thus thrown upon his own resources. Having an unquenchable thirst for knowledge, he acquired an education by writing in a clerk's office in Frankfort, Ky., in the day, and going to school at night. He finally graduated at Transylvania University when only eighteen years of age. Afterwards he secured a diploma from Yale College as a testimonial of his scholarship.

"Brother Thomas made a profession of religion when a young man—at what age I have been unable to learn. Nor have I ascertained with what particular church he first united or by what minister he was baptized. Suffice it to say that he chose to connect himself with the Baptists. Soon after, he emigrated to this state and located in Boone County. He came to Missouri about the year 1824, and engaged in the arduous but glorious work of proclaiming to his fellow-men the 'unsearchable riches of Christ.' He was ordained to the work of the ministry by those fathers in the gospel, Anderson Woods, John Greenhalgh and James Suggett, who, like himself, have gone to their reward. In his earlier ministry the Bonne Femme, Salem and Columbia Churches, in Boone, and Millersburg Church, in Callaway County, shared. And in the latter period of it the Liberty and other churches in Clay County, and finally the Westport and Kansas City Churches in Jackson. Here the sun of his ministry set.

"Brother Thomas must be numbered amongst the fathers and the organizers of the General Association of our state. It was first known as the 'Central Society of Missouri.' Hence he performed his part in the conflict, which at that time and for

some years after was carried on between the primitive missionary spirit that possessed him and his colaborers, and that modern antinomian, anti-missionary spirit which opposes all instrumentality in the promotion of the cause of the Redeemer and the conversion of sinners. And we who have succeeded him and them are not aware perhaps how much we owe to them, under God, for the present prosperity of all our benevolent enterprises and churches. They labored, and we have entered into their labors. They cleared the field, broke up the soil and cast in the seed; we are gathering the fruits.

"It was my privilege to have but a limited personal acquaintance with Brother Thomas, but I was permitted to know him sufficiently well to justify me in endorsing the testimony which others, better acquainted than myself, have borne of him. 'As a husband and father,' says Brother D. H. Hickman, of Columbia, 'he possessed all those social, refined and endearing qualities which make home attractive and lovely.'

"As a citizen and neighbor, all testify that he was amiable, social, kind and benevolent. But we prefer to cherish his memory as a minister of Jesus Christ. And here the testimony is uniform. Says Brother Hickman, 'He was an able, efficient and self-sacrificing preacher; and was instrumental in building up many churches in Boone and other counties. * * * Naturally kind, affectionate and sympathetic, he exerted a wonderful influence over his hearers; and it would be impossible to estimate the good results which his faithful warnings, expressive of such earnest and disinterested love, have and will yet accomplish for the benefit of immortal souls.' Again, 'His labors of love were not confined to a limited circle. For many years no man in all Missouri was able to exert so strong an influence over the minds of his brethren and associates; and none have used it more effectually for good.'

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"Brother Thomas' health had become somewhat feeble, when in June, 185–, a beloved daughter was prostrated by a most painful and distressing sickness attended by long protracted spasms and alienation of mind. Night and day he hung over this dear object of his affections. His sympathies for his suffering child were intensely excited, and it became evident that his mind was yielding to the agonies of his heart. Slowly and almost imperceptibly at first, his reason yielded, until but the wreck of his noble and highly cultivated intellect remained. It was at the

time my privilege to be with him and do what could be done to mitigate his symptoms. But human efforts were powerless for good. He passed under the influence of a wild mania. He was taken to the asylum at Fulton, where under the kind and efficient management of Dr. Smith, he was restored to reason and a consciousness of what had passed. His beloved daughter had gone to heaven. His improved condition was of short duration —his work was done—the Great Shepherd called and he hasted away to his reward." (Dr. Lykins of Kansas City, to A. P. Williams.)

"Brother Thomas died at Fulton, June 18, 1859, about the *fifty-sixth* year of his age. Let us all strive to follow him as he followed Christ." (*Missouri Baptist Journal*, Vol. III. No. 2; Dr. Williams' Sketch.)

Dr. E. S. Dulin offers the following tribute to the memory of R. S. Thomas:

"In our benevolent operations he was first. First, because he gave all. His time, his talents, his money and himself were laid as a holocaust of love on the altar of Christ. For some ten years he labored in the vineyard of his Master, with the next thing to no remuneration; and (in the language of the editor of the *Missouri Statesman*) 'devoted himself to the high and honorable avocation of teaching, and continued so to do, until a short time before his death. * * * His whole life was one of utility to the public, inspiring the young with a love of learning, and elevating the moral and religious tone of the society in which he lived. Before the establishment of the State University he was professor in Columbia College, and was afterwards elected to fill the chair of languages and moral science in the university, the duties of which places he discharged, whilst he held them, with much credit to himself and entire satisfaction to the patrons of the institution.'

"To serve the denomination of which he was a member, in 1853, at a sacrifice, both social and pecuniary, he resigned his professorship in the university and accepted the presidency of William Jewell College. This position he resigned in 1855 (when the financial condition of the institution compelled the trustees to suspend the college), and the same year moved to Kansas City. Here he labored with great success. The Baptist church in this place was constituted by him, and he continued the successful and beloved pastor until his death.

"In all the relations of life, Robert S. Thomas was a model

man. As a son, husband, father, friend, neighbor, citizen, teacher, Christian or pastor, he stood forth as an example worthy of imitation. He was a man of talents, and those talents were consecrated to Christ. He was a man of education, and that education was devoted to the cultivation of mind and the development of thought. He was a man of influence, and that influence was wielded for the best interests of humanity. He was a man of energy, and that energy was given to the church.

"He has left his family a reputation unsullied and a name untarnished; to the world, an example of heroic toil and disinterested self-sacrifice; to the church, a life of labor, of self-denial, of unwavering consecration and devotion to the cause of Christ.

"No monumental pile may record his name and deeds, yet they are stereotyped in letters of living light upon the memories of the pure and good, they are written out upon the rolls of heaven by the recording angel of God. His conquests were achieved on spiritual battle-fields, and his rewards are among the 'saints in light.' His ambition was to win souls to Christ and these will be gems to stud his coronal stars in the crown of his rejoicing to shine with undimmed lustre before the throne of God, 'world without end.'" (E. S. D. in *Missouri Baptist*, Vol. I, No. 5.)

William Morgan Jesse,—for some years a pastor in the Little Bonne Femme Association, was a native of Cumberland County, Virginia, and was born September 2, 1798. In January, 1820, he married Miss Mary Ann Parker, and about ten years afterwards they both made a profession of religion and were baptized by Elder Jenkins. Soon after this he commenced exhorting. In company with several other families he emigrated to Callaway County, Missouri, and united with the Baptist Church at Millersburg in 1832. The following year he settled near Mexico, Audrain County, and August 6, 1836, he and his wife and twelve others organized the first Baptist church in Audrain County, called Hopewell, located about one and a half miles west of Mexico. Elder Jesse was ordained to the ministry at the call of this church in 1842, Noah Flood assisting in the services, and the same year (October, 1842) was made pastor and continued in this office until his death. From the time he was called to the pastorate at Hopewell there was a constant increase, not only of members but of vital strength. The maintenance of the doctrine of experimental religion is one of the characteristic elements of the Hopewell Church to this day, due in a great measure to the consecrated labors of Mr. Jesse in the earlier times.

Much of his time was given to pastoral work—in addition to his home church—at Unity, Long Branch, Cuivre, Loutre and other churches. While Elder Jesse was not a man of much culture, such were his distinctly marked elements of character that men of culture, as Noah Flood, R. S. Thomas and others, were quite fond of and sought his company. What he lacked in polish was fully supplied in a gushing, overwhelming zeal—a soul all aglow with love for souls and for the Master; and back of all, godliness of life. Speaking of him on one occasion, W. W. Keep said, "A man full of the Holy Ghost." He was no Sunday Christian. His every-day life was a commentary on the divinity of the Christian religion. God gave him eleven children, all of whom became Baptists—four of whom entered the ministry, three of the four having been ordained; two, John and Thomas, have gone to their rest, and one, William J., now fills his father's pulpit at Hopewell.

"Father Jesse fell asleep in Jesus, August, 1857, near the 59th anniversary of his natural life." (From the MS. of James F. Smith.)

"There are but few of the Lord's servants who have been called from their field of labor on earth who have more near relatives following in their foot-prints to the heavenly land than old Brother Jesse, besides a number of others who date their awakenings under his sermons. I have a near neighbor who tells me that the first effectual sermon to which he ever had listened was one from him; it being delivered with such effect that himself and wife, 'ere they were aware of it, were both prostrate in the midst of the sermon, calling for mercy. The husband and wife were both soon members of his church.

"He traveled and preached a great deal during the twenty-seven years of his ministry, swimming creeks, going through cold and heat, with no earthly reward in view. In those days there was very little said about paying preachers. His object was the glory of God and the salvation of sinners." (*Central Baptist*, Vol. I, No. 3.)

H. W. Dodge,*—pastor of the Baptist church at Columbia, Missouri, was born in Albany, New York, November 16, 1815, and three years afterward he moved with his parents to Richmond, Virginia. In 1821 the family moved thence to Culpepper County in that state, where his early life was mainly spent. He was baptized in July, 1833, by Rev. William F. Broadus, a prominent

* By E. W. Stephens.

Baptist minister of Virginia. In October, 1839, he graduated with honor at Columbia College, D. C., and from that institution he has successively received the degrees of A.B., A.M. and D.D. On October 10, 1839, he was married to Miss A. B. Brown of Washington City, who died in 1864.

In 1839 he entered the Baptist ministry, his ordination taking place at the First Baptist Church of Washington City, October 25, 1840, the presbytery consisting of Rev. O. B. Brown and Rev. Stephen Chapin, president of Columbia College. His first pastorate was at Springfield, Ill., where he entered upon his duties in 1840, remaining until 1843, when he resigned. For some fifteen years thereafter he had pastoral charge of several churches in Clark and Fauquier Counties, Va. In 1843 he was invited to take charge of the Baptist Church at Columbia, Mo., and also of the Second Baptist Church, St. Louis, but declined both invitations. Commencing in 1859 he was pastor at Lynchburg, Va., eight years. In 1865 he was again married, this time to Mrs. Ida Latham, widow of R. P. Latham, a graduate of the University of Virginia; and two years after he returned to his old churches in Fauquier and Loudon Counties, Virginia. Upon an invitation he visited Texas in 1871, and soon after his arrival he accepted a call from the Baptist church at Austin, in that state, where he remained five years. In 1876 he was chosen pastor of the church in Columbia, Mo., a position which he accepted and has filled with efficiency ever since. It is a circumstance worthy of special record that to the same church whose call he declined in 1843 he should, while located in a different section of the Union, have been called thirty-three years afterwards by a different membership, who at the time had no knowledge of the action of their predecessors. An overruling Divinity that shapes all ends seems to have thus directed his destiny to the charge with which, in his riper years, he has been so pleasantly identified.

To the labors of the gospel ministry few men are more peculiarly adapted. Nature and grace combine in generous degree to qualify him for his high calling. In disposition singularly gentle and amiable, he is excellently fitted for the delicate duties of pastoral sympathy and oversight. In originality of thought, vividness of imagination and especially in felicity of expression —qualities of acknowledged value to the successful preacher— he is greatly gifted. If to them we add a deep consecration, an earnest zeal and a conscientious devotion to Baptist doctrines and usages, we but make a faithful portrait of him as a minister

and a man. We cannot better define Dr. Dodge's characteristics than by quoting the following pen picture of him a few years ago in the *Religious Herald*, by his classmate Dr. John A. Broadus:

"Dr. H. W. Dodge, so warmly loved in Northern Virginia and Lynchburg, has found the climate of Missouri better suited to his constitution than that of Texas was, and although beginning to show that he will some day grow old, is still every inch himself. What *curiosa felicitas verborum!* What radiant imagery and glowing sentiment! What delicate and gentle satire! And best of all, what unselfish generosity, brotherly kindness and transparent honesty! It is a boy schoolmate of many years ago, distinguished by his friendship, and delighting in his eloquence, who utters this passing tribute; but it expresses also the candid judgment of advancing age. Dr. Dodge's ministry is said to be highly esteemed in Columbia, the seat of the State University and Stephens' Female College."

W. H. Burnham—is a native of Boone County, Missouri. He was born June 30, 1839, and spent his early life on the farm, attending occasionally the common schools of the neighborhood. In 1853 he made a profession of religion, and united with the New Salem Baptist Church near his home at Ashland, and soon became quite active in the young men's prayer meeting. After preparation in a high school he entered William Jewell College in 1857, then under the presidency of the celebrated Dr. Wm. Thompson. Here he spent four years, then entered the State University and graduated in one year. He at once entered upon the pastoral work in four churches in Callaway County, with three of which he continued eleven years, baptizing during the time several hundred candidates. He held also quite a number of protracted meetings with great success.

In 1868 he delivered the annual sermon before the Society of Religious Inquiry in the Westminster Presbyterian College, being the only Baptist minister they ever honored with an invitation to do so. In 1876 he moved to Clarksville, Mo., where he labored for many years as pastor, at the same time holding many revival meetings in other places. During this time he was also pastor at Troy and Bowling Green (the former the county seat of Lincoln, the latter of Pike County). In 1880 he was re-called to his old field in Callaway County, and has filled the pastoral office at Second Fulton Church, Richland, Unity and Dry Fork, all of which churches have enjoyed revivals during his late pastorates with them and are in a flourishing condition.

Eld. Burnham is somewhat of a belligerent, having held two religious oral discussions. The first one in 1868 was with Rev. Mr. Marlow, and the last one but recently with Rev. Mr. Jarrett; both of whom were ministers in the Campbellite denomination. Mr. Burnham is said to have triumphed in the argument in both debates. He is a very fluent speaker and one of the finest sermonizers in the state.

John M. Robinson.—In the year 1855, at the meeting of the Bear Creek Association, held that year at Middletown, Montgomery County, we met, for the first time, the subject of this brief sketch. He had not then been long in Missouri; was young, active and zealous. Very soon after his removal to the state, he became prominent in Baptist movements and has so continued.

J. M. Robinson is a native of Kentucky, having been born in Fayette County, November 3, 1827. His parents also were Kentuckians. He was converted at the age of nineteen years, and was baptized by Dr. R. T. Dillard at David's Fork Baptist Church in his native county. Here he was licensed to preach late in the year 1849; and on the first Sabbath in February, 1854, he was ordained by Dr. Dillard, and Elds. Wm. M. Pratt, B. E. Allen and P. T. Gentry. One month after this he moved to Randolph County, Missouri, and commenced his labors in the gospel in this state, at New Salem Church, Boone County, in November, 1854. In January, 1855, he was elected pastor of this church, also to the same office in the churches of Little Bonne Femme and Nashville; all of them in Boone County. In this field of labor his preaching was fruitful in the conversion of hundreds of souls. From 1855 to 1882 his labors were confined to churches in Boone and Callaway Counties, except three years of efficient service as corresponding secretary of the General Association. For many years he also served as a member of the executive board of the same body.

Failing health constrained him in February, 1882, to seek a change of climate. This he found in New Mexico where he was speedily called to the pastoral office in the Baptist church at Socorro. From this place he thus wrote under the date of March 28, 1882: "I think I must remain here until my health improves. Then, if thought prudent and the Master's cause demands it, I may return to Missouri. The tie of nearly thirty years' labor with brethren is not easily severed. I have a very warm place in my heart for my brethren in Missouri. We differed in matters of policy at times, but I could do that and love them still."

Erasmus Darwin Isbell—was born at Paris, Kentucky, October 17, 1825. He joined the church in 1841 and was ordained to the ministry in 1849. He is a graduate of Georgetown College, Kentucky, and also of the Western Baptist Theological Seminary, completing the course in the last named in 1852. His first regular pastorate was in the Beale Street Baptist Church, Memphis, Tennessee, where he continued two years, adding much strength to the church in the accession of nearly 90 persons to her membership. His health failed and he returned to Kentucky. He was pastor awhile at New Castle, and then became president of the college at Augusta, Bracken County, Kentucky, preaching every Sunday and teaching all the week.

In the year 1862 he was elected professor in Georgetown College, in which position he remained for ten years. He also preached at the churches of Stamping Ground, Scott County, and Buck Run, Franklin County, Kentucky. During the two years preceding Mr. Isbell's removal to Missouri, his labors seemed specially blessed both in his own and in other churches where he held a number of meetings and gathered in near three hundred converts.

In January, 1873, he removed to Missouri and stopped a few months in Macon City. His first pastorate was at Columbia, where he remained nearly four years, commencing with about 120 members and leaving the church with nearly 300 members; adding about 280 during his pastoral period. This church has a partially floating membership on account of the schools.

His next pastoral work was at Fayette, where he found the church much discouraged, having had no accessions for a number of years. Here he continued two years, during which time the church house was remodelled and the membership greatly enlarged.

For the past three years he has been pastor at New Salem, a most desirable country church in the heart of the state. During the first year he preached here only once a month, but for the last two years he has given all his time to this church and Ashland, an outgrowth of New Salem. He has preached virtually to the same congregation, these churches being only one and a half miles apart; and has accomplished much good.

Mr. Isbell was raised wholly under pedobaptist influences. He became a Baptist from reading the New Testament, and is the only Baptist in his family.

He is a logician, a profound thinker and reasoner. He han-

dles his subject as a master workman; his sermons being full of deep and well matured thought, method and unanswerable scriptural argument.

JONATHAN MARTINIE MCGUIRE.—The subject of this notice descended from a preaching ancestry. His grandfather, Alan McGuire, was pastor of the Baptist church in Columbia, Mo., from 1826 to 1834. His father, Levi McGuire, was a pioneer of Central Missouri, coming to Boone County in 1819, and was widely known, and preached many years for the anti-mission Baptists in Boone and Callaway Counties, and died in 1873. His uncle, the lamented Jno. A. McGuire, for 30 years an active and useful Baptist minister in Kentucky, died recently at Monroe, La., at the age of 83 years.



REV. J. M. MCGUIRE.

J. M. McGuire was born in Boone Co., Mo., May 1, 1830. Here he grew up and was educated. When in his nineteenth year he commenced active life as a teacher, and by his own exertions acquired sufficient means to take a thorough college course. He graduated at the State University in 1855, finishing the entire curriculum after an attendance of nearly four years, and received the degree of A.M. in 1858. In 1857 he took charge of the academy at Greenfield, Mo., where he taught; and at the same time engaged in the study of the law, two years after which (in 1859) he commenced the practice of law at Rolla, Mo.

In 1861 Mr. McGuire enlisted in the Confederate Army; served the entire four years as an officer, and was surrendered at

Memphis, Tenn., in 1865. Returning to his duties in the schoolroom, he taught a high school in Kentucky, in 1866, and here, "as the chief of sinners," he obtained a hope in Jesus, made a public profession and was baptized. This event occurred in 1868. From the commencement of his Christian life he was zealous in the Sunday-school and prayer meeting. He entered the ministry by ordination at Port Royal, Ky., March 1, 1870, and at once gave himself wholly to the work of preaching the gospel, and has thus continued ever since, never having an idle Sunday, nor ever lacking a support. After spending four years in the ministry in Kentucky, he returned to Missouri in 1874, having been called to the pastoral office in Richland and Millersburg Churches, in Callaway County. To the former he gave half his time for four years, and of the latter he has been pastor for several years. Eld. McGuire has filled the pastoral office in the following churches in Boone and Callaway Counties, namely: Little Bonne Femme, Bethel, Grand View, New Providence, Pleasant Grove, Unity and Providence. In some of these he still fills the office, and is blessed with as cultured and liberal a people as are in the bounds of the Little Bonne Femme Association.

James Harris.—The subject of this notice was one of the noble men of Central Missouri, and was for many years a leading member of the Little Bonne Femme Association, and active in almost every enterprise of the denomination. In Christian beneficence he was a companion and colaborer with Eli Bass and D. H. Hickman. He was among the founders of Stephens' College, and at the time of his death was president of its board of curators. He gave $5,000 towards the endowment of the theological school in William Jewell College. As a business man he was not surpassed, perhaps, in Boone County, and was at one time a member of the state legislature. He was a steady, earnest, practical Christian. His death occurred July 11, 1881, at his residence near Ashland, Boone County.

CHAPTER VIII.

LITTLE PINEY AND OTHER ASSOCIATIONS.

At First "United Baptists"—Then Anti-Mission, Anti-Bible, Anti-Sunday-school Society, and Anti-College Men—The Versailles Council—Trouble About a Name—Mount Pleasant Old School Association—Real Beginning of—Old School, Not Primitive—Retrogression—Adopts the Name "Old School"—Change of Policy—Protracted Meetings—Revivals—The Men of the Past Generation—The Present—Lamine River Association—Two River Old School Association—How and When Formed—Rejects the Mission System—A Small Body—Henry Louthan—F. M. Turner—Wm. Priest.

THE Little Piney Association was organized in 1833 on the platform of the United Baptists, by a few churches in the counties of Pulaski and Crawford. In 1837 the meeting was held at Big Piney meeting-house in Pulaski County. There were then five churches, viz.: Little Piney, 33 members; Dry Fork, 21; Big Piney, 21; Grand Glaize, 20; in all, 95. Osage Church sent no statistics. Elds. Thos. Snelson, David Lenox and Jesse Butler were the ministers. Contributions, $12.50.

We have said that this association was composed of "United Baptists." Such was its appellation when first founded, and it so continued up to 1838. But it took most decided ground against missions at this session and subsequently dropped the term "United" and adopted the appellation "Regular Predestinarian," in its stead. In 1838 there were only 4 churches, Osage having dropped out, and this year the membership was 93, against 95 the year before. The following, from the *Confession of Faith* (republished by order of the association this year; see Art. 11), shows that the Little Piney Association was anti-mission from an earlier day, though it claimed to be "United Baptist" on its title page.

"Art. 11. We believe that everything necessary for the instruction and good discipline of the church is recorded in the Holy Scriptures, and should be strictly attended to—at the same time avoiding every tradition and invention of men, such as the Sunday-school union, Bible society, tract societies of all kinds, rag societies, temperance societies, and what is generally known by the Baptist board of foreign missions, home missions, and all ecclesiastical schools for the instruction of preachers, with all oth-

er inventions of men, under the head of religion, which the New Testament does not warrant. And this association does hereby declare that she will not hold any member in fellowship who will invite or allow preachers or tutors of the above societies into their houses after they are known to them; for we believe those who do it are partakers of their evil deeds. The foregoing articles are not to be so construed as to say, we forbid our members from entertaining strangers and travelers; nor to say we are opposed to learning; those we reject are only to be rejected in their public character, as not being able ministers of the New Testament." (*Minutes of Little Piney Association*, 1838, p. 3.)

In the year 1838 (the day and month not given) a voluntary council was held at Versailles, Morgan County, its purport being to secure union among the Baptists who held the same faith, but were divided on account of names. Said council appointed another meeting at the same place December 25, 1838, and requested all "orderly orthodox Baptists who were opposed to all the new anti-scriptural schemes of the day, to appoint two members from each church to sit in said council, provided they would agree to resign all names except such as were scriptural, and permit the council to settle upon the name." The churches were also requested to send their articles of faith. To this proposition the Little Piney Association responded as follows: "The request of the council at Versailles being congenial with our feelings and views, we take it up and hereby advise all the churches in this association to comply with the request of said council."

Every reader of Baptist history will see at once that the Versailles council was a movement of the anti-missionary element of the Baptist churches of the state, or more particularly of South Missouri. We have no record of its next meeting, and cannot give an account of its proceedings nor of the number that sent messengers to it. We discover this only, that after the year 1838 certain associations of South Missouri with anti-mission proclivities dropped the appellation "United" and took the name "Regular," "Old School," or some such title.

In 1853 the Little Piney Association of Regular Predestinarian Baptists—such was now its name—met at the Bethel meeting-house in Cole County, May 21. The following summary will show the state of the churches at this date:

Churches.—Little Piney (not represented); Dry Fork, 20; Big Piney, 35; Mt. Zion, 31; Union, on Osage, 23; Prairie Valley, 21; Little Maries, 10; Union, on Big Maries, dissolved; Sardis,

11; Bethel, 43; Pilgrim, dissolved; total membership, 217; baptisms, 9; contributions, $16.

Ministers.—R. M. Newport, David Lenox and J. W. West.

In the minutes of this year we have this somewhat remarkable action recorded: "Took up the reference respecting the articles of faith. The Lord's church objecting to the latter clause of the 17th item, it is agreed to strike out so much of said item as relates to assisting the ministry." We make no comments, as none are needed.

MOUNT PLEASANT OLD SCHOOL ASSOCIATION.

This association originated in 1835, it being that portion of Old Mt. Pleasant Association which ignored the principles of the United Baptists. The facts are as follows: The Mount Pleasant United Baptist Association was formed in 1818 and continued in harmony until 1835, in which year a division occurred on the missionary enterprise. Both parts retained the name Mt. Pleasant, neither organizing anew. Those favorable to missions continued the old constitution and name, "United Baptists." Those who took a stand against the "benevolent operations of the day," at first simply dropped the prefix "United," calling themselves "Baptists." Subsequently, however, they took the name "Old School" as a distinguishing title. This is now the "Mt. Pleasant Old School Baptist Association," and these are the reasons why we place its commencement in 1835, and not in 1818, as some perhaps would have it.*

In 1840† this body met at New Hope Church, Howard County, the second Saturday in September. It then consisted of the following:

Churches.—Salem, 32; Mt. Zion, 25; Bethel, 20; Silver Creek, 42; Mt. Ararat, 39; Mt. Gilead, 27; New Hope, 63; Mt. Moriah, 19; Mt. Hermon, 13; Muscle Fork, 45; Little Union, 63; Dover, 26; Friendship, 12; Mt. Nebo, 38; Pleasant Grove, 32; Liberty, 31; Little Zion, 61; Hickory Grove, 22; Clear Creek, 28; Ænon, 18; Mt. Salem, 34; Middle Fork, 24; total, 714; baptisms, 19; contributions, $24.50.

Ministers.—R. Alexander, F. Redding, J. Buster, J. W. Gashwiler and E. Turner.

Reuben Alexander was elected moderator, and Jno. A. Pitts clerk. One new church—the last named in the list—was re-

* For a full account of the division in Mount Pleasant Association, see Chapter V, Period Second.

† The first minutes we have of this association.

ceived. Letters of correspondence and messengers were present as follows. From Salem Association: T. P. Stephens, Jas. Barnes, M. Davis, T. Turner and S. Kennon; Fishing River: Brethren Evans and Allen; Two River: Patterson, Fuqua, Webb, Fox and C. Turner; Blue River: G. Fitzhugh and T. Proctor.

The business of the association seemed to be conducted simply with an eye to the welfare of its constituents, and of its sister communities. They met, shook hands, read letters from the churches, enrolled names of messengers, received and appointed correspondents, read circular letters and appointed yearly meetings; all of which constituted the sum of the proceedings. There was no effort to evangelize and no money for missions.

In 1841 the churches reported 17 baptisms and a total membership of 710—a decrease of four members from the year preceding, and one church less. Contributions, $28.50. The list of the churches was still on the decrease in 1842, when there were only 18 reported. There were 25 baptisms this year. A custom prevailed at this time of electing ministers to preach on Sunday by private ballot.

In 1847 the number of churches had decreased to 16 with 436 members, and only two baptisms were reported for the year. Contributions, $15.25. This year the following action was taken relative to the name:

"The recommendation of Mount Zion Church taken up; which was, that this association be hereafter known by the name of the 'Mt. Pleasant Old School Baptist Association.' The vote being taken, it was decided in the affirmative." (*Minutes Mt. P. O. S. Asso.*, 1847, p. 4.)

The minutes of 1859 show that there were 13 churches then in the union, the total membership of which was 306. There is nothing indicating the number of preachers.

In 1866—our latest records—the association had dwindled down to 8 churches, the same number of ordained ministers and a total membership of 310, showing that it was not half so large as when the division took place; 50 baptisms this year. In speaking of the foregoing facts, we propose no invidious comparisons, but in the shortest possible way illustrate the ruinous policy adopted by the anti-missionary faction of the Baptist denomination in Missouri in days gone by.

From 1866 to the present day, this association has been on somewhat rising ground. We are unable to give the exact fig-

ures as to the state of the churches. This change in the condition of things is doubtless due in a great measure to the fact that a new generation of preachers has grown up in these bounds,—men with no purer motives and purposes than those of the former times had; but in whom perhaps there is less of the prejudice which resulted from the controversy of nearly 50 years ago; men who, while they believe and preach the doctrine of predestination as fully as did their predecessors, take somewhat broader views of divine truth and address themselves more directly to the consciences of men. While some of the fathers of this association were accustomed, in days gone by, to ridicule what they called "distracted meetings" (protracted meetings), the sons of the present day are using them as suitable opportunities for preaching the blessed gospel to the people, and the consequences are that revivals are not uncommon among them. M. J. Sears, Dr. Rothwell and J. W. Bradley are now among the active and aggressive men in the ministry of this association. The churches of the Mt. Pleasant Old School Association are intermingled with the churches of the Mt. Pleasant United Baptist Association in the counties of Howard, Chariton, Randolph and parts of Boone and Monroe; and, it is hoped, will soon be engaged, heart and main, in efforts to send the gospel into the regions beyond.

LAMINE RIVER ASSOCIATION.

This association originated, we think, during the anti-missionary controversy in Missouri (about 1836 or '37), with a few small churches in Pettis and Cooper Counties. The earliest minutes we have are for 1839. It met that year at the Walnut Branch meeting-house, Pettis County, and numbered only four small churches, viz.: Muddy Fork, Walnut Branch, High Grove and Vine, with a total membership of 71; contributions, $14.25; baptisms reported, 2. There were no indications whatever of prosperity. Elder Martillas Embree was the moderator, and John Tutt was clerk. Elds. Jacob Chism, David Lenox and Henry Avery were present as visitors and correspondents.

Correspondence was held with Little Piney and also with what they called "Old Concord Association." Jacob Chism was a messenger from the last named. Several years prior to this date there was a schism in Concord Association of Cooper County, when one or two churches and parts of one or two others, with Elds. Chism and Jennings, went off, met as an association and claimed to be the original Concord Association. The above

named "Old Concord Association" was doubtless this faction under Chism.

Inasmuch as the term "Regular Baptist" was the appellation usually adopted in that age in Missouri by the anti-missionaries, and forasmuch as this is the title of the Lamine River fraternity, and as we can find no indication whatever of a missionary spirit in all the doings of this institution, we place it among the anti-effort and anti-missionary associations of the state.

The latest documents before us are the minutes of 1848. The session that year was held at Charity meeting-house, Johnson County. The association then numbered 7 churches, viz.: Walnut Branch, 45; Potiate Saline, 21; New Bethel, 26; Charity, 12; Zion, 31; Little Arrow Rock, 10; and South Fork, 12; giving a total membership of 157. The whole number of baptisms during the year was 3; receptions by letter, 6; restored, 7; dismissions by letter, 3; exclusions, 3; deaths, 5; contributions, $9. Its ministers were Martillas Embree, James H. Baker, Tyree H. Berry, James Reavis and J. D. Loving.

TWO RIVER OLD SCHOOL ASSOCIATION.*

By a call from Loonie's Creek Church, the following churches, viz.: Providence, Clear Creek, Ebenezer, Elk Fork, Bear Creek, North Fork, South River, Saverton and Loonie's Creek, met in council with North Fork Church, Monroe County, on the first Saturday in October, 1838, and organized an association, calling it "Two River." They adopted a confession of faith embracing the fundamental principles of doctrine as taught in the Scriptures, and adopted the Scriptures of the Old and New Testaments as their rule of faith and practice. The principal part of the churches originally belonged to what was known as Salt River Association, and the reader will be better posted in the object and design of forming a new association by an extract from their confession of faith: "We believe the Scriptures of the Old and New Testaments are of Divine origin and were given by the inspiration of the Holy Spirit, and that they contain everything necessary for the direction of our faith and practice; therefore we reject the *mission* system as *now* in operation among *professed* Baptists, for the want of this Divine authority." It will be seen that this association has been in existence forty years, and has maintained its doctrines and discipline intact, having allowed no innovations from any source whatever. The total membership in 1838 was 243. Elder Wm.

*By Rev. F. M. Turner, a minister in this association, a few months before his death.

Fuqua was the first moderator and Henry Louthan clerk. Eld. Louthan remained its clerk till his death. Eld. William Priest of late years has presided over its assemblies. Some of the original churches have gone out of existence and others have been added. In 1878 it numbered 8 churches, with a total membership of 259, one licensed and four ordained ministers, viz.: J. M. Dudley, William Priest, Nathan Fuqua and F. M. Turner.

The most of the churches composing this body may be numbered among the pioneer churches of Northeast Missouri, Bear Creek being the first Baptist church organized north of Salt River, and in fact the first church of any kind, having been constituted in 1820 in one of God's own temples—in the shade of a large sugar tree—near Palmyra, Marion County, on the farm now owned by Mr. James R. Dudley. This beautiful spot seems to have been selected by the God of heaven for the planting of the mustard seed that has grown to be such a great tree. Gentle reader, the imagination is our only source of realizing the solemnity that must have prevailed at this first meeting of God's children. Only ten persons besides Eld. Davis Biggs, the eminent pioneer minister, were present in a wilderness outside the pale of civilization. Nothing but the pure, disinterested, unselfish love of God could have prompted them to assemble amid such scenes and surroundings and there pledge themselves to meet in the name of the blessed Redeemer, to worship, praise and adore the God of their being and Savior of their souls. The Spirit must have guided them and brooded over them in this ancient and emblematic temple. The noble old forest tree with its dense foliage shutting out the scorching rays of the sun, while within its very shadow there came, bursting forth from the bosom of the earth, a clear, beautiful stream of water, emblematic of the Water of Life, winding its way and emptying its contents into a beautiful stream near by—the historic waters of Bear Creek, where so many of God's dear children have been buried with Christ in baptism. Our readers may be possibly led to the conclusion that the hand of God was in the matter, and that the Two River Association bearing this treasure in her bosom is a historic fact worth preserving.

Henry Louthan*—was born in Frederick County, Virginia, in 1808. At two years of age he was reduced to orphanage by the death of his father, which left him thus early to the care of a

* By F. M. Turner, a colaborer of Eld. Louthan.

widowed mother in only moderate circumstances. So soon as young Louthan was old enough, he was apprenticed to the hatter's trade. Being from under his mother's charge he expected to revel in the pleasures of this life, but the Lord ordered it otherwise, and soon after leaving home he was convicted of sin, and at the age of 17 years united with the Baptist church at Winchester, Va. Though young, he soon commenced preaching, but was very awkward and ignorant so far as books were concerned. Yet in his zeal for the cause of the Redeemer he persevered, surmounting every obstacle that presented itself, of which the reader may imagine there were many, as the scene of his early ministry was among the erudite and the wealthy of the Old Dominion. He was ordained to the gospel ministry in 1831. In 1835 he married Miss Mary Parsons, of Hampshire County, Va. Leaving the scenes of early life he emigrated to Missouri in 1838 and settled in Shelby County, where, with the aid of two colored men, he opened up to cultivation a large farm, and when completed engaged extensively in stock raising, amassing quite a fortune. All of this time he was not idle in his Master's cause, usually having the care of three or four churches. About the year 1864 he purchased the beautiful residence in the city of Palmyra, built by Hon. J. D. S. Dryden, where he resided from that until the time of his death, which occurred February 20, 1870. During his life he built two houses of worship, one in Shelby County and one in Palmyra; and in his will he left $3,000 to the Palmyra Church for the use and benefit of its pastor. He had preached on the day of his death, which was occasioned by apoplexy. Thus ended the life of one of the most prominent and faithful ministers of his denomination.

Franklin Matthew Turner.—This gifted young minister of the Two River Association died February 8, 1879, only a few months after furnishing the foregoing sketches. He suffered severely for seven days from a painful attack of pleuro-pneumonia.

He was born July 16, 1837, in Marion County, Missouri, being the youngest son of Eld. Charles L. Turner, a cotemporary of Boulware, Stephens, Hurley, Vardeman and others. He received a liberal education in the schools of his native county, having attended Bethel Baptist College for the purpose of completing a course in mathematics, of which he was passionately fond. There were at the time several theological students attending the college. Young Turner one day jestingly remarked in their presence, "I am preparing for the ministry," little dreaming that

his light jest, in the providence of God, would become a reality.

Early in life he had serious impressions on the subject of a personal salvation, and acquired an extended knowledge of the Scriptures and of the tenets of the different sects. Yet he never embraced Christ as his Savior until he was 27 years of age, at which time he was baptized by William Priest and became a member of Bear Creek Baptist Church. In 1866 he was ordained to the gospel ministry by Elds. Priest and Louthan, and from that time consecrated himself fully to the work for ten years, except about three months' service in the 28th General Assembly of the state. For more than two years prior to his death he was seriously afflicted with bronchitis, causing him to resign the pastoral care of his churches and retire almost entirely from the ministry. Elder Turner was an exceedingly pleasant speaker, and one of the most popular preachers in his denomination.

Of him, Eld. William Priest says:

"In the death of Brother William Turner, the church has lost an able minister of the gospel of our Lord and Savior Jesus Christ. He was not only an able proclaimer of the gospel, but also an able defender of its truth. He is gone from us, but we believe that our loss is his eternal gain. He was buried at Bear Creek Church on the 9th of February. His funeral was largely attended—the largest procession that I have seen in this country." (From the *Messenger of Peace*, April, 1879.)

William Priest,—one of the most polished and eloquent ministers in Missouri, and for some years moderator of Two River Association, was born in Fauquier County, Virginia, March 4, 1808. In 1832 he emigrated to Missouri, and twenty years afterwards was baptized into the fellowship of Flint Hill (Old School) Baptist Church, Ralls County. He was ordained to the gospel ministry in August, 1853, by Elds. C. L. Turner, Wm. Davis and T. P. Rogers. For 20 years before his baptism he had entertained a hope in Christ.

Eld. Priest is a man of very superior intellect. He is a self-made man, having received a very limited education in the schools, but from close application all his mature years he has acquired efficiency in the principles of government, law, physic, theology and the sciences. His whole life has been one continued series of sacrifices for the benefit of those around him. He is eminently a Christian gentleman, and has filled several prominent offices of the state—once a member of the senate, also of the late constitutional convention. For the past 25 years he has

been the pastor of Flint Hill, North Fork and Bear Creek Churches, and a portion of the time of Palmyra. Mr. Priest is an eminent minister in his denomination.

PERIOD FIFTH.
1840–1850.

CHAPTER I.
LIBERTY AND OTHER ASSOCIATIONS.

When Organized—When the Weak Are Strong—Baptist Camp-meetings—Plan of Missions—The Communion Question—Knapp's Treatise—Biographies of William Tatum—Henry Akard—Evangelists—The Agency System—Results—General Revival Interests—Unites with The Sac River Association—Mt. Pleasant, Greenfield, Slagle Creek, Friendship, and Springfield Churches—Sac River Association—Organization—Appellation—Anti-Mission Proclivities—Elijah Williams—Revivals—Union Association—Novel Method of Forming—W. F. Spillman—B. Buckner—Mission to the Cherokees—Kansas Applies for Help—Division of the Association—War Troubles—Reorganization—Secession—Change of Name to Springfield Association—Greene County Association—Another Sac River Association—New Prospect Association.

THE Liberty Association of United Baptists was organized by messengers from Mt. Pleasant, Enon, Providence, Turkey Creek and Cedar Churches, assembled in convention on the 3d and 5th days of May, 1840. Rev. Wm. Tatum was moderator, and James Gilmore clerk. The convention adopted a constitution and articles of faith, after which it adjourned to meet in regular session the next September.

The first annual session of Liberty Association was held at Turkey Creek, Polk County, commencing September 25, 1840. Two new churches were added to the list above, making 7 in all, situated in the counties of Polk, St. Clair and Greene, having a membership of 112. A small beginning, indeed, but the few are strong when the Lord of Hosts is on their side. So it was demonstrated in the history of this association. Elds. Wm. Tatum, D. R. Murphy and Brethren Obadiah Smith and James Gilmore were among the leaders at this time.

At the second annual meeting, 1841, held at Providence, Polk County, Sac River and Coon Creek Churches were received into the association, having been recently constituted. Corresponding messengers were present from Spring River and Concord Associations. Baptist camp-meetings were somewhat fashionable in that day, and the association agreed to hold one at the

time and place of her next session. This custom grew out of the fact, in part, that very few communities were prepared to entertain the crowds that attended these meetings. The churches were requested to send up funds to the next association to support home missions.

Messengers from 15 churches assembled on the 4th Saturday in September, 1842, at Cumberland Camp Ground, near Providence, Polk County, and held the third annual session. A very considerable revival influence had passed over the associational field, and 138 baptisms were reported at this meeting as a part of the fruits. The aggregate membership had increased to 388.

The following plan of missions was adopted:

"*Resolved*, That we appoint five members of this body, to be known and styled 'The Board of Home Missions,' . . . . which shall be vested with power to manage all missions in the bounds of this association, subject to the following rules and regulations."

There were in all eight rules, the second of which said: "The board shall, in no instance, incur a greater expense than it has funds to meet."

The board of missions consisted of E. M. Campbell, A. Morton, U. L. Southerland, W. Heraldson and C. Dozenberry.

In 1843 the association met at Cedar Church, St. Clair County. This year and the last the following new churches were admitted into the union, viz.: Clear Creek, Friendship, Monagan, Pisgah, Union, Blue Springs, Horse Creek, Bethlehem, Greenfield, Flag Spring, Alden and Salem. The entire membership of the association was now 614, in all 21 churches, located in Polk, Greene, Dade, St. Clair, Niangua (now Dallas), Pulaski and Camden Counties.

To the session in 1844, held at Mt. Pleasant, Greene County, Coon Creek Church sent a query on the subject of communion, to which the following answer was given:

"*Resolved*, That the following be an answer to the query from Coon Creek Church, viz.: We, as a body, do not intend, with our present views, to agree to open communion with pedobaptists: nevertheless, we advise our churches to exercise lenity toward those who may entertain a different opinion."

To counteract open communion sentiments, the association republished *Knapp's Treatise on Communion* and appended it to her minutes.

This vast region of country was traversed in this early day by zealous, self-sacrificing evangelists; revival after revival followed, churches multiplied, and an unusual number of ministers were raised up.

The first moderator of this association, and one of her leading ministers, was William Tatum.

Eld. William Tatum—was one of the pioneer preachers of Southwest Missouri, having also previously spent twenty-seven years of pioneer ministerial life in Kentucky and Tennessee. He was a native of Guilford County, North Carolina, and was born September 24, 1783. In 1805 he made a profession of religion and soon afterwards commenced preaching in his native state, not long after which he moved to Kentucky and settled in Logan County, some six miles north of Russellville. Here he raised a family of thirteen children, having married before he left North Carolina.

Eld. Tatum was a farmer-preacher, laboring hard during the crop season to secure a support for his large and growing family, and giving himself up to the ministry the balance of the year. His labors during most of that period were confined to middle and southern Kentucky, but extended at times into the state of Tennessee.

In 1837 he closed his labors in Kentucky, and with his wife and younger children moved to Missouri and settled in Greene County. Soon after this he organized Mt. Pleasant Church, not far from his own home, of which he became pastor, and so remained, we think, as long as he was able to preach, and of which he was a member until his death. He was highly esteemed by his brethren, a self-made and a self-sacrificing man, spending much of his later life in sowing the gospel seed among the people in his adopted state. Large numbers under his ministry were added to the churches both in Kentucky and Missouri. After he became too feeble to preach, he spent most of his time in reading, meditation and prayer, and died in the hope of a blessed immortality on the 26th of January, 1856.

Eld. Tatum's ancestors descended through the High Church of England, but his parents were Baptists, and his father a minister in that denomination. He has two sons who are Baptist ministers, living in Texas. (Furnished by Lewis F. Tatum, a son, of Greene County, Mo.)

Henry Akard,—an old settler in Polk County, Missouri, and for several years a preacher in Liberty Association, was born

in Tennessee, August 13, 1813. As he grew up he received such an education as the common schools of his day afforded. In September, 1832, he was married to Miss Lavinia Jones, and soon after, in the same year, moved to Polk County, Missouri. Here, for some ten years, he lived a stranger to God. He was converted and baptized under the ministry of Eld. D. R. Murphy, for years one of the leading ministers of that section of the state.

From 1844 the Liberty Association moved steadily on, through her ministry, planting and fostering churches, and holding regular sessions as follows: In 1845 at Mt. Zion, Polk County; in 1846 at Enon, Polk County; in 1847 at Sac River; in 1848 at Cedar Church, Cedar County; in 1849 at Mt. Pleasant, Greene County; in 1850 at Mt. Zion, Polk County; in 1851 at Union Creek Church, Greene County; in 1852 at Liberty, Greene County; in 1853 at Brush Grove, Polk County; in 1854 at Mt. Pleasant, Hickory County; and at Enon again in 1855.

The custom of holding camp-meetings was continued from year to year as long as the association existed in its present form and name. In 1846 an effort was made to unite this and Sac River Association, B. Buckner, H. Akard, Wm. Tatum and others being appointed a committee for that purpose; but the effort failed. Seven churches were dismissed in 1848 to form a new association, which was so done, and the new fraternity was called "Cedar Association."

At the meeting in 1849 it elected by private ballot, Elds. S. L. Beckley and W. B. Senter as evangelists, and authorized them to take up collections wherever they thought necessary. The following year was one of marked progress, 80 converts being added to the churches by baptism.

The session of 1853 appointed five camp-meetings with as many different churches, selecting from three to six ministers to attend each meeting. Glorious results followed these efforts in the way of conversions, the work continuing far beyond the next meeting. At this session the association appointed a collecting agent with powers, privileges and duties as follows:

"*Resolved*, That it is the duty of this association to appoint a traveling agent to travel and preach, to take up public and private collections for missionary purposes and pay over to some one appointed to settle with him; and that the said agent shall be allowed $250 for his compensation provided he collect that much, the overplus to go into the hands of the treasurer of the

association, provided there be any, for missionary purposes, and E. M. Campbell is appointed said treasurer." Eld. B. McCord Roberts was elected as said traveling agent for the year 1854. This system of traveling agents gave new life to the missionary work of the association, as the contributions to her benevolent work will show. $210 were reported in the treasury at the session in 1855, the like of which had not before been known in that country.

The minutes of 1855 make the following exhibit of the state of the work: churches, 20; baptisms, 283; aggregate membership, 1,140.

This year, by agreement, the association united with Sac River Association and formed Union Association, for an account of which see history of said association.

SAC RIVER ASSOCIATION.

The oldest records of Sac River Association which we have are for 1850, which was the eighth annual meeting. This would carry the organization of this body back to 1842. Our correspondent from Greene County, Eld. A. C. Bradley, says:

"The Sac River Association was organized, or held its first session, with Pleasant Hill Church. There were 4 churches represented: Pleasant Hill, Union and Crisp Prairie in Polk County, and Mount Pisgah in Dade County. Eld. T. J. Kelly was elected moderator, and Nelson McDowell clerk. Both are dead."

Her style of address was "Sac River Association of United Baptists." The session of 1850 (8th annual) was at Mt. Pisgah Church, Dade County. From her organization until then (eight years) only two churches, Bear Creek and Sinking Creek, had been received; which made six churches in all, with 217 members. Eld. D. R. Murphy says that this association was considered anti-missionary. Confirmatory of this statement are the following facts:

1st. Up to this time correspondence had been kept up with the Salem Association, which was avowedly opposed to the missionary enterprise.

2d. Eld. Burrow Buckner, who for a time entertained sentiments antagonistic to missions, was for some time identified with this association.

At this date (1850) Elds. Elijah Williams, T. J. Kelly, Josiah Stogsdill and Burrow Buckner were the ministers.

Elijah Williams.—In his younger days Elijah Williams was a schoolmate of the late Eld. D. R. Murphy, to whom we are indebted for the facts in this sketch.

Mr. Williams was born in Jefferson County, Tennessee, and in an early day moved to Missouri with his father. The next we know of him, says Mr. Murphy, was in the spring of 1840, when he was both a man of family and a Baptist minister. He lived on a farm, and was a man of industrious and economical habits, and was successful in providing a comfortable living for his family. He was a co-worker with Eld. T. J. Kelly in organizing churches and then of forming the Sac River Association.

In the ninth annual session of the Sac River Association, held at Crisp Prairie, Polk County, in September, 1851, messengers were present representing 9 churches, four of which, viz.: Slagle Creek, Liberty Hill, Grassy Hollow and Greenfield, had been received this year. Several of the churches had enjoyed revivals, and 98 baptisms were reported to the association.

The minutes of 1852 indicate less of prosperity—only 18 baptisms and one new church, Prospect, Greene County. In none of the records of this community do we find any references to ministerial education, missions, or any kindred institutions.

By the year 1855, when 9 churches sent messengers to Bear Creek Church in Polk County, the numerical strength had increased to 628. This year 85 baptisms were reported. This was the last meeting of the Sac River Association, it having received and accepted a proposition from the Liberty Association to form a union of the two bodies.

UNION ASSOCIATION.

The Union Association was formed in 1855 by the Liberty and the Sac River Associations, both of which occupied the same territory. The organization was accomplished in a somewhat singular manner. In 1855 Liberty Association adopted the following:

"Took into consideration the propriety of making an overture of union with Sac River Association, and appointed the following brethren, J. B. Callaway, J. E. B. Justice, James Bradley, John Crain and E. M. Campbell as a committee to meet Sac River Association at her next sitting and present to her consideration the following resolves:

"*Be it Resolved*, That the said committee shall set forth the reasons why we think Liberty and Sac River Associations ought to unite, making of the two one association, viz.: 1st. That they both occupy a portion of the same territory; 2d. That the boundary of the two is not too large for one; 3d. And more than all, it will remove the appearance of a difference when in reality there is none.

"*Be it Furthermore Resolved*, That provided Sac River Association shall accede to said proposition, the said committee is hereby authorized to pronounce the union consummated, and to propose the word 'Union' as the name of the new association."

This was in September. In the following month the Sac River Association met and responded as follows:

"We, the Sac River Association, agree to the proposition made by the Liberty Association, through their committee, Elds. Callaway, Bradley and Justice, to unite and form one association of the two, to be called 'Union Association;' and further,

"It is agreed that the churches of Sac River Association be advised to send their letters and messengers to 'Union Association,' to be held with the Mt. Pleasant Church, Greene County, the fourth Saturday in September, 1856." Thus was consummated the organization of "Union Association."

In harmony with the foregoing agreement the Union Association held its first annual meeting at Mt. Pleasant, Greene County, in September, 1856, when letters and messengers were present from 35 churches, which reported a membership of 2,102. This was now certainly the largest association in Southwest Missouri. Her churches were scattered over the counties of Polk, Greene, Dade, Hickory, Webster, Dallas, Laclede and Lawrence. B. McCord Roberts was elected moderator; 200 baptisms were reported and over $300 for missionary purposes. The association retained the appellation of "United Baptists."

The following ministers were embraced in the new organization: E. Williams, J. and A. C. Bradley, W. F. Spillman, T. J. Kelley, S. S. Beckley, H. H. Williams, J. H. Tatum, J. Kennon, W. B. Senter, J. F. Wheeler, G. B. Mitchell, and, we think, Burrow Buckner.

W. F. Spillman—was an active servant of Christ for several years in the bounds of this association. He was a native of Tennessee, the son of Thomas and Frances Spillman, and was born March 5, 1821. From boyhood he spent a number of years in Allen County, Kentucky, where, in 1840, he was converted, united with the Bethlehem Baptist Church, and was soon after ordained by Elds. Zechariah Emberson and Thomas Scribner.

His removal to and settlement in Polk County, Missouri, occurred in the year 1854. He became a member of Mt. View Church, and in Polk and surrounding counties spent seven years of faithful and useful labors in the ministry, and terminated his life June 5, 1862.

Burrow Buckner*—spent some years in Missouri as a gospel builder. He was uncle to Rev. H. F. Buckner, the missionary to the Indians. Mr. Buckner was born in Lawrence District, South Carolina, in 1796, and under parental care grew up a farmer's boy in East Tennessee, where his father, Henry Buckner, had moved in an early day. His education was, almost of necessity, limited. He was led to the Cross at the age of 19 years, and seven years after entered the ministry and became a missionary, under his own appointment, to the Cherokee Indians, in northern Georgia and southern Tennessee. Here he soon gathered a church of the natives, preaching mainly at such times as the labors of the farm would permit him.

His removal to Missouri occurred in 1840 or '41, occasioned by the emigration of the Cherokee nation from Georgia to their present home. For a time after he came to Missouri, he held what was then called anti-mission views, but was convinced of his error, and was for some 20 years a useful minister of the New Testament in Sac River, Liberty, Spring River and afterwards Union Association. His *forte* was in exhortation, in which he greatly excelled. In fact, when aroused, he had few equals. He was also regarded as an excellent disciplinarian both in his family and in his churches. In this he was truly a bishop.

In August, 1861, having gone to the blacksmith-shop to get his horse shod for the purpose of going to the association, he was suddenly stricken with apoplexy, and died before his wife could reach him.

The wife of his early life, Mrs. Matilda Buckner, survived him, and was, we think, in 1875, living in Dade County, Mo. Tradition says: "All the Buckners of the United States descended from three English brothers named Benjamin, Jesse and John, who came to America in colonial days. John, the middle brother, moved to Georgia in 1792. They were all large men, having large ears, high cheek bones, large blue eyes and hair black and straight. All of them became Baptists; Benjamin was a minister, and all became fathers of large families." (Eld. H. F. Buckner, of Muskogee, Indian Territory.)

The following is a record of Union Association up to 1860.

In 1857 the session was held at Freedom, Polk County; in 1858, at Pisgah, Dade County; in 1859, at Sinking Creek, Dade County; and in 1860 at Mt. Zion in Polk County. At the meeting in 1857 a letter was received from a small Baptist community

* From Daniel Buckner, a brother, of Paris, Texas, and H. F. Buckner.

in Kansas Territory, asking that a minister visit and organize them into a church. A committee, appointed thereon, reported that the subject was "worthy of consideration and liberal patronage."

The association continued the missionary plan of last year and appointed an executive board to employ missionaries. The board consisted of John Crain, Jas. P. Thompson, John Slagle, Charles Bunch and E. M. Campbell, who were instructed to employ two missionaries, instead of one, and send them to the destitute parts of the association. Amount of funds on hand for missions $333.20; baptisms reported, 233; members, 2,320.

By the year 1858 the association had grown to 43 churches, the same number of ministers and 2,646 members. At this session, a committee having been appointed on the subject, reported that it was expedient to divide the association as follows:

"Beginning at Springfield, thence to Enon Church in Polk County; thence to Brush Grove Church; thence north to the northern line of said association; the churches on said line to have choice as to which association they will belong to; the western association to retain the name and constitution, and the eastern one to form a constitution for themselves."

The division left only 17 churches in Union Association, with 1,048 members. The treasurer's report shows $115.50 as having been expended for all associational missionary purposes. Two new churches were admitted to membership in 1860—Bolivar and Zion Hill.

The entire Southwest being overrun with troops, both Federal and Confederate, no meetings were held in 1861 and '62. A small number of messengers from Mt. Pleasant, Asher Creek, Turkey Creek and Mt. Pisgah Churches met in convention at Turkey Creek, Polk County, August, 1863, and organized an association, calling it "Union," after the old name. "This," says Judge Nelson McDowell, the moderator of the convention, "was considered a reorganization of old Union Association." The sessions were, however, numbered from 1863.

The numerical strength of the association in 1864 was no more than 265, and there were only two ordained ministers—J. E. B. Justice and Thomas J. Kelley.

In 1865 the meeting was held at Asher Creek Church, Greene County, at which time the records exhibit a decrease of 14 during the year. This decline was owing doubtless, in part, 1st. To a spirit of revenge and bloodshed that prevailed at this time

throughout this section of the state; and, 2d. To the fact that at the meeting in 1863 or '64 the association, under excitement, placed a clause in her constitution in the following language:

"*Resolved*, That we are opposed to secession in every shape and form, and that we will not fellowship any church that holds members who are secessionists, and churches should not hold nor admit members who are secessionists."

Regular meetings were held in 1866 at Mt. Pleasant Church, Greene County, and in 1867 at Mt. Pisgah, Polk County. The session in 1868 was at Mt. Zion, Polk County. Up to this time, since the war, only 8 churches had been enrolled, having an aggregate membership of 690. The ministerial list had been enlarged by the names of M. G. Conn, A. C. Bradley, J. Kennon and Geo. Kline. At this meeting, by a vote of 16 to 6, the foregoing sectional clause in the constitution was abolished, and the following inserted in its stead:

"We believe that the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience and the Prince of the kings of the earth."

A Sunday-school convention was organized this year with Eld. Geo. Kline as president and J. D. Bicknell as secretary, which for a time did a commendable work in promoting Sunday-schools in the bounds of the association.

The association met at the First Baptist Church, Springfield, in October, 1869. Received two new churches, viz.: Friendship and Thornhill; making 10 in all, with a membership of 769—85 having been added by baptism. At this meeting the name of the association was changed from "Union" to

SPRINGFIELD ASSOCIATION.

This change was made because there were at the time three Union Associations in the state. In 1870 the prefix "United" was dropped. During this and the previous year the association raised for its own expenses and missionary purposes nearly $8,000. The minutes from 1870 to 1873 indicate only a moderate degree of prosperity, only one church, Pleasant View, having been received during that time. The aggregate membership in 1873 was 817. This year the following was adopted:

"*Resolved*, That the association grant as many of the churches of this body as wish to do so, the liberty of going into a county

association." After the transaction of one or two other business items, the association adjourned without time, place or preacher for the next meeting. A part of the churches which had composed Springfield Association met in the fall of 1873 and formed

GREENE COUNTY ASSOCIATION.

"The residue of the churches," says Rev. A. C. Bradley, "met in 1874 at Turkey Creek Church, in the name of Springfield Association, and changed to the old name of Sac River Association. This body, in 1876, embraced the following churches: Asher Creek and Thornhill in Greene County; Mt. Zion, Pleasant Ridge and Turkey Creek in Polk County; and Pleasant View in Dade County; with a membership of 385. This year it was agreed to consolidate with New Prospect Association, whose churches were situated mostly in Greene and Polk Counties. The consolidation was accomplished in October of the same year through Eld. Geo. Long, at the session of the last named association. For a further account of this transaction see history of New Prospect Association in Period Seventh of this book.

We shall follow, as the successor of Springfield and Union Associations, the Greene County Association. Its churches are mostly, if not wholly, situated in Greene County. The object in its formation was, if possible, to secure harmony among those churches which were dissatisfied at the change of name from Union to Springfield in 1869. The formal organization of the Greene County Association occurred at Friendship in the fall of 1873. In 1877 this fraternity had grown to 15 churches and an aggregate membership of 1,102. Among the ministers at that time were B. McCord Roberts, J. S. Buckner, G. B. Mitchell, Jas. D. Biggs, J. E. B. Justice, G. W. White and James P. Aikin. Foreign and domestic missions received a hearty support at the hands of the ministers and members of this association.

In 1879 there were 17 churches, 12 ministers and 1,380 members. The meeting was held at Slagle Creek Church, Polk County. The eighth annual session was at Prospect Church, Greene County, September 30, 1880. Rock Prairie Church, Polk County, was the place of meeting September 29, 1881. Twenty churches are on the roll, all of which save three sent messengers. Total membership 1,497. The officers were J. S. Buckner, moderator; J. H. Garnett, clerk; and C. F. Corum, treasurer. Number of ordained ministers, 24; licentiates, 11. A Treatise on the Lord's Supper, by Eld. Peter Brown, was appended to the minutes. It was searching, concise and scriptural.

Mount Pleasant Church.—This is one of the older churches in the Greene County Association, having been organized in January (third Saturday), 1838, by David Coffman, J. Gilmore and Elijah Williams, with 14 members. Its location is in Greene County, twelve miles northwest of Springfield. The first pastor was William Tatum, who continued fifteen years, and was succeeded by E. Williams. George Wilson was pastor in 1882, the church numbering 102 members.

Greenfield, —the county seat of Dade County, was once a member of Springfield Association. The church here was organized July 1, 1843, with 7 members, by Brantley Wright and S. Liles, the former of whom was elected first pastor.

Slagle Creek.—Numerically this is the strongest church in Greene County Association, having in 1881 206 members, when B. M. Roberts was the pastor. The date of the organization was not given. This church gave $20.80 for foreign missions, $25 for home missions, and $60 for pastor's salary.

Friendship Church.—This church is also in Greene County, fifteen miles northwest of Springfield. It was founded in July, 1843, with 23 constituent members. Its house of worship, rebuilt in 1870, was a frame, 36x42 feet, and was valued at $1,000. Eld. Wm. Tatum was the first pastor. B. M. Roberts was pastor in 1881.

Springfield.*—The Baptist church in this city was organized on the second Saturday in July, 1852, by Eld. B. McCord Roberts, one of the pioneer preachers of Southwest Missouri. Mr. Roberts was for a time a presiding elder in the Methodist church, but a short time before this had become a Baptist. For further notice of him, see Southwest Missouri Convention.

In 1861 the church for the first time entered their new house of worship which they commenced to build in 1853. Only a few months after the soldiers took possession of the house for forage purposes, and no meetings were held from 1861 to 1866.

On the 7th of September, 1866, the church was reorganized with 13 members, by Rev. E. Alward. There were eleven constituent members in 1852. From that time until 1861 the pastors were B. McCord Roberts, R. Eaton, Geo. White and James Kennon. Since the reorganization in 1866 the following have filled the pastoral office: E. Alward, Charles Whiting, J. C. Maple, J. F. Howard, J. D. Biggs, M. D. Beavan and J. H. Garnett. In 1882 the numerical strength of the church was 120.

* From sketch of J. H. Garnett.

CHAPTER II.

SPRING RIVER ASSOCIATION.

Its Formation—Location—Lunsford Oliver—Customs—First Preachers—Novel Proceedings—Revivals—Plan of Missions—Division of the Association—Institution of Learning—War Period, No Meetings—A Wise Action—Second Division—Shoal Creek Association.

THE Spring River is emphatically one of the pioneer associations of Southwest Missouri. Its organization took place at a school-house in what was then Barry County, near the present Mt. Olivet Church, Lawrence County, July 11, 1840. Abram May was moderator and David Guthrie clerk.

"Only ten years before this, the first white man, Lunsford Oliver, a native of Tennessee, settled in this part of the state. He located in what is now Newton County and had no neighbor within forty miles." (*Campbell's Gazetteer of Mo.*, p. 399.)

Five churches, namely, Liberty, Freedom, Peace, Dripping Spring and Friendship went into the organization. The entire membership was 91. The title was "Spring River Association of United Baptists," and owing to an anti-missionary spirit entertained by some of the members, a resolution was adopted, agreeing that the cause of missions should be no bar to fellowship, and that the subject should not be stirred in the association, but that each church be left free to think and act as she pleased. (R. J. Dale, clerk of the association.) The first annual session was held in October, 1840, at Liberty Church in Barry County. Abel Lee was chosen moderator; clerk same as in July.

In 1841 the session was at Freedom Church, when Mt. Pisgah and Union Churches were admitted with 32 members.

Peace Church was the place of meeting in 1842. Mt. Pleasant, Lost Creek, Prosperity and Bethlehem Churches were received with 87 members. This year Eld. Snelling Johnson, messenger from Concord Association, two hundred miles distant, visited the association and preached a missionary sermon which somewhat allayed the anti-missionary spirit.

The fourth annual session was held at Dripping Spring Church in Newton County, in 1843. Eld. Greenville Spencer preached the introductory sermon. This man (though uneducated) was a

power in the bounds of the association, and was moderator from 1844 until his departure for Texas in 1855. The meeting in 1843 was not much more than an annual reunion, but little business having been transacted. Saturday and Sabbath were wholly devoted to preaching; Friday and Monday to the hearing of the letters from the churches and receiving messengers from and appointing messengers to corresponding associations. From Concord Association three correspondents were present, viz.: Elds. Snelling Johnson, K. Scott and E. Taylor; also one from Liberty —Elijah Burch; and one from Blue River Association—Eld. John Farmer.

"Agreed to set apart the Fourth of July next as a day of fasting and prayer to God." Well done! Perhaps it were better the day were spent in like manner in this age.

There were at this time (1843) eleven churches located in what are now Newton, Jasper, McDonald, Barry and Lawrence Counties.

Churches.—Liberty, Friendship, Peace, Freedom, Dripping Spring, Mt. Pisgah, Union, Mt. Pleasant, Lost Creek, Prosperity and Bethlehem.

Ministers.—Greenville Spencer, W. H. Farmer, G. J. Endicott, Abram May, J. W. Maxey and Samuel Liles.

Aggregate membership, 239; baptisms, 38; contributions, $9.

The fifth annual meeting was held at Friendship, in Barry County, the first Saturday in October, 1844. Two new churches were added, viz.: Enon and Crane Creek. There had been 106 baptisms, and the membership had increased to 357. One church (Freedom) more than doubled its membership, having added 46 by baptism.

For its novelty, we record here the following action taken by the association at its meeting in 1846:

"Appointed Brethren W. H. Farmer, A. Brite, E. F. Pinson Caleb Martin, W. H. Maxey, Basil Lewis, Ellis Neice, Samuel Liles and T. J. Holman, to attend at Union Church on the first Friday in January next, and to dissolve said church, if they think it necessary."

This, of course, is something new under the sun in relation to Baptist church polity. If any power on earth can dissolve a Baptist church, save the church itself, we should be pleased to witness the operation. A gospel church is the highest ecclesiastical power known among men. This principle is as old as the Christian era.

One new church (Shoal Creek) was admitted in 1846, and two in 1847, viz.: Fellowship and Ramah. The total membership was 511, indicating that the Spring River fraternity was an aggressive body, even in its youngest days. Still greater evidence of its evangelic character may be seen in the doings of its ninth annual session, at Friendship Church, Lawrence County, in 1848. At this meeting the following was adopted:

"Agreed to open correspondence with the General Association of United Baptists of the State of Missouri; and that we send Brethren J. F. Pinson and W. H. Farmer as delegates to said General Association, and recommend the latter to the patronage of said association as a preacher to ride and preach in the bounds of this association, and that we send the sum of $13.30 to said General Association by the hands of Eld. D. Stites."

And again the following resolution was adopted at the same session:

"*Resolved*, That we recommend to the churches of this association to take into consideration the propriety of sending two delegates each to a meeting to be held with Fellowship Church, commencing Friday before the first Sunday in March, 1849, and that each church take up a contribution as they may see fit, and send the same to the above named meeting to be disposed of in loosing the hands of some of our ministers to preach in the bounds of this association; also that each church take action to know if they are willing that the funds now in the hands of the treasurer be used for the same purpose, and that the said delegates be authorized to make choice of any minister they may think best as said preacher." (*Minutes Spring River Association*, 1848, pp. 3, 4.)

The table in this year's minutes shows an increase of three new churches, viz.: Elk River, Ozark and Neosho; and 50 by baptism. The total membership was now 545. J. F. Pinson and A. Davidson were added to the list of ministers.

In 1849 one new church, Shady Grove, made application and was received. The revival influence extended over almost the entire association and was fruitful in the baptism of over 150 converts, all of whom were added to the churches. The meeting was held this year with Prosperity Church in Newton County.

The convention arranged for last year met at Fellowship Church, took action, and sent a committee to this meeting, the report of which was received; whereupon,

"The association agreed to spend the surplus funds now in the

hands of the treasurer, also the extra contributions sent up by the churches, in employing some one or more ministers to ride and preach in the bounds of the association."

In 1850 New Salem and Buck Prairie Churches were admitted into fellowship. The session was held at Peace Church, Jasper County. The custom of meeting on Friday and adjourning on Monday continued; Saturday and Sunday being spent in preaching and other religious exercises.

Another missionary convention was appointed to be held the following December with Buck Prairie Church; said convention being empowered to select one or more ministers to ride as itinerants. The churches were requested to make collections for said purpose, and sent two messengers to the convention. All the churches report baptisms aggregating 69.

In 1851 the association met at Neosho. This year she divided her territory into four districts, and appointed in each an executive committee of five to superintend the missionary work. Said committees had power, each one in its own district, to select a missionary for said district, fix his salary, &c. These committees were required to make an annual report of their work to the association. Prospect and Bethpage Churches were admitted into the union this year. The churches reported 80 baptisms. Aggregate membership, 846.

The thirteenth anniversary was held in 1852 at Shady Grove Church in Greene County. Applications for membership presented and accepted from the following new churches, viz.: Enon, Carthage and Mt. Zion. For the first time since 1843 the constitution and articles of faith appear in the minutes.

In 1853 the session was held at Fellowship in Lawrence County. The associational boundary now extended over the counties of Newton, Jasper, McDonald, Christian, Stone and Taney, giving rise to the following action:

"Took up the request of the churches in regard to a division of the association, and agreed to divide, the line designated to be as follows: commencing at the northern boundary of the association, and running due south to Arkansas, so as to leave six miles of Lawrence County to the east of said line. The churches west of said line to retain the name of Spring River Association, and those east of said line to be given letters of dismission"—six in all. These formed what is now Southwest Bethel Association.

At this meeting the foundation of an institution of learning was laid in the following language:

"*Resolved*, That we as an association will establish an institution of learning of a high character, and appoint Brethren N. C. Hood, Joseph W. Ellis, Henry C. Lawler, George Bright and James F. Herrall a committee, whose duty it shall be to present some plan at the next annual meeting of this association, for carrying out the above object."

The plan of districting the association for missionary work was discontinued and there was appointed an executive committee for the entire bounds, consisting of W. H. Maxey, Geo. Bright, John McMahan, N. Rutledge and John Colley. The churches had 154 accessions by baptism.

Friendship, Lawrence County, was the place of meeting in 1854. By a vote of the association the institution of learning was located at or near Neosho, Newton County, and W. H. Farmer was appointed financial agent to collect funds for erecting suitable buildings. This did not succeed, and in 1856 the association proposed to locate the aforesaid high school in whatever county in its bounds should give the most money to erect buildings, &c. In 1859 the matter was indefinitely postponed; at the same time the Spring River Association made this proposition to the Union and Bethel (S. W.) Associations, that the three would unite in the building up of such an institution at some point within their bounds. The Union Association responded favorably and appointed a meeting at Springfield, to be held October, 1860, to form a constitution and organize an educational board. Further than this we can get no information from the records about this matter. We may hear of this institution again.

The association met in 1855 at Freedom Church, Jasper County. Indian Creek, Union, Pineville and Sarcoxie Churches had been added since the division in 1853. The total membership had again reached to upwards of 1,100. During the year there were 132 baptisms. The ministerial force had been increased by the following additions: A. Brown, O. Shirtliff, T. J. Holman, W. B. Taliaferro, S. L. Beakley, W. McReynolds, F. J. Oliver and J. Robinson.

The following resolution was adopted:

"*Resolved*, That we advise the churches of this association to abandon the practice of receiving members from pedobaptists, on their baptism, or from any other unorthodox denomination."

In 1856 Limestone Church, Dade County, entertained the association. Corresponding messengers were present from Sac River, Cedar and Mt. Zion Associations. The finance committee re-

ported $103.71 in the treasury. W. H. Farmer rode as missionary. Revivals prevailed in almost all the churches and were fruitful in 246 baptisms. Aggregate membership, 1,347.

In 1857 the association met at Prosperity Church, Newton County. The new churches received were as follows: Bethel, Rock Spring, Washburn, Cassville and Newcite in Barry County, and Center Creek in Lawrence County. The association opened correspondence with the "Baptist Convention of Southern Missouri." Contributions on hand, $131.24. Baptisms, 142. Total membership, 1,708.

In 1859 Enon, Jasper County, was the place of meeting. Three new churches—Antioch, Elm Spring and Coon Creek—were admitted into the union; 98 baptisms were reported; funds on hand, $205.45; total membership, 1,816.

By 1860 the membership had grown to 2,044. The meeting was held with Bethpage Church, McDonald County. (In 1861 messengers were present from only 5 churches out of 27, and no business of importance was done. The meeting adjourned indefinitely.)

In 1867, upon the joint call of the Elm Spring and Neosho Churches, the association convened with the last named, September, 13,1867. We copy from the records as follows:

"The body not having met for five years, an hour was spent in prayer and conference, as to the course to be pursued."

The committee on credentials reported the enrollment of delegates, by the following resolution, which was adopted:

"*Resolved*, That it is the sense and decision of this committee, that each church here represented, located within the bounds of Spring River Association, be entitled to a seat by delegates, provided it has adopted the articles of faith as found in *Brown's Encyclopedia of Religious Knowledge*, and that each church be entitled to three votes."

It will be remembered that the war had but recently closed, and there was no little sectional feeling in many places. The members of this association were not all exempt from this rule. This fact was fully demonstrated in a request sent by one of the churches to this meeting. It was doubtless a firebrand, but by the prompt, and, we think, wise and discreet action of the association, harmony was preserved, and prosperity followed. We give the facts in the language of the records:

"Bethel 'Union Baptist' Church, on Lost Creek, presented her letter with the following request:

"We ask your body to request the different churches composing your body, to request a scriptural acknowledgment of all its members that went into the rebellion.

"Whereupon, Brother Freeman offered the following.

"*Resolved*, That we receive the Bethel Church upon her petitionary letter and articles of faith.

"Adjourned until 9 o'clock, Saturday.

"Saturday morning session opened, &c.

"Brother H. Ruark called for a division of the question, which consequently was soon disposed of, as follows:

"1. On motion, the church was unanimously received.

"2. *Resolved*, That we affectionately request the Bethel Church, on Lost Creek, to resume the name she formerly held while a member of this body, viz.: 'United Baptist.'

"3. *Resolved*, That the request of Bethel Church be returned to her."

Thus ended a matter that might have rent the association asunder and produced alienation throughout her borders.

The association convened with Washbourne Prairie Church, September 18, 1868. The preceding year was one almost unprecedented for ingatherings—it was almost Pentecostal. The immediate fruit was 464 conversions and baptisms, and the accession of 9 new churches to the association.

In 1869 the meeting was held at Freedom Church, Jasper County. Another year of revival; 368 baptisms and 9 new churches indicate the results.

In 1870 the session was appointed to be held at Mount Zion Church in Newton County.

In 1871 the association met at Elm Springs. It was again found to be too large for convenience, and divided its territory, making the Atlantic and Pacific Railroad the line of division. The name Spring River was retained for the north division. Of the 42 churches now composing the association 20 were retained in the old organization, and 22 formed the "Shoal Creek Association," an account of which will be found in another place. Just prior to the division the Spring River Association numbered 2,220 members.

From 1871 to 1881 the association continued its regular sessions. In September of the year last named it met at Avilla in Jasper County, and was presided over by Rev. J. M. Wheeler. Six of the 25 churches failed to give full statistics. The total membership of the 19 that did was 1,049. She then had 18 or-

dained and 7 licensed ministers. The executive board consisted of J. Tol Miller, J. M. Wheeler, M. Williams, R. J. Dale and Simpson Smith.

CHAPTER III.

NORTH GRAND RIVER AND OTHER ASSOCIATIONS.

Organization—A Blunder and How Mended—Voluntary Missions—Great Territory—Family Prayer, Circular Letter On—The Colony of Ten Churches—Endorses the Test Oath—Chesley Woodward—W. Herron—J. G. Benson—Trenton, Linneus, Union, Pleasant Grove, Mt. Nebo, Providence, Liberty, Parson's Creek, Chillicothe and Mt. Olive Churches—Linn County Association—Livingston County Association—W. W. Walden.

IN February, 1841, messengers from three small churches met at the house of Wm. Mabley in Livingston County (another informant says at Mr. Culverson's), and organized the North Grand River Association of United Baptists.* The churches were Locust Creek (now Linneus), Carrollton and Salt Creek, the aggregate membership of which was about 100. A. D. Rock of Carrollton was the moderator, and John G. Flourney was clerk. One article in the constitution read thus: "We will not be known as a missionary or as an anti-missionary association." This sentiment was prevalent until about the year 1845. This year the Trenton Church, in its letter to the association, sent the following query: "What can be done to supply the destitute portions of the association with the preached gospel?" The subject was discussed kindly and freely, and the conclusion was finally reached that the constitution forbade any action favorable to missions further than to request Eld. A. F. Martin to travel and preach, while the churches were recommended to sustain him. In 1846 the association met at Yellow Creek Church in Linn County. Such had been the development of the missionary spirit under the labors of Eld. Martin and others, that at this session the messengers contributed liberally and employed Eld. Kemp Scott to ride as an itinerant at a salary of $18 a month. He spent much of the year in preaching, and at the session of 1847, held at Zoar Church, Harrison County, he read his report by permission, giving an account of 97 baptisms during the year. These things gave a decisive turn to matters, the aforesaid article was expunged from the constitution by an overwhelming majority,

* The facts pertaining to the organization of this body have been furnished by Eld. A. F. Martin and Bro. W. H. Robertson.

and the association took positive ground on the missionary question, and has been, from that time on, an aggressive, evangelical body.

Among the ministers of this institution may be mentioned the names of A. F. Martin, Elijah Merrill, J. M. Goodson, W. C. Ligon, John Kurl, Thomas Barbee, Kemp Scott, Jesse Goin, Henry M. Henderson, Edward Benson, Paul McCollum, W. W. Walden, L. L. Wellman, W. S. Huff, Z. Goin and H. H. Turner. Numbered with the active laymen in the early days of the association, were John and Augustus Flourney, Thomas Barley, William Burt, Frank Preston, Ephraim Huff, Samuel Benson, Edward Benson, William Benson, James G. Benson, Robert Benson, Isaac Henderson, Henry M. Henderson, James R. Merrill, James Cash and W. H. Robertson, a number of whom have crossed over the river and rest from their labors.

This association has been a prolific institution, having contributed to the formation of five other bodies of the same kind, viz.: West Fork, Missouri Valley, Locust Fork, Livingston County and Linn County Associations. It increased in ministerial and numerical strength, its territory all the while widening, until, in 1854, its boundary extended from the Missouri River on the south to the Iowa state line on the north. At this time it was composed of the following

Churches.—Big Creek, 75; Carrollton, 63; Chillicothe No. 1, 46; Chillicothe No. 2, 57; Deep Spring, 59; Fairland, 66; Indian Creek, 28; Liberty, 43; Linneus, 116; Little Ridge, 27; Mount Nebo, 47; Mount Pleasant No. 1, 55; Mount Olive, 57; Mount Pleasant No. 2, 41; Parson's Creek, 56; Princeton, 69; Providence, 35; Trenton, 154; Utica, 60; Wyaconda, 49; Yellow Creek, 60; Zoar, 47; Hurricane, 17; and Mount Zion, 23; total membership, 1,316.

Brethren Goins, Brashear and Scott had labored as missionaries, reporting about 16 months of labor and 92 baptisms; also great destitution in the extensive bounds of the association. Amount expended for missions was $419.70.

In 1855 the fourteenth annual meeting was held at Fairland in Livingston County. Three new churches, New Garden, McCrosky's Creek and De Witt, were admitted into the union. By authority of the body, a public collection, amounting to $17.66, was made on Sunday for missions. This year the churches gave for the same purpose $156.15, and individuals $52.50.

In 1856 the association met at Carrollton, Carroll County, and

the custom of writing circular letters was revived. This year it was on the subject of "Prayer." Family prayer was specially urged. The following paragraph in the circular is noteworthy;

"In the primitive ages of the Christian church, when the people of God were environed by enemies, sympathy and affection drew them together; and, as a common means of defense, they habitually engaged in united, fervent prayer, in answer to which they were not only often delivered out of the hands of their enemies, but God answered their prayers by adding to their numbers such as should be saved. Alas! how far short of primitive Christianity many of the churches of the present day have fallen! Then they statedly met, at least weekly, for social worship; now, many, very many, are the churches which live habitually without so much as an effort to revive that ancient order of things. * * * Even a casual observer will easily detect the difference existing between such churches and those who 'forsake not the assembling of themselves together'."

Even now the indifference of churches upon this subject is utterly astounding. When will the people of God arise to a proper conception of their obligations, and learn to meet every Lord's day to worship Him and to study the Scriptures. We have met with no association in which the churches of North Grand River Association have been surpassed in liberality for the cause of Christ.

In 1859 the session was held at Linneus. The association now numbered 34 churches and 1,988 members. Contributions, $494.65.

In 1860 a colony of ten churches in Carroll County was sent out to form a new association (see Missouri Valley Association). This year the meeting was held at Princeton, Mercer County.

There having been no session held since 1861, the association met August 26, 1865, at Trenton, Grundy County, at the request of the church in that place. 13 of the 24 churches failed to send messengers. The aggregate membership of those that reported was 839. Three messengers, viz.: P. McCollum, A. F. Martin and Wm. Hildreth, were appointed to attend the meeting of the Missouri Baptist State Convention at Palmyra the following September. The association expressed itself thus on the "Test Oath:"

"*Whereas*, Questions have arisen in regard to the position we as an association will take with reference to ministers and deacons taking the oath as required by the constitution of the state of Missouri, and to leave no doubt as to our position; therefore,

"*Resolved*, That we as an association advise all ministers, deacons and trustees within our bounds to comply with the requirement of said constitution."

In 1866 the session was held at Chillicothe. Here a Sunday-school convention was formed which was two years in advance of the state Sunday-school convention. E. J. Scott was the president and H. H. Turner secretary. Also at this meeting H. H. Turner was ordained to the ministry by an "ecclesiastical council" composed of the ministers present.

In 1868 the association met again at Linneus, and by resolution declared that all moneys raised by public collections should be for associational missions only.

In the session of 1871, held at Trenton, a motion prevailed that brethren be requested to make pledges for their churches for the support of home missions. In such cases it was expected that the messengers would pay the amount if the churches failed to do so. It was, however, generally understood that the church was, in honor, bound to pay the amounts.

Between the meetings of 1872 and 1873 the most of the churches in Livingston and Linn Counties, by permission of the association, organized new interests, which left only 14 churches in the North Grand River Association. In 1872 Grand River College was adopted by the association. This body in 1881 aggregated 15 churches and 1,221 members.

"Chesley Woodward,—one of the ministers of North Grand River Association, was born in the state of Kentucky in 1799, where he spent his early life. In 1820 he married Miss Elizabeth Blankenship, a few years after which he removed to Indiana and resided there some 19 years, preaching to four and five churches regularly. Thence he moved to Davis County, Iowa, where he spent some six years dispensing the gospel. From there he moved to Missouri, settled near Cainsville, Mercer County, where he labored several years, and then removed to the centre of the county, near Princeton, preaching for that and surrounding churches for a few years, when he located in the eastern part of the county, near Ravanna, of which church he was the beloved pastor, and where he finished his earthly race.

"Elder Woodward was a faithful sentinel on the walls of Zion, giving forth no uncertain sound, and never disappointing a congregation. He leaves two sons in the ministry.

"He died at his residence near Ravanna, Mo., early on the first day of the week February 18, 1877, being in the 79th year of his

age, and the 49th year of his Christian ministry." (From the *Minutes of North Grand River Association*, 1877, p. 8.)

George Washington Herron.—This minister of Jesus Christ was a native of Kentucky, born in Henry County, November 21, 1818, and when six years of age with his parents moved to and settled in Decatur County, Indiana. In July, 1835, he was married to Miss Eliza Ann Smith, who died March 3, 1859. He was again married the 25th of the following September to Miss Catherine Burton, and in the year 1869 removed to Wayne County, Iowa, and ten years afterwards to Grundy County, Missouri.

"He was converted and united with the Baptists in his 18th year, entered the ministry in his 25th year and was regarded a faithful worker in the denomination until his death.

"On the 11th day of September, 1880, he died at his home near Spickardsville, Grundy County. This was the first day of the meeting of the North Grand River Association, and when the news was received of his death, business was suspended, and the association united in prayer, led by Eld. H. H. Turner." (From the *Minutes of North Grand River Association*, 1880, p. 7.)

Deacon James G. Benson—was born in 1813, in Worcester County, Maryland, where he spent his early life. In the year 1837 he emigrated to and settled in Grundy County, Missouri, and in 1840 he united with the Trenton Baptist Church, of which he remained a faithful, devoted and consistent member until his death—thirty-eight years—during the most of which time he filled the office of deacon with universal acceptance with his brethren. He possessed the Scripture qualification for the deacon's office, viz.: "Of honest report, full of the Holy Ghost and wisdom," "holding the mystery of the faith in a pure conscience."

He was twice married and left the widow of his second marriage and a number of children, several of whom are members of the church. He fell asleep in Jesus at his residence in Trenton, on the seventh day of the week, November 23, 1878. (*Minutes N. G. R. Association*, 1879, p. 21.)

Trenton Baptist Church.—This church, formerly called Washington Baptist Church, was organized in the spring of 1837, under a large elm tree one-half mile south of Trenton, on the bank of North Grand River, in whose waters thousands of willing converts have been baptized. Elijah Merrill was the only minister present at the organization. He was formerly from Maryland. This church held aloof from the association for several years, having heard that it was "not sound in the faith."

Carrollton Church.—(The history of this body will be given in the sketch of Missouri Valley Association.)

Linneus Church,—(formerly called Locust Creek), was in the organization of the North Grand River Association in 1841, but how long prior to this date it was formed we have been unable to ascertain. Its membership in 1878 was 100.

Union Church. — This body now meets some six or eight miles north from Chillicothe. It was organized in that town by Elijah Merrill, in 1840, with 10 constituent members. (From the MS. of W. H. Robertson.) Eld. Merrill filled the pastoral office until 1845, and was succeeded by H. M. Henderson.

Pleasant Grove Church, — is situated in Sullivan County, and was organized October, 1843, of 9 members, by Eld. A. F. Martin, who became the first minister. In 1867 the church built a frame house of worship, 24x36 feet, at a cost of $800. In 1881 the church numbered only 35 members.

Mt. Nebo Church.—Eld. A. F. Martin gathered 9 members into an organization with this name, June 25, 1843. The meeting place is in Linn County, twelve miles north of Linneus, the county seat. In 1861 this church was broken up, numbering at the time 59 members. It was reorganized in November, 1870, with 19 of the old members, and two years afterwards formed a Baptist Sunday-school. The first pastor was Alton F. Martin.

Providence.—On the 1st of September, 1844, this church was formed by H. M. Henderson, with 9 members. It was at first in Grundy County, but is now in Mercer. Ira Blakely became their first minister, and so continued twelve years. In 1870 it met in a school-house.

Liberty Church—was organized by Edward Benson, August 2, 1846, who became at once the pastor. The church worships in a frame house, 35x40 feet, erected in 1856 at a cost of $500, and is situated near Alpha, Grundy County. Our correspondent, W. H. Robertson, is a member of this church. It is among the larger churches in the association, numbering 131 members in 1881.

Parson's Creek Church, — ten miles southwest of Linneus, Linn County, first met as a church in June, 1847, having commenced with 7 members. It has a commodious house of worship, built in 1858, which cost $1,150. This body now belongs to the Linn County Association.

Chillicothe.—What is now called the First Baptist Church, Chillicothe, was organized on the fourth Sunday in March, 1848,

by Elds. Kemp Scott and W. W. Walden. 13 members were in the organization. Eld. Walden became their minister, and so continued ten years. His successors have been S. A. Beauchamp, J. B. Fuqua, Wm. Hildreth, Jas. S. Green and G. W. Rogers. This church is now in the Livingston County Association, and had a membership of 151 at the date of our last information.

MOUNT OLIVE.—On the 8th of June, 1849, Eld. Kemp Scott formed this church. Eight persons signed the covenant. The first pastor was Jesse Goin, for nine years, and he was then succeeded by A. F. Martin. In 1871 it had an unfinished frame church edifice, 30x40, then valued at $400. It is in Linn County, belongs to the association of that name, and has 190 members, being the largest in the association.

LINN COUNTY ASSOCIATION.

The Linn County Baptist Association is an offshoot of the North Grand River Association, having been organized of churches dismissed from that body November 2, 1872. The meeting for this purpose was held at Linneus. The following were the constituent churches: Linneus, New Garden, Parson's Creek, Mt. Olive, North Salem, Pleasant Grove and Mt. Nebo. Two others (Ebenezer and Grove Hill) came into the union at the first regular meeting. The entire membership of these churches was 538. The constitution and rules of decorum of the mother association were adopted, after changing the name in Art. 1 of the constitution. As an expression of its faith the association adopted the New Hampshire confession as found in the *Encyclopedia of Religious Knowledge*.

The first anniversary was held at Linneus, commencing Sept. 27, 1873, when Eld. A. F. Martin preached the opening sermon from John 18 ; 36: "My kingdom is not of this world." Eld. A. F. Martin was elected moderator, J. M. Cornett treasurer, and L. E. Martin clerk. The ministers were A. F. Martin, Jesse Goin, Z. Goin, L. Wellman and E. J. Scott. Licentiates: John Walkup, William Burt, S. S. Childers, L. D. Lamkin, J. M. P. Martin and L. E. Martin.

At this session, on Sunday, the 28th, a district Sunday-school convention was organized by electing W. D. Crandall, Jr., president, John Rawlins, secretary, and W. S. McClanahan, treasurer, and one vice-president in each church. Also, on Monday, the last day of the session, a ministers' and deacons' conference was formed and agreed to meet on the day preceding the next an-

nual meeting of the association. The object of the conference was the mutual edification of one another, by an interchange of sentiments in essays, discussions, &c.

In 1876 the association met at Browning, when one new church (Bethel) was received.

The fifth anniversary (1877) was held with New Garden Church, Brookfield. Two churches (White Oak Hill from Mt. Pleasant Association and Meadville, organized March 4, 1877) applied for membership and were received at this meeting. This increased the number of churches to 14. Baptisms during the year 134; receipts, $84.70; total membership, 1,085.

In 1878 the meeting was at Yellow Creek Church, with the usual order of business.

The strength of the association in 1879 was some less than it was two years before, being 975, but the number of churches was the same—14.

LIVINGSTON COUNTY ASSOCIATION.

Pursuant to an action of the North Grand River Association, and of churches dismissed from that body, the Livingston County Baptist Association was organized at Chillicothe in the fall of 1872. Constituent churches: Chillicothe, Mount Pleasant, Harmony, Zion, Union and Wheeling — all in Livingston County. Aggregate membership, about 650. The third meeting in 1875 was also held at Chillicothe, when the Fairland, Utica and Dawn Churches withdrew from the Missouri Valley Association and united with this. The ministers in the organization were F. M. Wadley, James Turner and W. W. Walden.

The fourth anniversary was held at Utica, commencing September 15, 1876. Farmersville Church made application and was received. There were now 11 churches and 905 members. Contributions to the association fund, $173.70. They agreed to adopt Grand River College, and appointed W. T. Harper a member of the board of trustees of said institution. The missionary work was committed to an executive board consisting of Robert Filby, W. S. Morgan, A. S. Cloud, J. K. Stone and John S. Harper, together with an agent in each church.

The Mt. Pleasant Church entertained the fifth session in September, 1877. Eleven churches sent messengers representing a constituency of 916. Receipts, $98.10.

In the minutes of this meeting we find published a permanent order of business in lieu of the annual appointment of a committee of arrangements. This is a method of work desirable in all

institutions of this kind. This movement was inaugurated by J. J. Felts, a minister then late from Kentucky.

In 1878 the association met with the Dawn Church. Officers: W. W. Walden, moderator; W. T. Harper and I. R. M. Beeson, clerks. Pastors: R. M. Richardson, J. J. Felts, W. W. Walden, I. R. M. Beeson, James Turner, B. Robinson, A. Hunt and N. M. Allen.

The seventh annual meeting (1879) was held at Union Church. Only 10 churches reported, the numerical strength of which was 955. Intense earnestness was manifested throughout the proceedings in all the objects for which Baptists meet together to pray and labor; such as home missions, foreign missions, Bible cause, Bible schools, denominational literature and schools and colleges.

Considering its strength and its facilities, this association is doing a good work in the defense and promotion of a pure faith.

William W. Walden.—This brother stands among the oldest native Missouri Baptist ministers, having been born in Howard County, January 19, 1823. He is of Scotch and Welsh ancestry. He was converted in 1838; was married June 1, 1843, and the following year moved to Livingston County. He and his wife were constituents of the Fairland Baptist Church, Livingston County, in 1847, and the year after, by the same church, was licensed and then ordained as a gospel minister. He emphatically founded the Baptist church at Chillicothe, and has given his life to the building up of Baptist interests in that section of Missouri, having been pastor of Fairland, Chillicothe, Parson's Creek, Union, Liberty, Linneus, Mt. Olive, Hurricane, Ebenezer, Meadville and Chariton Churches, the last named in his native county. One element in his success has been the keeping of his churches well disciplined and united. Though almost 60 years old his zeal is unabated in his Master's cause.

CHAPTER IV

MOUNT ZION AND OTHER ASSOCIATIONS.

How Mt. Zion Originated—When Formed—Sweeping Condemnation of the Missionary Enterprise—Henry Avery, Arrival in Missouri—John Warder, the Pioneer of Lafayette County—Platte River Association of "Regular" Baptists—Nodaway Association—Osage Association of Baptists.

THE origin of Mount Zion Association is due to a division in the Blue River Association on the missionary question in 1841, an account of which has been given in the history of the last named body. Four churches, viz.: Big Sniabar, Mt. Zion, Mt. Pleasant and Bethlehem, and majorities from Big Blue and Little Blue, met at Mt. Zion, the fourth Saturday in March, 1842, formed the Mount Zion Association, and took the name "Regular Baptists." The ministers were John Warder (the moderator), G. Fitzhugh and Henry Avery.

The association declared non-fellowship for all churches that gave countenance to what they called "benevolent institutions, such as Bible societies, missionary societies and kindred agencies." The following is her own language on the subject: "In order that our brethren and the community in general may know what we believe in regard to those modern institutions that now exist—

"1st. This association believes that all societies or combinations of men, professing for their object the promotion of God's kingdom and the spiritual good of man (except the church of Christ and civil government) are unauthorized by the word of God and are a fruitful source of contention and strife,—such as foreign and domestic missionary societies, Bible and tract societies, Sabbath schools, state conventions, &c.; all of which we believe are unscriptural and anti-Christian in their origin, operation and tendency.

"2d. As such, we will not fellowship them, nor admit to our church privileges any that belong to them." (*Minutes Mt. Zion Association*, 1859, p. 12.)

Relative to the above we submit two questions:

1st. How does civil government promote the spiritual good of men?

2d. Is there not as much Bible authority for the existence of missionary societies as there is for Baptist associations?

Coming from an association, for which no one can claim any direct Bible authority, are not such denunciations as the foregoing ill-timed and unaccountable?

One by one, such churches as were in sympathy with the non-aggressive and non-fellowshipping policy, united with the association, until there had been connected with it in all eighteen churches, situated in the counties of Johnson, Lafayette, Jackson, Cass, Bates, Benton and Henry.

Its faith was, in the main, in harmony with the great Baptist family, but its policy was withering and blighting, as may be seen from its records.

The minutes of 1859 are upon our table. They are contained in a pamphlet of 12 pages, and give the following summary:

Churches.—Big Sniabar, Mt. Zion, Sardis, Bethlehem, Virginia Grove, Walnut Branch, Muddy Fork, Charity, Oak Grove and Freedom. These churches reported no more than three baptisms and a total membership of 171. Contributions, $10.50.

Ministers.—Joseph Warder, Wm. C. Garrett, Martin Corder and James Teague.

At that time the association corresponded with Fishing River, Mt. Pleasant (Old School), Nodaway and Salem Associations.

From the MS. of Eld. Joseph Warder, the moderator, we learn that of the 18 churches once belonging to Mt. Zion Association, two have joined ——— Creek Association; one, Cold Spring, went to Fishing River, subsequently withdrew, and now belongs to no association; Dry Wood united with Turkey Creek Association; Bethlehem and Sardis consolidated; Big Blue and Mount Pleasant dissolved; and Mt. Zion was dropped; which leaves nine churches in the association now, with a membership of from three to four hundred, and six ordained and three licensed ministers.

Henry Avery.*—When the Blue River Association was rent asunder in 1841, Henry Avery was one of the three preachers that took ground against missions and went into another organization. He was born in Roane County, Tenn., October 18, 1793, and was raised a farmer. He married Miss Elizabeth Greene when he was about 21 years old, and raised a family of four sons and two daughters. Messrs. A. C. and J. M. Avery of the First Baptist Church, Clinton, Mo., are sons of his.

* Abridged from the MS. furnished by the son, A. C. Avery, of Clinton, Mo.

In 1830 he emigrated to Missouri. Spending a season in St. Louis County, he continued his course westward, raised a crop in Morgan County, and thence moved to what is now Henry County in the fall of the same year. He was one of the pioneers to this county, being among the first emigrants. He built the first hewed log-house ever erected in the county, in which Hon. Chas. Allen, of Palmyra, held the first circuit court in the county, in 1834.

Henry Avery became a Baptist in 1826, in Tennessee, having united with Big Fork Church. He became one of the constituent members of High Point Church, Johnson County, in 1832, by which church he was ordained a preacher in the followiug spring, by Elds. J. Warder, J. White, Thos. Ricketts and Wm. Simpson.

From this time, until his death, though called an Old School Baptist, he was a great missionary, working hard on his farm most of the time, and spending often from Friday until Monday preaching the gospel in all the surrounding country without fee or reward; going at times as far east as St. Louis, and west, far beyond the state limits, and preaching to the Indians.

Through industry and strict economy he gained a competency. His house was the home of many a weary traveler; and in it elections, court and preaching were held for many years. He held a public debate with Eld. Joshua Page, a Campbellite, in Henry County, the first, perhaps, held so far out west at that date (1842). He had a good English education, was a very superior penman, and when a young man taught school.

His preaching was pathetic, persuasive, earnest. The great theme with him was Christ. He dwelt upon this. On the last Sunday next preceding his final illness, this was his theme. He preached at Salem Church, and something very remarkable about the occasion was, that every member of the family was present. His text was, "Say ye to the righteous it shall be well with him, &c." Soon after this he was prostrated with bilious fever, terminating in congestion, of which he died September 26, 1845. The scene around his death-bed was truly an affecting one, says an eye-witness. His family were standing around him, and for the last time he spoke to each of his children and pointed them to the Savior of sinners. He sent a number of affecting messages to his ministerial brethren and others with whom he had been intimate as a colaborer. The last words he was heard to utter were, "I have fought a good fight," and finishing the sentence he sweetly fell asleep.

JOHN WARDER,—a minister of decided strength of character and influence, emigrated to Missouri in the year 1825, settling in Lafayette County, soon after which he united by letter with the Big Sniabar Baptist Church, then a member of the Fishing River Association. Here he remained until the organization of the Blue River Association in 1834, when his church became a constituent member of that institution. In 1836 he was elected moderator of Blue River Association, and so continued by re-election until the split on missions. When the heated controversy came up on this question in the association last named, Mr. Warder and his church, with three other churches, and parts of two others, withdrew and formed the Mt. Zion Association of Regular Baptists, in 1842. Eld. Warder was elected moderator of this fraternity and so continued from year to year, as long as he was able to attend its meetings.

In June, 1825, he was called to the pastoral office in Big Sniabar Church, which relation he sustained until his death, which occurred late in the year 1858. This church aided at different times in the formation of three associations: first of Fishing River in 1823; then of Blue River in 1834; and finally of Mt. Zion in 1842; and was one of the pioneer churches of Western Missouri.

Eld. John Warder was the first Baptist minister that settled in Lafayette County.

PLATTE RIVER ASSOCIATION OF "REGULAR" BAPTISTS.

The Platte River Association of Regular Baptists was organized by a convention composed of messengers from eight churches formerly belonging to the Fishing River Association, June 7, 1842, at Union Church, Buchanan County. It adopted unanimously the Fishing River constitution and form of government. The churches of this new interest were situated in Buchanan and Nodaway Counties.

The first anniversary was held in the October following its organization, with the First Nodaway Church, when one new church, Flag Spring, was admitted into the Union, which increased the number of churches to nine and the constituents to 313. For awhile this association corresponded with the Fishing River, after which we lose sight of it altogether. We think it failed to maintain an existence, and some of the churches went into the organization next to be mentioned.

NODAWAY ASSOCIATION.

This body was formed in 1849, and by its messengers was

present and offered correspondence with the Fishing River Association in September, 1850. Three of the churches in the Nodaway Association appear on the list of the Platte River community in 1842. Another fact we note is that at the time of which we write (1850) Platte River was not in correspondence, as formerly, with Fishing River. From these two considerations our conclusion has been drawn that the Nodaway is a successor of the Platte River Association.

The first annual meeting of this body was held at Nodaway Church, Nodaway County, the first Saturday in October, 1850.

In 1870 only six churches of the seven that composed it, sent messengers to the meeting of the association at Mill Creek Church, Holt County. This church was situated in the town of Oregon. This year 7 baptisms were reported, and the aggregate membership of the churches was 183. One of the seven churches (Liberty) was in the state of Iowa; the rest were scattered over the counties of Northwest Missouri.

OSAGE ASSOCIATION OF BAPTISTS.

Before us lie the minutes of an association with this title, for the year 1844. The title page does not say whether this was the first, third, fourth or tenth annual meeting; hence we are totally in the dark as to the date of its organization. In 1844 it numbered ten churches, viz.: Wablau, Bethel, Tebo, Pleasant Grove, Mt. Vernon, New Hope, Fairfield, Pomme de Terre, North Prairie and Antioch, located in Polk, Benton and probably some other adjoining counties. The entire membership was 202. Tebo, with 44 members, was the largest church, and New Hope, with 7 members, was the smallest. Daniel Briggs acted as moderator, and H. V. Parker was clerk—both ministers. Other ministers: Marquis Monroe, Robert Briggs, C. T. Woodall and M. D. Robinson. The Wablau Church presented this query in her letter: "Is it gospel order to receive members into our fellowship and union without baptizing them again, that have been received by a missionary church, and baptized by a missionary preacher, or any other church not in union with us." On the last day of the session, the association took up the query, and after discussion, answered, "We think not." This action places this association with the anti-missionary Baptists. Further, deponent saith not.

CHAPTER V.

CHURCHES AND ASSOCIATIONS OF THE "PLATTE PURCHASE."

"Platte Purchase," Where and What—Platte River Association—Union Association—Change of Name to "West Union"—The War Cloud—Devastation—Graham Church—Northwest Missouri Association—C. L. Butts—St. Joseph Association—Churches in "Platte Purchase": Pleasant Grove, Mt. Zion, Nishnabotany, Sonora and Others—The Mission Band—Jonas D. Wilson—Wm. Harris—E. S. Dulin.

THE famous "Platte Purchase" is all that part of Missouri west of a line running from the mouth of the Kaw (Kansas) River due north to the Iowa state line, embracing the counties of Platte, Buchanan, Andrew, Holt, Nodaway and Atchison. The first associational convocation in this section of the state was the

PLATTE RIVER ASSOCIATION OF UNITED BAPTISTS.*

"This body was organized in 1842 at Bee Creek meeting-house, Platte County, with three small churches, containing in the aggregate about 125 members." (*Benedict's Baptist History*, p. 841.) By the year 1845 it had increased to 18 churches scattered over a large portion of the six counties aforesaid, two of the churches being far toward the northern limits of the territory, viz.; Florida Creek in Nodaway and Nishnabotany in Atchison County.

This association was greatly prospered, and new churches were continually being added to the list, until, in 1854, when the thirteenth anniversary was held, October 13th, at High Prairie Church in Andrew County, there were on the roll 26 churches, with a total membership of 1,284. The minutes afford no information as to who were the ministers at this date. "The propriety of dividing the associational bounds being conceded, it was agreed that the clerk be authorized to write letters of dismission for all churches wishing to go into a new organization." Six churches got letters and formed the association next to be mentioned on this list.

By the year 1869 this association had been reduced to 13 churches, containing an aggregate of 482 members. This decrease was occasioned by giving off churches to other associational frater-

* The Platte River Association of Regular Baptists was formed in June of the same year.

nities. The churches at this time were Platte River, Vernon, Mt. Vernon, High Prairie, Union Grove, Whitesville, Union, Friendship, Jefferson, Antioch, Lost Creek, Middle Fork and New Hope. The ministers were J. H. Best, Lewis Allen, A. S. Norris, J. S. F. Wood, N. Allen and S. Atterberry; licentiates: M. Agee and Simeon Wood.

The board of missions reported that J. S. F. Wood and N. Allen had labored as itinerants, and that to them they had paid $120 for said services. The cause seemed to be in a moderately prosperous condition at this time.

The Platte River Association was very much weakened by the formation of the St. Joseph Association in 1871, some of its churches having gone to that new interest, and others to the Mt. Moriah Association, about the same time. It held one or two more meetings, and in the year 1873 (we think this was the date) it dissolved, granting letters of dismission to the churches, some of which united with the St. Joseph Association and some with the Northwest Missouri. The Bolckow Church united with the latter. (From the MS. of Eld. J. S. F. Wood.)

UNION ASSOCIATION OF UNITED BAPTISTS.

Messengers from six churches dismissed from Platte River Association met with the Nodaway Church, in Holt County, Missouri, November 10, 1854, and organized the "Union Association." The churches were: Florida Creek, 22; Nishnabotany, 30; Nodaway, 70; Freedom, 14; Sidney, 35; and Lebanon, 16; total, 187 members. So soon as the organization was completed, three other churches—Rush Bottom, 14; Linden, 8; and Maryville, 7; total, 29—were received into the compact. The constitution and abstract of principles adopted were the same as those commonly adopted by the United Baptists generally.

In 1857 the name of the association was changed to "West Union." That year it met at Nishnabotany Church, Atchison County, and contained 12 churches, with 311 communicants. The ministers were S. T. Renfro, D. V. Thomas, Reuben Alexander, E. Lampkins, J. C. Renfro, A. M. T. Zook, Elias Findley, C. A. Miller, J. G. Bowen and M. Smock.

This, too, was a growing institution, and in 1861 16 churches reported, in which was an aggregate of 506 members, and the names of the following ministers present and laboring in the bounds of the association: R. Alexander, E. Lampkins, S. T. Renfro, A. M. Wallace, Elias Findley, C. A. Miller, W. H. Davis, J. C. Renfro and T. Campbell; some of whom have been call-

ed home to be crowned, while others are still standing on the walls and crying aloud.

The association met in 1862, but because of the war troubles five churches only were represented; and the following year only four churches sent messengers. Little business was transacted at either of these sessions. From its organization a missionary had been kept in the field much of the time, at $1 per day.

In 1861 the Jacksonville (now Graham) Church had a union house in which to worship; Nodaway had enclosed a good spacious brick edifice; Sidney Church had a brick house; Sonora had raised $4,000 to erect a house of worship.

When the war closed, quite a number of the churches of what had been the West Union Association were in confusion, with the membership scattered almost to the four corners of the earth; but few ministers remained in the field, having been driven out by the Jayhawkers or the Missouri Test Oath. The latest published list of the churches of West Union was in 1863, when only four sent messengers to the meeting. There were then 13 in all, viz.: Nodaway, Linden, Jacksonville, Bethel, Sonora, Nishnabotany, Lebanon, Maryville, Union, Quitman, Irish Grove, Marietta and Forest City. Very few of these churches were in working order at the close of the war.

NORTHWEST MISSOURI ASSOCIATION.

This association occupies the territory of the old "West Union" fraternity, embracing the counties of Holt, Nodaway and Atchison, one of the most fertile regions of the commonwealth of Missouri. In the winter of 1865–'66, under the labors of Eld. J. H. Best of the Platte River Association, the work of gathering together the scattered remnants of the disorganized churches of these counties commenced. In March, 1866, Rev. G. W. Huntley, under the appointment of the American Baptist Home Mission Society, entered this field and at once gave his influence to the task of rebuilding "the waste places." During the summer of this year, Jacksonville (now Graham), Forest City and Nodaway Churches were reorganized, and the churches of Freedom and New Hope founded; and on the 2d of August, 1867, messengers from these five churches met at Nodaway Church in Nicholl's Grove, Holt County, and organized an association, adopting the name of "Northwest Missouri Baptist Association." The aggregate membership of the five constituent churches was only 139. Dr. J. S. Backus of A. B. H. S. was present at this

meeting; a collection was made for said society on the second day, and Bros. G. W. Huntley and G. Gates were appointed delegates to the Baptist State Convention, which met that year at Jefferson City.

At the first anniversary of the association in 1868 two new churches—Mound City and Sonora—were received into the body, and the following report on "Religious Destitution" was adopted: "While the past year has witnessed the conversion of souls and the organization of new churches in this field, the wide sections remaining entirely destitute, the rapid incoming of new settlers, and the growing importance of the rising towns and villages within our limits call loudly for increased effort. In the opinion of your committee, it is neither wise nor Christian to rely upon foreign aid, but every Baptist should enter the field himself, in humble reliance upon Him who with five loaves supplied five thousand." This report was, in some respects, the key-note of future success by the development of a missionary spirit.

The committee on "religious destitution" at the next annual meeting—September, 1869—re-echoed the same sentiments in a full and well prepared report, from which we make the following extract: "We need a true missionary spirit—a thorough consecration to Christ. Each church should be a missionary society and each member a missionary, with a heart full of love to the Master and to the souls of men. We need a stronger faith—faith that will bring victery. * * * Only by praying and paying—praying and giving—can the wants of this field be supplied." This year the association numbered eight churches, with a membership of 230.

In 1870 the association had increased to eleven churches and 297 members. The Sunday-school convention of the association was then in successful operation.

By the minutes of the fourth annual meeting, held with Graham Church, September 1, 1871, we see a still increasing interest manifested by the association in the missionary and Sunday-school work of the field; 6 ordained ministers, 13 churches and 451 members are reported.

Since the dissolution of the state convention the association has been in active sympathy and co-operation with the General Association of the state, and also with the educational and other interests of the denomination.

From the minutes of 1879 we gather the following summary:

Churches.—Bethel, Bolckow, Clearmont, Forest City, Graham, Grange Hall, High Creek, Hope Chapel, Maryville, Mt. Vernon, Mt. Zion, New Liberty, Nodaway, North Prairie, Rockport, Salem, Sharp's Grove, Vernon, Walkup's Grove and White Cloud; in all, 20 churches, in which there were 1,193 members; baptisms, 81.

Ministers.—J. H. Best, P. M. Best, C. L. Butts, N. Barton, Wm. Haw, H. J. Latour, R. M. Rhodes, Jacob Sharp, A. M. Wallace, J. H. Whipple, J. S. F. Wood and Wm. H. Wood.*

SAINT JOSEPH BAPTIST ASSOCIATION.

On the 3d of November, 1871, a convention of brethren from fourteen churches met at Easton, Buchanan County, for the purpose of adopting measures to unite the churches in Buchanan County, and in the Platte River and Mt. Moriah Associations, into one organization. After prayerful deliberation, it was agreed unanimously that such a union was highly desirable for the good of the churches and the glory of God. Pursuant to the action of this convention, messengers met at Bethel Church, Andrew County, December 30, 1871, and organized the "St. Joseph Baptist Association." Sixteen churches composed this body, viz.: Platte River, Friendship, High Prairie, Union Grove, Whitesville, Bethel, First Baptist of St. Joseph, Second Baptist of St. Joseph, Agency, DeKalb, Bethlehem, Mt. Pleasant, Easton, New Harmony, Walnut Grove and Missouri Valley. The first five churches named were from the Platte River Association, and the next, Bethel, from the Mt. Moriah.

The second anniversary was held at New Harmony Church, Clinton County, commencing October 3d, 1873, when three new churches, Frazer, Zion Hill and Pleasant Ridge were admitted into the union.

This association is active in promoting missions, education, Sunday-schools, and whatever is conducive to the prosperity of the denomination. Numbered among its ministry are men of culture, refinement and consecration. From the minutes of 1879 we are able to present the following summary:

Churches.—Bethel, Bethlehem, DeKalb, Frazer, Flag Spring, First St. Joseph, High Prairie, Mt. Pleasant, Mt. Vernon, New Hope, New Harmony, New Prospect, Nodaway, Pleasant Grove, Sugar Lake, Savannah, Taos, Whitesville, Walnut Grove, Zion Hill and Missouri Valley; 21 in all, with an aggregate of 1,719

* Rev. C. L. Butts rendered valuable aid in furnishing many facts in the foregoing sketch.

members. These churches are located as follows: 11 in Buchanan County, 7 in Andrew and 3 in DeKalb.

Ministers.—(Pastors): B. Clark, D. G. Saunders, Isaiah T. Williams, Wm. Harris, J. S. F. Wood, E. W. Dunegan, G. W. Everett, B. F. Rice, J. H. Best, J. Clay and L. Farris.

Pleasant Grove Church,—now one of the vigorous Baptist institutions of Platte County, was organized at the cabin of Elijah Pumphrey, with 14 members, October 12, 1844, by Peter M. Swain. Two years after a brick house of worship was built, the lumber for the floor, doors, &c., of which, was sawed with the old-time whip-saw. In 1867 the present commodious frame building was erected, 35x50 feet, at a cost of $3,350. This church belongs to the North Liberty Association.

Mount Zion Church—was constituted near a village called "Hell Town," about 14 miles northeasterly from Platte City, March 6, 1844, by Elds. Swain and M. Cline, with eleven members who had been expelled from the anti-mission church near by, for "heresy" (so called). Among the constituents were Isaac Moody, his wife, a son and three daughters; and Wm. Newman and wife. A log-house was first built; but now the church worships in a large frame building, 40x60 feet, not far from the old site.

Nishnabotany Church.—The first Baptist church in Atchison County, far to the northwest, was the Nishnabotany, organized by the old pioneer preacher, Richard Miller, in 1844.

Sonora Church,—situated in Atchison County, was formed in 1854, and subsequently merged into High Creek Church.

Nodaway Church—dates back to 1845. It is located in Holt County. In 1848 Eld. Jonas D. Wilson, now an old man, visited this church and preached seventeen days and nights. Many were converted and 18 were added to the church by baptism. The race-track and card-table were broken up. This church is not now very prosperous. The last two named churches belong to the Northwest Missouri Association.

Walnut Grove Church—is situated some six miles southeast of St. Joseph. It was organized at a meeting held at St. Joseph, February 11, 1871, by Elds. J. T. Wilson and J. M. C. Breaker. There were 5 constituent members, and immediately after the organization 9 were added by baptism. J. T. Wilson, by unanimous consent, became their minister. This body first united with North Liberty Association, and one year after with the St. Joseph fraternity.

FRAZER CHURCH.—In January, 1873, 5 persons covenanted together and formed this church, being assisted by J. D. Wilson and G. W. Pumphrey. The meeting was continued some days and resulted in 30 accessions to the new interest. Among the number was Rev. D. Wood, a Methodist minister; also some five or six of his flock.

St. Joseph (formerly called Robidoux) was founded by Joseph Robidoux, a French Catholic, and the first settler of Buchanan County. "In 1843 the town contained only two log houses and a small frame flouring mill, situated on Black Snake Creek." (*Campbell's Gazetteer of Missouri*, p. 77.) In June of that year Mr. Robidoux laid off the town, and at the close of 1845 it contained 600 inhabitants. In 1846 the county-seat was moved from Sparta to St. Joseph, when the town took its present name from the proper name, rather than the surname of its founder.

FIRST BAPTIST CHURCH, ST. JOSEPH—was organized as early as 1845, as in August of that year it became a member of the Platte River Association. For a number of years the church used a small log school-house to worship in. In the winter of 1847–'48, the pastor, I. T. Williams, was assisted in a meeting of twelve days by Jonas D. Wilson, resulting in 28 accessions to the church by baptism. At that date large numbers of Indians, from across the river, could be seen in the town daily, and many of them attended the baptismal scene which took place at the old Robidoux boat landing. This church is now one of the largest, if not the largest, in North Missouri.

SECOND BAPTIST CHURCH.—In 1870 J. T. Wilson held meetings in South St. Joseph, baptized about a hundred converts, and organized the Second Baptist Church of the city. In about two years the church dissolved and appointed a committee to sell the house and pay the indebtedness. A few months after this a part of the members formed the Calvary Church, St. Joseph, which dissolved in about three months. Prior to the dissolution first above named, J. T. Wilson had formed the "Mission Band Baptist Church" in the northwestern part of the city, and when the house of worship in South St. Joseph was sold he purchased it and moved the last named church into it, which took the name of the "Second Baptist Church in St. Joseph."

On Thursday, February 9, 1882, another Baptist church was organized in South St. Joseph of twenty members. Dr. E. S. Dulin was chosen pastor and accepted.

JONAS D. WILSON.—This zealous servant of Christ, who trav-

eled all over Northwest Missouri as a pioneer preacher of the gospel, and has done a large share in building up the Baptist interest, emigrated from Madison County, Kentucky, to Missouri in 1845, and settled in the Platte Purchase. He is now bordering on fourscore years, having served in the public field a half century, and witnessed, since he came to Missouri, 1,000 conversions, six or seven of whom have become preachers of the gospel.

WILLIAM HARRIS,—pastor of the First Baptist Church, St. Joseph, Mo., was born in Frankfort, Ky., June 2, 1848, and is a great grandson of Eld. Wm. Hickman, the first Baptist preacher on Kentucky soil. He was reared in Henderson, Ky., where he learned the printers' trade. In the year 1868, under the preaching of Rev. B. T. Taylor (now of Missouri), he was converted to Christianity; in August of the same year he was licensed to preach by the Baptist church in Henderson, and one month after this entered Georgetown College, Kentucky, in which institution he graduated in the year 1874. Immediately after this he assumed charge, as pastor, of the East Baptist Church, Louisville, Ky., and continued three years. He then (in 1877) removed to Missouri, and was installed as pastor of the First Baptist Church of St. Joseph, where he is doing a most excellent work in building up and developing the powers of the body over which he presides.



REV. WM. HARRIS.

His marriage with Miss Flora I. Johnson occurred in Louisville, Ky., in 1877, the joyful issue of which is a promising son.

As a preacher, Mr. Harris stands in the front ranks; as a pastor, he is excelled by none.

ELIJAH SHELTON DULIN.*—On his father's side he is descended from the Huguenot family, Dulon. His mother belonged to the English Quaker family, Shelton. E. S. Dulin was born near the banks of the Potomac, Fairfax County, Virginia, January 18, 1821. In 1823 his father moved to Washington, D. C., where he died when the subject of our sketch was nine years old, leaving his family entirely without support or income, his property all having been swept away by his indorsements for others. Thus early the battle of life began with young Dulin. Hard work during the day; diligent study far into the night and at all leisure hours, was the rule and practice of his early days. Largely through the influence of a Christian mother he was brought to Christ, and in 1839 united with the Calvert St. Baptist Church, Baltimore, and soon after determined to go as a missionary to Burmah. He entered Richmond College in 1841, where he remained four years, seeing his mother but once during this time, earning the money each vacation to pay his expenses the following term. Upon his graduation, he was elected principal of St. Bride's Academy. Here, from overwork amid the malaria from the adjacent Dismal Swamp, his health gave way, and he accepted the professorship of ancient languages in Hollins' Institute. A year in this beautiful mountain region greatly improved his health, but the hope of strength enough to go



REV. E. S. DULIN, D.D., LL.D.

* Abridged from a sketch in *Commonwealth of Missouri*, p. 791.

as missionary to Burmah was abandoned. To perfect himself as a teacher, he spent the next year in taking a special course in the University of Virginia. He was ordained as a minister at Baltimore, in August, 1848, and came to Missouri the following October, settling as pastor of the Baptist church at Lexington in March, 1849.

His present most estimable wife was Miss Sarah R. Gilkey, to whom he was married August 28, 1849; this being his first marriage. He was the first president of William Jewell College, and organized that institution January 1, 1850.

In the spring of 1856 he was recalled to the pastorate at Lexington, and in September following he became the president of the Baptist Female College of that city. The previous session had closed with about thirty pupils. At the expiration of Dr. Dulin's second year the number was 286; but the labor of securing this result had broken him down, and he resigned the position. In 1858 he became pastor of the Baptist church in Kansas City, and thence he was called to the pastoral office in the First Baptist Church, St. Joseph, in 1859, where he remained about six years, when he was induced in 1865 to again accept the management of the Female College at Lexington. The college buildings had been well nigh destroyed during the war and the school closed. His untiring industry soon restored the college to its former prosperity. During all this time, Dr. Dulin's sympathies were with William Jewell College, and while at Lexington he conceived, developed and submitted to the General Association the plan which brought into existence the Board of Ministerial Education connected with that institution. A wider field of usefulness now seemed open, and in 1870 he took charge of Stephens' College, at Columbia, which flourished with increasing patronage during his six years' management.

Dr. Dulin removed to St Joseph in 1876, and became the founder of St. Joseph Female College, intending to make this the crowning effort of his life work in the mental and moral training of western young women. He possesses rare talent and fitness for his great work. Sound in judgment and scholarship, elevated and large minded in his plans and conceptions, with intense enthusiasm, energy and perseverance, he makes the best provision for the culture of his pupils, and inspires them with a high appreciation of life and its uses, and with a laudable ambition to excel. Dr. Dulin ranks among the ablest preachers of the state. His sermons are carefully prepared, with sufficient rhetorical or-

nament to interest and please, and delivered with impassioned earnestness. He makes everything subserve in enforcing the sweet truths of the gospel, as they affect the hearts and lives of men. These truths he enforces with the keenest logic, and a fervid and fearless eloquence that makes no compromise with error. His literary and theological abilities have been fittingly acknowledged by the proper scholastic institutions conferring upon him the degrees of A.M., D.D. and LL.D.

Dr. Dulin is a social, cordial, honest, outspoken gentleman. With a strong spice of the facetious in his nature and conversation, and a good, true heart, he makes many friends and retains them. He is, in the best sense of the word, a self-made man, having, by his own ability, energy, perseverance, integrity and usefulness, earned his present enviable position and good name.

CHAPTER VI.

SALINE ASSOCIATION.

How it Originated—First Constitution—Faith of—Sketches of its Churches: Good Hope (Big Bottom), High Hill Church (Trouble and Settlement), Rehoboth, Heath's Creek, Zoar, Fish Creek, County Line, Bethel, Miami, Marshall, Salt Pond and Others—Revised Constitution—Summary for 1879—Peyton Nowlin—A. Gwinn—R. Y. Thomson—Russel Holman—J. L. Hampton—W. M. Bell—J. C. Maple—J. L. Tichenor—W. R. Painter.

THE Saline Baptist Association, whose churches are located in the garden of Central Missouri, was organized from a division of the old Concord, which, in 1842, met at Mt. Gilead meeting-house, Cole County, and, finding that its territory had grown much too large for convenience, passed the following:

"*Resolved*, That we divide this association by striking off all the churches above and west of the Lamine River to form a new association."

On the 1st of October, 1842, in harmony with the foregoing action of Concord, messengers from eight churches met at Zoar Church, Saline County, and formed a new association, and took the name of Saline.

Churches.—Good Hope, 53; Zoar, 103; High Hill, 73; Heath's Creek, 60; Pinnacles, 32; Prairie Point, 22; Fish Creek, 48; Providence, at High Grove, 20; total, 411 members.

After the organization was completed, one new church, Long Grove, from Pettis County, membership 24, was received, which made the entire membership of the association 435. These churches were located in the counties of Saline, Cooper and Pettis. Amount of contributions, $8.60.

PRINCIPLES OF UNION,

Adopted by the Saline Baptist Association.

ARTICLE 1st. We believe in one only true and living God, and that there is a trinity of persons in the Godhead: the Father, Son, and Holy Ghost.

2d. We believe that the Scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice.

3d. We believe in the fall of Adam, and that, by his transgression, all his posterity fell and were made sinners. We believe in the corruption of human nature, and the impotency of man to recover himself by his own free will or ability.

4th. We believe that sinners are justified in the sight of God, only by the righteousness of Christ, imputed to them, and that good works are the fruits of faith, and follow after justification, and are the evidences of our gracious state.

5th. We believe that the saints shall persevere in grace, and not one of them shall be finally lost.

6th. We believe there will be a resurrection of the dead, and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

7th. We believe that the visible Church of Christ is a congregation of faithful persons, who have given themselves to the Lord, and to one another, having agreed to keep up a godly discipline, according to the plan of the Gospel.

8th. We believe that Jesus Christ is the great Head of the Church, and that the government thereof is with the body.

9th. We believe that water baptism and the Lord's Supper are ordinances of the Gospel, and are to be continued till His second coming.

10th. We believe that true believers are the only subjects of baptism, and that immersion is the only mode.

11th. We believe that none but regularly baptized members have a right to commune at the Lord's Table.

12th. We believe that the Lord's Day ought to be observed and set apart for the worship of God, and that no work or worldly business ought to be done or transacted thereon—works of piety and necessity alone excepted.

The ministers in 1843, one year after the organization, were Abner Gwinn, David Anderson and Richard Owen, with the following as licentiates: Ephraim McDaniel, Franklin Graves and John Clark.

Good Hope Church.—The first settlement in what is now Saline (then Cooper) County, was made near Arrow Rock, in 1810, by emigrants from Virginia, Tennessee and Kentucky. Subsequently another settlement was made higher up the river in the Big Bottom, where, on the fourth Saturday in August, 1818, by Luke Williams, at the house of William Job, the first Baptist Church in Saline County, was organized of 10 members, called Big Bottom (now Good Hope Church). News that the Indians

were committing depredations a short distance up the river reached the settlement the same day; consequently no meeting was held on the Sabbath, the brethren having to meet the Indians, while the women and children sought refuge in the fort. Though the records are silent on the subject, Luke Williams is supposed to have preached for the church until 1820. In 1825 the church built a house of worship out on the highlands, and in April of that year, on first assembling in the new house, agreed to be known as the Good Hope Church. This fraternity yet exists, and it is the oldest church in the state, west of old Concord in Cooper County and Mt. Pleasant in Howard County.

A remarkable case occurred in this church at an early day, illustrating the strictness of church discipline in those times. We give it in the language of the records. At the July meeting in 1829, "Sister Sarah Fisher appeared before the church and gave full satisfaction for the report against her for playing 'thimble.'"

Further details of this church are given in the history of Concord Association. See Period Third, Chapter IV.

High Hill Church—was organized on an eminence called High Hill, about midway between Cambridge and Miami, in Saline County, some two miles from the river. The following is a true copy of the proceedings, from the church book:

"To all whom it may concern, know ye,

"That Thomas Fristoe and Thomas Rigg, regularly ordained ministers of the gospel of the United Baptist order, on the ninth day of August, 1836, did constitute Abel Garrett and Nancy Garrett his wife, Thornton Adams and Margaret Adams his wife, Martha McDonald and Robert Y. Thomson and Lucy T. Thomson his wife, a Baptist church of Jesus Christ, on the following principles." Then follows the preamble, abstract of faith and church covenant, such as were commonly adopted by the Baptists.

For some years the church prospered. In 1838 A. P. Williams became the pastor and held a number of very successful meetings. Ten years after its organization it contributed to the founding of Bethel Church, in the same county; also from it, in part, grew the present Rehoboth Church. The High Hill Church made several unsuccessful attempts to move the place of meeting and build a new house of worship, but finally dissolved in June, 1850, empowering Geo. Rhoades and W. W. Field to dispose of the property belonging to the church, the proceeds of

which they were instructed to give to Thos. Fristoe, then acting pastor.

Prior to 1838, Thomas Fristoe preached for the church once a month on Friday, as he passed to his appointment at Zoar Church in the southern part of the county. This church was quite fruitful in ministerial gifts, having, in the 14 years of its history, ordained Richard Owens, Abner Gwinn, Daniel Garnett and Ephraim McDaniel.

Several cases of interest came before the church at different periods, some account of which may be of service to the present generation. The first was a rather serious difficulty between this church and Good Hope. The trouble soon reached the association, whereupon the churches were advised to call help from sister churches. They agreed to do this, and Elds. Kemp Scott and A. P. Williams were selected as referees, who after investigation made the following report:

"To the brethren of Good Hope and High Hill Churches is respectfully submitted the following report from your referees:

"*Whereas*, It seems to be the impression of some of the citizens of this vicinity, that the door of High Hill meeting-house should be opened for the teaching of schools, if called for, and as the members of Good Hope Church think accordingly, we recommend the brethren of High Hill, in condescension to these feelings and predilections, and for the sake of peace, which is so essential to the prosperity and happiness of the churches in this vicinity, that they open the door with this proviso, viz.: that the house shall be kept uninjured, and that if schools should ever be taught in said house and any damage be done in consequence thereof, the proprietors of such school shall make it good. This, we, your referees, respectfully submit for your adoption, while we ever pray for your peace and prosperity.

"KEMP SCOTT,
A. P. WILLIAMS, } *Referees.*"

Another case which we will mention: application for membership was made by an excluded member from another church of the same faith, when, "On motion, the clerk was instructed to write a letter to Buckingham Church, Virginia, to ascertain whether Julius, a colored man, can be restored again to fellowship." Julius was the applicant for membership. This was in July, 1842. The case was continued for more than a year, when the church at High Hill "agreed to receive Julius, the colored man, on his acknowledgment and relating his experience."

Rehoboth Church—was organized by a council consisting of Elds. T. Fristoe and W. C. Ligon, and Deacons R. Latimer, R. E. McDaniel and W. H. Graves, at the house of R. Y. Thomson, in Saline County, Sunday, September 1, 1850. The constituents were 16 in all, viz.: from Bethel Church, R. Y. Thomson, Lucy T. Thomson, Elizabeth B. Thomson and Laura Thomson; from Zoar Church, James P. Johnson and Martha Johnson; from High Hill, W. W. Field, Lucy A. Field, Daniel Hickerson, Maria Hickerson, W. E. Thomson, Lucy A. Thomson and Frances A. Hickerson; from Good Hope, Francis Hampton, Ann L. Hampton and Brickey S. Hampton.

In 1853 the church erected a brick edifice for worship, 30x50 feet, about fourteen miles northeast from Marshall, and half a mile north of the present town of Slater. In 1879 this house was torn down, moved to Slater, and the material was put into one of the best church buildings in town. In 1882, J. C. Conner was pastor, the church numbering 85 communicants. Thomas Fristoe was the first pastor of this church.

Heath's Creek Church,—Saline County, bears the date of April 5, 1841, having been formed by T. Fristoe, A. Gwinn and T. Rucker. Thirty constituent members signed the covenant. It is located sixteen miles southeast from Marshall, the county seat. Gwinn became their minister, and in 1849 a house of worship was built, a frame 36x44. In 1879 there were 79 members, and L. W. Whipple was pastor.

Zoar Church.—This is one of the old churches of the association, and was in its organization in 1842. We have been unable to get any records of it. (This church joined Concord Association in 1826. Eld. Peyton Nowlin was the messenger.) It is located at Jonesboro, Saline County. J. L. Tichenor is the present pastor, and there was a constituency of 120 in 1880.

Fish Creek.—This, too, was one of the constituent churches of Saline Association. It was organized at the house of James Crosslin, with 8 members, by David Anderson and A. Gwinn, June 26, 1842. This has been for years a strong church, situated in the eastern part of Saline County. The pastors have been David Anderson, A. Gwinn, Thomas Fristoe, A. Horn and others whose names we are unable to decipher. B. Harl was pastor in 1881. In 1880 this was much the largest church in the association, having 250 members; the next in numerical strength was Good Hope, with 201 communicants; then followed Miami, with 193 members.

County Line,—Pettis County, is located eighteen miles northwest from Sedalia. This church was organized March 1, 1844, with 12 members. Thornton Rucker became the first pastor, then Amos Horn. The church first built a log house in 1845 and '46, and in 1870 replaced it with a frame building, 34x50 feet, worth $2,500. In 1880 it numbered 113 members and had J. G. Burgess for its pastor.

Providence Church,—at High Grove, Pettis County, is located nine miles northeast from Sedalia, and was constituted by A. P. Williams and J. G. Berkley, 20 members signing the covenant, April 4, 1842. Berkley was chosen pastor, served one year, and was succeeded by Elias George.

Elias George.—This brother is of Welsh extraction, and retains much of the Welsh fire in his preaching. He spent many years in an early day as missionary and pastor in Southwest Missouri, removed thence to Ohio, and returned to Missouri eight or ten years ago, becoming pastor at Maysville, DeKalb County. He is now well stricken in years, yet retains much of the vigor of youth.

Bethel Church.—Forty years ago, Saline County was behind many of her sister counties in population and cultivation. Before the era of railroads and telegraphs, and when a letter "from home" cost the receiver twenty-five cents, emigration did not set westward in so rapid a stream as at a later day. And those who first braved-the privations of a frontier life were timid about trusting themselves out of the near vicinity of the wood. The prairie was lovely, when clothed in its summer robe of grass and flowers, but desolate and cheerless in winter. Then, even the stout heart quailed before its solitude and unbroken stillness, and the scattered settlements were found near protecting groves which skirted the small streams.

Those pioneers were generally poor. Books and papers were scarce. Schools were confined to a few favored neighborhoods. The population was so sparse that the self-denying Methodist itinerant, and the zealous Cumberland Presbyterian traveled far to feed their starving flocks; and here and there a Baptist minister cared for the souls of the people. Across the prairie no bell called the people together to worship, no church spire pointed them to heaven; nor were they much missed. The only room of the settler, which during the week served the purposes of parlor, bedroom and kitchen, was sufficiently large to accommodate all who attended divine service on the Sabbath. If the tempo-

rary seats made by resting boards on the few chairs belonging to the cabin were not enough for all, the beds were a convenient substitute.

It was a distinguished providence which drew to the same neighborhood two such men as Randal Latimer and R. E. McDaniel. Both were decided in character, sound in principle, fearless in speech and action, discriminating in judgment. Both were full of zeal in the Savior's cause and ready for any good work that required their labor. They had hardly finished the task of comfortably settling their families in their new homes before the question of organizing a Baptist church in the neighborhood came up for discussion, and was promptly answered in the affirmative by the few brethren who were at hand to aid in the work.

In 1846 Elder Tyree Harris was invited to visit the neighborhood, to hold a meeting and organize a church. Deacon McDaniel's new barn was selected as the most convenient place. There the gifted young minister preached from the text: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." The little congregation listened, as those to whom the gospel is as bread to the famishing. The simple service and novel surroundings awakened more serious reflection than the imposing dedicatory rites of a costly city church. The unaffected sincerity of those eleven humble Christians, covenanting to live for Christ and to love one another, and their strong faith, which entertained no misgivings of success, stirred the hearts of all who witnessed it with strong emotion. This "church in the wilderness" was called Bethel.

Soon after this event Elder A. P. Williams held a protracted meeting at High Hill. The members of Bethel attended. "Their prayers had come up for a memorial before God." Friends, some of them allied by family ties, were found praying, a session of the church was called, and several gladly accepted their invitation to unite with them. The interest increased and soon became so general that the proposition to continue the meetings and hold them at Deacon McDaniel's house was received with universal favor. All were invited, and all were treated with the open-handed hospitality memorable in those days. Mr. Williams preached with a burning eloquence and convincing argument the sound doctrine of repentance toward God and faith in our Lord Jesus Christ to an awakened congregation. In the little parlor assembled day after day the praying Christians, the rejoicing

converts, the trembling penitents and many awakened sinners, who said then to the Lord as Felix replied to Paul: "Go thy way; when I have a convenient season I will call for thee." Have they called for him yet?

Many went down into the baptismal water, as did the eunuch, and afterwards went on their way rejoicing.

It was a happy day when Elder Wm. C. Ligon met the church for the first time as pastor. The church had met at Mr. Latimer's. It was rather late, and the congregation had all assembled when the preacher arrived. He was met at the door by several and warmly welcomed. He came into the room in his usual quick, nervous manner, paused an instant, and after casting a searching look around the crowded room, said, "Let us pray." Every heart went up in the invocation, "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Then followed that beautifnl hymn, "Come, Holy Spirit, heavenly dove, with all thy quickening power." That was a happy community. They were a blessing and they were blessed. The Lord added many to this fold.

The next most important event in the history of Bethel was the erection of a house of worship in 1847. It was not yet finished when the first congregation assembled there for worship. The inconvenience of temporary seats seemed not to affect materially the enjoyment of the congregation, nor the want of an elegant pulpit to disturb the preacher. It was a happy meeting to all. As was long the custom at Bethel, a bountiful dinner was spread under the trees, and all were cordially invited to dine and stay for evening service. ("Saline Baptist" in *Central Baptist*, Vol XII, No. 9.)

Rev. W. M. Bell was pastor in 1880, when the church numbered 101 communicants.

The Miami Baptist Church.—Rev. William M. Bell, at the opening of the new church edifice in Miami, Mo., in the fall of 1866, preached the dedicatory sermon, in which he gave the subjoined sketch of the First Baptist Church in that town:

"In reviewing our past history, I regret exceedingly that our church record for the first five years has been lost, and consequently I am compelled to depend almost entirely on memory. This church was constituted by Elders W. C. Ligon and R. Y. Thompson, November 20, 1849, with eleven members—four males and seven females. Elder W. C. Batchelor, one of the constitu-

ent members, preached for it for a few months, when he and his wife were dismissed by letter to remove to another field of labor. Thus left in its infancy without a pastor, and without the means to obtain one, your unworthy speaker (then a licentiate), was invited to preach for it, and consented. Some six months subsequent (at its December meeting) I was elected pastor, having been ordained but a month previous, and in this capacity served it for more than seven years. With only eight members, and these poor and uneducated, with a young and inexperienced pastor, and surrounded by an ungodly community, its future was anything but promising. Trusting alone in the Almighty for aid and success, we met sometimes in one place and sometimes in another, as opportunity offered, to wait upon Him and to seek his face and favor. It was determined, in July, 1851, to hold a series of meetings, and to invite one or more ministers to assist the pastor. At the appointed time, Elder Isaiah Leake (pastor at Lexington) and Elder Edward Roth (pastor at Dover) came to our assistance. Our meeting continued for some two weeks, during which time we experienced a gracious 'season of refreshing from the presence of the Lord,' and as a result more than forty were added to the little church. From this time on we had our seasons of refreshing and spiritual declension. Numbers were added, and numbers dismissed. Some were excluded, and some called by the Great Head of the church to a higher and holier communion. In 1858 I resigned the pastoral care to become the agent of the Board of Ministerial Education, and was succeeded by Elder A. P. Williams, who sustained this relation from October, 1858, until October, 1861, when he declined re-election in favor of Elder John H. Luther. Elder Luther preached for the church until October, 1863, when he removed to another field. In December following Elder Williams was again elected, and entered at once upon the discharge of his pastoral duties, and has been, except for a very short period, the pastor ever since.

"Soon after our revival and ingathering in 1851, it was decided that a meeting-house was absolutely necessary to our success as a church, and it became a subject of frequent conversations between that excellent man, Deacon E. W. Lewis and myself. How it was to be accomplished was a most difficult problem. While the church had greatly increased in numbers a majority were poor, and able to contribute but little towards the erection of a house. After taking the matter under prayerful consideration the conclusion was reached that we would make an effort.

To this end a subscription paper was drawn up, headed by E.W. Lewis and myself with $100 each, and I commenced the canvass. For five consecutive days I rode from house to house, and from neighborhood to neighborhood. At the end of this time, under the blessing of God, I had some fourteen hundred dollars—and a yearling calf—subscribed. Thus encouraged, we lost no time in putting a house under contract; and in 1852 we were permitted to take possession of a neat and comfortable meeting-house, which had cost some $1,700. In 1854 and 1855 this house was improved by the addition of blinds and a bell, and the removal of the columns, which greatly obstructed the view inside, and by making the roof self-supporting. In 1857, by replastering, underpinning and repainting—costing, in all, about $1,000—we had a house of worship creditable to the church and the community. When the war came on, in 1861, the house was in good condition, fully meeting our wants. In the summer of 1863 this became a military post, and the site of our meeting-house was selected for a stockade. The officer in charge was remonstrated with against taking our meeting-house for military purposes, but in vain. Possession was at once taken of it, and on Sunday it was placed at the disposal of the colored people for public worship. Some of us will perhaps never forget with what feelings of mortification and degradation we passed our own meeting-house, thus forcibly and wantonly wrested from us, to worship in the houses of our more fortunate neighbors. In 1864, during the temporary absence of the Federal soldiers quartered here, two desperadoes rode into the town, robbed some of the citizens of several hundred dollars, and applied the torch to our house, and in one short hour all that remained of it was a mass of smoldering ruins." (From the *Manual of the Miami Baptist Church*, pp. 29–34.)

In June, 1866, the present house of worship was erected at a cost of nearly $4,000, and is a monument to the liberality of the church and community. Rev. G. W. Hatcher was pastor in 1882.

Marshall.—This is the county seat of Saline, with from two to three thousand population, located on the C. & A. Railway. "It was founded in 1840, named in honor of Chief-Justice Marshall, and incorporated in 1870." (*Campbell's Gazetter of Missouri*, p. 584.) The First Baptist Church was organized in this city, January 30, 1869, 17 persons having signed the covenant. The services were participated in by Elds. W. M. Bell, J. C. Hamner, J. Kingdon, S. W. Marston and C. Ingram, and Deacons N. J. Smith

and J. H. Hewey. Rev. J. C. Hamner was chosen pastor. Rev. B. G. Tutt served the church efficiently for several years, and possibly succeeded Mr. Hamner. Under Mr. Tutt's ministry the church grew from a beneficiary of the General Association to a self sustaining body, and in 1880 it was one of the efficient institutions of Saline Association, with a constituency of 174. In the fall of 1881 Rev. J. C. Maple became pastor of the church, and has since filled the office in his usually able manner.

Salt Pond Church,—near Elmwood, in the southwestern part of Saline County, sixteen miles from Marshall, was founded by Amos Horn and E. Roth, June 19, 1853, having a constituency of 15. This church has had for its ministers E. Roth, E. Allward, E. S. Dulin, R. E. Kirtley, John Kingdon, S. B. Whiting and W. R. Painter. This is one of the strong and vigorous churches of the association.

In May, 1881, some members of Salt Pond applied for letters for the purpose of organizing a church at Mount Leonard.

Mount Leonard.—This church was organized the second Saturday in June, 1881. This left Salt Pond in its old place, with all the property, books, &c., in possession. On the third Saturday in June, 1881, the Salt Pond Church resolved to remove the organization and house to Blackburn. The third Sunday in August, 1881, the last session was held on the old ground. The organization now in Blackburn goes by the name of "The First Baptist Church (Salt Pond) in Blackburn." This is by common consent, as no action has been taken with regard to the name.

Union Church,—a daughter of Bethel, now twenty-two years old, was constituted by A. P. Williams and W. M. Bell, August 18, 1860, with 24 members. The meeting was continued, and 16 additions by baptism resulted therefrom. Eld. Bell was chosen to fill the pastoral office, and, save a few short intervals, has so continued. In 1861 a frame building, 36x50 feet, was erected as a house of worship, which was finished after the war, and is valued at $2,500. In 1863 this church set apart by ordination R. E. Kirtley to the work of the gospel ministry.

The Saline Association made very little progress up to 1848, three small churches, County Line, Union (an older Union than the one just before described) and the first church on Flat Creek, having been added to the original list. This year, however, there began to be signs of a more vigorous and aggressive policy, as may be seen in the following action relative to itinerant work:

"*Resolved, by this Association*, That we recommend to the different churches composing the same, to hold during the coming year a protracted meeting, that there may be concert of action for the purpose of advancing the cause of our Lord and Master among us; and that we appoint Brethren Wm. Thornton, Geo. Rhoades, J. W. Barksdale, Oliver Maxwell and Abner Gwinn a committee to procure a suitable preacher to ride within our bounds and assist in conducting said meetings, for the purpose of uniting us more closely in the bonds of Christian fellowship and love."

In 1849 five churches—Good Hope, Zoar, High Hill, Pinnacles and Fish Creek—requested in their letters a change in the 14th article of the constitution. They asked that the latter clause of said article be expunged, viz.: "Nor shall this association receive any case having the question of missions for its foundation." After considerable discussion it was decided that the clause be left unchanged. The following year the subject was again brought up, and, a majority of the churches having requested it, the clause was expunged, and at the same session the messengers from the churches made voluntary pledges to the amount of $118.20, to sustain an evangelist, who was to devote one-half his time with the churches and the other half in the destitute portions of the association. Brethren Boyer, Scott and Neff were appointed a committee to employ the missionary.

Bethel, Bethlehem and Miami Churches were admitted to membership in 1851. This increased the aggregate membership to 542. The churches were recommended to observe the monthly concert of prayer for the foreign and home mission cause. At this meeting also the association adopted a revised constitution, leaving out entirely the 14th article of the old constitution, and otherwise changing said instrument.

The name of Wm. M. Bell appears in the list of ministers in 1852 when the meeting was at Good Hope Church, of which he was at the time pastor. This year, on the motion of Brother Bell, the Saline Association became auxiliary to the General Association of the state. Monday of this session was a grand day, and will be doubtless long remembered by many who were present. All constitutional compromises having been repealed, earnest men now took hold of the missionary enterprise, and churches and individuals made pledges and cash contributions amounting to $500.15, to sustain the itinerancy in the associational bounds, the entire membership of the churches at the time being

no more than 752. The leading spirit in this movement was Pastor W. M. Bell, for some years a resident of Miami. G. W. Sands and Elias George had labored 153 days as evangelists during the year preceding.

From that time forward the Saline has been one of the leading institutions of the kind in the state in promoting the different denominational interests. At her first meeting after the founding of William Jewell College, she recommended that institution to the prayers and the patronage of the churches, and otherwise committed herself in language most positive and unmistakable, to the cause of ministerial education.

In 1853 over $700 were raised for the associational fund, and nearly all the churches reported baptisms; one, Antioch Church, reporting as many as 23, and two others, Rehoboth and Providence, each 16. Sands, Gwinn and Gentry had traveled as missionaries. County Line Church in 1855 sent up the following query: "Should persons be received into Baptist churches from other denominations upon their former baptism?" The matter was referred to the churches, and in 1857 the association gave this answer: "With due deference to the County Line Church, we append to our minutes the following as the decision of the churches on the query of 1855: 'They were about equally divided on the question.'"

Ministers in 1859.—Wm. M. Bell, Thornton Rucker, Wm. Ferguson, Samuel Driskell, E. H. Burchfield, John F. Clark, W. Clark, J. Spurgeon and A. P. Williams.

Members of the Executive Board.—R. E. Kirtley, president, W. M. Bell, corresponding secretary, Geo. Rhoades, treasurer, R. E. McDaniel and J. M. Davis.

New churches were admitted into the association as follows: Antioch, Rehoboth, First Baptist Arrow Rock, and New Jerusalem, in 1852; Georgetown and Salt Pond, in 1853; South Fork and Cole Camp, in 1855; Knobnoster and Mt. Pleasant, in 1856; and Union and Mt. Olivet, in 1860.

In 1860 the Zoar Church entertained the association. Messengers from 18 churches attended. The report of the executive board shows that $719.63 had been expended during the year in itinerating, and that the whole number of days' labor performed was 437, or about one and a half years' work for one man, allowing 300 working days for the year.

The summary for 1860 was the following:

Churches.—Good Hope, 154; Zoar, 120; Heath's Creek, 92;

Fish Creek, 159; County Line, 47; Bethel, 87; Miami, 87; Antioch, 97; Rehoboth, 136; Salt Pond, 33; South Fork, 40; Otterville, 15; Mt. Pleasant, 30; Knobnoster, 33; Pleasant Grove, 31; Providence, 95; Union, 45; Mt. Olivet, 13; aggregate, 1,314. Baptisms, 206. The largest number of baptisms in any church was, Fish Creek, 58; Rehoboth next, with 41; then Good Hope, 28.

Pastors.—W. M. Bell, J. D. Murphy, A. P. Williams, E. H. Burchfield, E. Roth, Amos Horn and W. Clark.

The associational territory now embraced all of Saline County, and parts of Cooper, Johnson and Pettis. No meetings of the association were held for the years 1861–1865, on account of the war clouds that hung over the land. In 1866 8 churches sent messengers, and a meeting was held at Zoar Church. In the letter to sister associations they say:

"After a sad interval of six years, which we would, as far as possible, forget, as 'the days wherein the Lord has afflicted us—the years wherein we have seen evil,' we would again commence where we left off, and henceforth pray the Lord to 'let his work appear unto his servants, and his glory unto their children.' During these days of intermission and trial the Lord has blessed some of the churches with gracious revivals and many have been gathered into the fold of Christ."

In 1868 a Sunday-school convention was organized with Wm. M. Bell as president and W. H. Wheeler as secretary. Marshall and Hansboro Churches made application and were received into the association in 1869, each reporting 31 members.

In 1870 the committee on missions, in its report, called attention to Brownsville, Arrow Rock and Marshall as important and promising places, and to the churches at those points as needing aid, none of which had houses of worship at that time.

We shall conclude this sketch with the following testimonial. The Saline Association is now one of the strongest institutions of the kind in Missouri. Its territory comprises, if possible, what was once the richest hemp growing district in the state, its churches embracing many well-to-do and wealthy farmers of the district, not to speak of the leading business and professional men. A larger proportion of its churches contribute to the support of missions and other denominational enterprises than any other association in Missouri, save, perhaps, North Liberty, and they certainly are not surpassed by the churches of that body. Quite a large proportion of its ministerial force is in the

very prime of life. The following was published in 1879 as the list of

Ministers.—W. M. Bell, D. C. Bolton, J. G. Burgess, I. B. Dotson, J. F. Clark, R. Holman, D. D., G. W. Hatcher, J. S. Nordyke, R. M. Reynolds, J. L. Tichenor, B. G. Tutt, J. S. Conner and W. H. Vardeman.

Licentiates.—J. S. Gashwiler, W. S. Scott, J. D. Thomason and Baldwin Harl.

Among the many efficient laymen are T. Garnett, G. R. McDaniel, C. W. Pendleton, A. Gwinn, George Rhoades, W. W. Field, James Jones, N. J. Smith, W. L. Boyer, Thomas Lyne, C. W. Garnett, O. K. Graves, J. W. Sparks, R. C. Fisher, James H. Huey, S. H. Kennedy, R. B. Thorp, J. A. Hawkins and a score or more of others equally worthy, some of whom have long held their posts on the battle-field, and others are in the midst of their palmy days. This association is certainly second to no fraternity of Baptists in the commonwealth of Missouri.

Peyton Nowlin.—Although he was never a member of the Saline Association, the name of Peyton Nowlin rightfully belongs at the head of this list of ministers. While Saline County was still a part of Cooper, he settled in the neighborhood of Arrow Rock, where he spent the residue of his days.

Peyton Nowlin, whose father and mother, Bryan and Lucy Nowlin, were members of the Baptist denomination in Virginia in the days of persecution, was born May 4, 1767. When 21 years old he passed from under the parental roof and went to Georgia, where he spent some three years as a school-teacher. He went thence to the state of South Carolina, and the year after (in 1792) he married Miss Lucy Townsend. In 1797 he removed to and settled in the Green River country, Kentucky, about 12 miles south of Russelville. Soon after his settlement in Kentucky, he and his wife both professed conversion, were baptized and shortly afterwards became constituent members of Spring Creek Church. Four or five years after his conversion a very important event in his life occurred. A difficulty took place in the church of which he was a member, resulting finally in his exclusion. He continued out of the church seven years, during all of which time he was as regular in his attendance on the worship of the sanctuary as before his expulsion. Having been licensed to preach, he was also silenced from preaching. He now turned his attention to civil matters. He first filled the office of magistrate, and with such acceptation that soon he was elected

high sheriff of his county, in which office he gave almost universal satisfaction, and in 1810 he was elected to the Legislature from Logan County. During all this while his walk as a Christian was exemplary. Finally, such had been his unimpeachable life, that the church from which he had been expelled sent a committee to invite him to come back. He went, many made acknowledgments to him, and he was again enrolled as a member. This was about the year 1812. Soon after his restoration he was ordained to the ministry; and in the spring of 1818 emigrated to Missouri, settling temporarily in Howard County, and the year following he made his permanent home in what was then Cooper but now Saline County, four miles southwesterly from the present site of Arrow Rock. Here he lived until his death.

Peyton Nowlin was actively identified with the interests and early history of Old Concord Association. Not long after his settlement on the south side of the river, he, his wife and a number of other emigrants, who had brought their church letters with them, met together and formed a church called *Petite Saw* (Little Bottom), to which he ministered for a time, but after a few years, the lowlands proving to be very unhealthy, a number of the members moved westward and the church dissolved, Eld. Nowlin joining the Big Bottom Church. He subsequently became one of the founders of Zoar Church, which appears as a member of the Concord Association in 1826, and for a number of years he was a messenger of this church to the Concord fraternity. He never traveled extensively, but did most of his preaching near his own home, and with neighboring churches. He possessed a vigorous, active and finely cultivated mind, and being a man of excellent business habits he accumulated a handsome property. His height was 5 feet, 10 inches, and his weight 225 pounds. His death occurred April 1, 1837. Saturday and Sunday were the church meeting days of Zoar, held at his house. Thomas Fristoe was at the time pastor. Eld. Nowlin kept his bed most of the day on Sunday, but sat by the fire during the sermon, at the close of which the audience sang the hymn commencing, "Jesus my all to heaven is gone," in which he joined most heartily. He ate his supper that evening sitting at the table. His wife asked, "Will you not now lie down, Mr. Nowlin?" He bowed his head, but did not speak. He walked to the bed, laid down, but was discovered to be speechless, and never spoke afterwards. He lived until Monday evening, when he expired, and was buried in his family graveyard.

Mr. Nowlin was a strong predestinarian, and some supposed he would have gone with the anti-missionaries; but he stood firm on the missionary question, which he failed to discover interfered in any way with the sovereignity of God, or with the doctrine of election and predestination.

Abner Gwinn,—a son of William and Agnes Gwinn, was born in the state of Tennessee in the year 1801. His parents were Virginians. In 1819, with his father's family, he moved to Missouri, making the trip by flat-boat down the Tennessee River and up the Mississippi and Missouri Rivers, landing in Saline County at the present site of New Frankfort, near which place they settled and devoted themselves to the tilling of the soil. Abner, thus introduced into the backwoods in his boyhood and surrounded by such influences as usually characterize frontier life, became a wild, thoughtless and profane young man. May 31, 1836, he was united in marriage with Diana McMahan.

Two or three years prior to this, at the funeral of a beloved sister, he became deeply concerned on the subject of religion. About this time a revival of religion broke out in a prayer meeting which was being held in the neighborhood, resulting in the conversion of quite a number of persons, among whom was young Gwinn. He was baptized into the fellowship of Big Bottom Church March 22, 1823, commenced at once exhorting his friends and neighbors to flee the wrath to come, and in May, 1826, was licensed to preach. His ordination occurred at the meeting of the Concord Association in 1837 or '38. He was trained under the ministry of the two veterans, Elders E. Rogers and Peyton Nowlin. He lived to see his ten children members of the denomination of his early choice, nine of whom survived him. On September 5, 1858, he closed his labors here below for a blessed immortality, having for more than twenty years preached Christ and Him crucified, during the whole of which period he supported his family by his own labor and the help of his children, receiving little or no remuneration from the churches. His labors were mainly devoted to the churches in Saline Association; yet he sometimes went on preaching excursions abroad. (From the MS. of Absalom Gwinn, a son.)

Says an early acquaintance of Mr. Gwinn: "I became acquainted with Abner Gwinn in the year 1826. His character was above reproach—a man of undoubted veracity, a thorough Baptist, a strict disciplinarian, and always in his place. A man of good natural mind, not much culture, very zealous, a good exhorter,

dwelling mostly in his preaching on the mercy of God, the sufficiency of the atonement and the sufferings of Christ for a poor lost world. He was a whole team in a protracted meeting. His activity and zeal in the Master's cause sometimes excited the envy of his brethren (I often thought), but he pressed forward to the end, being for some twenty years one of the active builders in the churches of the Saline Association." (From Geo. Rhoades.)

Robert Y. Thomson.—This brother was a native of Fayette County, Ky., born November 21, 1800, and professed religion when about eleven years old, under the preaching of Jeremiah Vardeman. He was first married February 28, 1822, soon after which he was baptized. He moved to Missouri in the fall of 1825, and the following summer—in June—united by letter with the Big Bottom Church, in which he was for some ten years an efficient member. He was one of the constituent members of the High Hill Church in 1836, and again of Rehoboth Church in 1850.

His second marriage was April 9, 1826, with Miss Lucy T., daughter of Eld. Peyton Nowlin, late of Kentucky, then a resident of Saline County. She was a woman of sterling worth and survived her husband by a number of years; in fact is yet living, or was recently.

Brother Thomson was licensed and ordained by the High Hill Church, the latter occurring August, 1843, by the hands of A. P. Williams and Richard Owens. His ministerial life, which was mainly given to the churches in Saline County (though for several of his latest years he was not active in the ministry) was of about twenty years' duration. He was a man of wonderfully strong prejudices and naturally impulsive, hence he sometimes got into church difficulties, a feature of his life over which he himself greatly grieved. Dr. J. N. Garnett, his family physician, gave the following testimonial of him:

"R. Y. Thomson was a devotedly pious Christian and evinced that character in a very marked degree during all my acquaintance with him as a member of Rehoboth Church, in the building up of which he took a prominent part."

Bro. Thomson died, we have learned, during the war—about 1863 or '64, but the exact date or the circumstances of his death have not been furnished us.

Russel Holman.—This eminent, gifted and devotedly pious servant and minister of the Lord Jesus Christ, having spent the remnant of his long life in Missouri, the following tribute to his memory, written by Dr. W. H. McIntosh (published in the *Ala-*

bama Baptist and republished in the *Central Baptist*) is cheerfully accorded a place in this connection.

Died, at his residence in Marshall, Mo., in the early morning of December 2d, 1879, Rev. Russel Holman, D. D., aged about sixty-seven years.

Little is known to the writer of his early life, except that he was a native of Massachusetts, and that he graduated at Brown University. Soon after completing his college course he turned his face southward, and settled for awhile at Elizabethtown, Ky. Thence he went to New Orleans and became identified with the Baptists of that city. In his quiet and unobtrusive way, yet with a heart aglow with love to Christ, and with a fervid zeal, he sowed the seed which in later years has ripened into grateful harvests. By his personal ministry in the early struggles of the Baptists there, and subsequently as Corresponding Secretary of the Domestic Mission Board of the Southern Baptist Convention, he was largely instrumental in the development of the Coliseum Place Baptist Church, whose infancy was fostered by the board, and in whose success he was ever deeply interested.

In November, 1845, a few months after the organization of the convention, he was elected corresponding secretary of the board of domestic missions. Here his sound judgment, tact and industry were called into requisition. The results demonstrated the wisdom of the choice. The Board was soon recognized as a necessity in the important work of supplying the gospel to the destitute in our own country, and rapidly grew in the affections and confidence of the denomination.

In July, 1851, he resigned his position as secretary, leaving the board upon the flood-tide of its prosperity and usefulness. Upon his retirement the board expressed their appreciation of his services in highly complimentary resolutions.

He labored successfully in the pastorate until called again to the secretaryship, by the unanimous vote of the board in 1856. With his usual fidelity he filled the office for six years, when declining health demanded a second resignation in 1862. From that time, until within a few years past, he was engaged in pastoral work in Alabama, Kentucky and Missouri.

As a preacher, Dr. Holman was instructive, sometimes eloquent. Accepting heartily the doctrines of grace, he drew from them the lessons of practical piety which they teach, and enforced them with earnest appeals to the consciences of his hearers. As a Christian his life was in habitual and happy conformity to

the spirit of the gospel. The most of his Missouri life was spent in the pastoral office in the Bethel and Rehoboth Churches, Saline County.

J. L. Hampton—was the son of Abel and Sarah Hampton, and was born in Saline County, Missouri, May 15, 1839. He made a profession of religion at Good Hope, in the same county, at the age of 13 years, and was baptized by Rev. Wm. M. Bell, under whose preaching he was converted. He was licensed to preach in Liberty, Missouri, while attending William Jewell College, at which institution he graduated in 1874. He was pastor of Salem Church, where he was ordained, in Jackson County, Missouri, for several years, besides filling, temporarily, several other pastorates while in college, and was, for some time, pastor of the Baptist church at Brownsville, Missouri.

Bro. Hampton was eminently successful in revival meetings. He understood how to carry the gospel to the hearts of the people. "The common people heard him gladly." Scores of souls will rise up and call him blessed in the great day.

He was a man of strong impulses and these sometimes carried him farther than he designed, when in the warmth of discussion; but no man was readier to confess a fault when he saw it was a fault. His attachments were strong. He never betrayed a friend. However he might have sometimes erred in judgment, his associates always knew that his heart was in the right place.

Bro. Hampton had an intense zeal for the salvation of souls and labored earnestly to persuade men to be reconciled to God. In one word, he was faithful—faithful to God, faithful to men. He rests in the Lord. His works follow him. His memory will not perish; it is embalmed in the hearts of those whom, under God, he has blessed by his preaching, and in the lasting regard of associates and college classmates, one of whom craves the privilege of bearing this humble tribute to his worth.

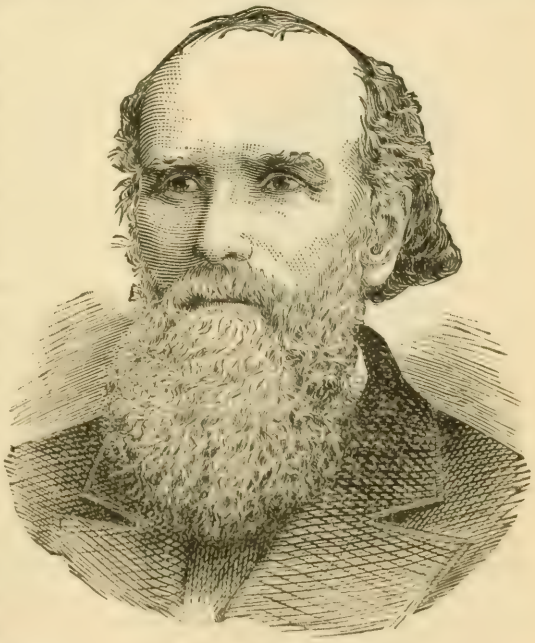
Died, at his home in Brownsville, Mo., on November 25, 1878, of pneumonia, Rev. J. L. Hampton, aged 39 years, 6 months and 10 days. ("F," in *Central Baptist.*)

William M. Bell—is a native of Richmond County, Virginia. He was born July 23, 1823, and at two years of age, by the death of his parents—Thomas V. and Elizabeth Bell—he became an orphan. Being an only child, and left to the care of others, he grew up to be a wild and—as he expresses it—"a wicked young man." On one occasion after his maturity, he witnessed the baptism of a colored man who shouted as he came out of the wa-

ter. This so wrought upon young Bell that he said to those standing around him: "I feel like caning that man!"

When a youth of fourteen, in company with his guardian, he removed to Missouri and soon after entered one of the private schools in Boonville. From 1839 to 1844—a period of 5 years—he spent his time as a dry goods' clerk, first with Messrs. B. F. & T. B. Wallace of Clinton, Missouri, and afterward with several other firms. In November, 1844, he was married to Miss Mary N. McDaniel, daughter of Judge R. E. McDaniel of Saline County, and soon after entered upon the life of a farmer.

In the fall of 1846 he was converted under the preaching of the late Dr. A. P. Williams, by whom he was baptized, after which he became a member of the Old Bethel Church, Saline County. After this, for a time, he was well nigh overwhelmed with doubts as to his acceptance with God, but betaking himself to prayer, the devil left him, and all was well. In 1848 the Bethel Church licensed him to preach, and two years after—in November, 1850—he was ordained by the same body; W. C. Ligon and R. Y. Thomson composing the presbytery. The month following this event he was called into the pastoral office of the First Baptist Church at Miami, and in February, 1851, he was elected to assist W. C. Ligon in the pastorate at Bethel, and at the close of the year, Elder Ligon declining re-election, he was chosen as his successor. Thus he continued at Miami and Bethel until 1858, when he resigned to become agent of the Board of Ministerial Education of William Jewell College.



REV. WM. M. BELL.

In the year 1852 he was first called as pastor of Good Hope

Church, Saline County, and, save an interval of six years, has so continued ever since, a period of over twenty-nine years. At Union Church—same county—he has served as pastor, with short intervals, for sixteen years, having aided in the organization of this church in 1860. He was elected as pastor at Fish Creek Church in 1867, and four years after declined re-election to accept a like position at Marshall, the county seat of Saline. Here he continued three years.

Eld. Bell has filled many other honorable and useful positions in the denomination, as that of secretary of the General Association; he was also trustee of William Jewell College for a number of years. Since 1869 he has presided as moderator over the sessions of the Saline Association; and under his administration as pastor the present church edifices of Good Hope, Fish Creek, Union and Marshall were built. Though approximating very closely the *old* man's list, the subject of this notice is quite active in the ministry, and is doing a good work as pastor of several of the best country churches in the state of Missouri.



REV. J. C. MAPLE, D.D.

Joseph C. Maple—was born in Guernsey County, Ohio, November 18, 1833. His father and mother (with the family) moved ed to the state of Illinois in the spring of 1838, and settled in Peoria County. Here he grew up to manhood, was converted, and by Eld. W. T. Bly was baptized June 18, 1849—aged 15 1–2 years—after which he became a member of the La Marsh Church, in said county. He was educated in Shurtleff College, Alton, Illinois, where he completed the course and graduated June 25, 1857, and the following October (4th) was ordained and became pastor of the Baptist Church at Cape Girardeau, Missouri.

From the point last named he went to Kentucky in September,

1864, and for some months engaged successfully in protracted meetings. On the 1st of January, 1865, he was settled as pastor in Owensboro, Ky., where he continued for over five years. He resigned there April 1, 1870, returned to Missouri, and on the 1st of June of that year settled as pastor in Kansas City. Here he continued for two years, and then went to Chillicothe, where he spent a few months, and moved thence to Springfield, Mo. Here he had been something over a year, when under the most earnest appeal of the Baptist church in Cape Girardeau he visited that city and held a series of meetings resulting in a glorious revival of religion and the accession of twenty persons to the membership of the church. The interest was widespread—the community was moved—the church gave him a call to the pastoral office. Outsiders proposing to help the struggling band liberally, and this help being offered for no one but Mr. Maple, he reluctantly gave up Springfield and moved to the Cape. His labors continued here three years, when his health broke down, not long after which he accepted the call of the church at Mexico.

In 1878 he went to Europe, having been appointed a commissioner by the governor of Missouri. After his return he continued his labors successfully at Mexico until the fall of 1881, when he resigned and soon afterwards—November 1st—was settled as pastor of the First Baptist Church at Marshall, Mo.

Eld. Maple has for several years very efficiently filled the office of president of the executive board of the General Association of Missouri, and at the session of that body in October, 1881, was elected as its assistant moderator.

Shurtleff College conferred upon him the degree of A. B. and A.M. in the regular course. And the honorary degree of Doctor of Divinity was conferred on him in 1881, both by William Jewell College, Missouri, and by Baylor University, Texas; all of which honors he wears with much ease and modesty.

Mr. Maple is one of the staunch members of the Missouri Baptist ministry.

James Lewis Tichenor.—This brother beloved is a native of Spencer County, Kentucky, was born March 27, 1830, and is a younger brother of Dr. I. T. Tichenor of Alabama. He grew up to manhood, was converted, baptized, and commenced preaching in his native state. His baptism occurred in October, 1846, by Eld. Smith Thomas, at Taylorsville. Subsequently he was for a time a member of Calhoun Church, Kentucky, by which he was licensed to preach in 1858. While a member of the last

named church, he spent two years in the family of Rev. J. S. Coleman, who gave him the benefit of his instruction and free access to his extensive library. During these years he taught school as a means of support. He was ordained at Beaver Dam, Ky., after which he spent about eight years in that state in the ministry, laboring as pastor at Highland, Newport and Lancaster Churches.

Mr. Tichenor removed to Missouri in 1868, and was pastor for a season at Westport, and has for several years past been pastor of churches in the Saline Association, among which are Zoar and Shackelford. His first marriage was with Miss Roxie Cooper in December, 1863, while pastor at Newport, Kentucky, where his labors were much blessed. His second marriage was with Mrs. L. E. Melvin, while pastor at Westport, Mo.

His preaching is doctrinal, and "stubbornly logical," in language clear, though not polished. He is not a "denominational" disputant, but on all proper occasions preaches Baptist sentiments fully; and while Calvinistic in his views, he takes special pains to develop the spirit of missions in his people.

W. R. Painter—was born in Warren County, Virginia, in 1838. Most of his early life was spent near Palmyra, Missouri. In 1856 he was converted, baptized by Eld. Jno. T. Williams, and joined Bethel Church, by which body he was licensed to preach, and by the generous aid of Hon. William Carson was placed at Bethel College, Palmyra, where he remained until the breaking out of the war in 1861. He was ordained at Bethel Church in 1860. He entered the Confederate army and served as chaplain of the 10th Missouri Infantry during the war. Returning to Missouri, he engaged with Dr. J. H. Luther in establishing the *Missouri Baptist Journal*, canvassing a large part of the state on horseback in that work. He became the pastor of Chariton and other churches in Howard County in 1866. In this field of labor (with the exception of one year spent at the Southern Baptist Theological Seminary, and three years of sickness) he continued until the year 1880.

In 1882 he was pastor of Mt. Leonard and Blackburn Churches in Saline County, and has been doing a noble work for the Master. In meetings held by him, he has witnessed over 1,100 conversions, and baptized 470 persons, mostly in Howard County.

His first marriage was in 1870, to Miss Sarah Hall, who died in 1871. His second wife was Miss Mary Hughes of Howard County, to whom he was married in 1881.

CHAPTER VII.

MACON ASSOCIATION.

Constituent Churches—Euphrates Stringer—Change of Name—Second Change—Policy on Missions—Great Revival at Mt. Salem—Trouble on Open Communion—End of the Controversy—Mt. Pleasant College Adopted—Big Spring and Blanket Grove Churches—Joseph Oliver.

THIS body was formed at the house of Deacon Wm. Griffin, Macon County, on the fourth Saturday in November, 1843, of four churches, a part of a colony that came out of the Mount Pleasant Association for this purpose. (For a fuller account of the events connected with the rise of this association see North Union Association.)

Churches and Messengers.—Ten Mile: Wm. Griffin, Henry Mathews and J. G. Swinney; Mt. Tabor: Michael Moody, Michael and Charles Buster; Big Spring: Walker Austin and William Radcliff; Pleasant Hill: Euphrates Stringer, Benjamin Speak and Jeptha Hardesty. None of these old pioneers are now living, save Michael Moody and J. G. Swinney. The elders present were Euphrates Stringer, William Radcliff and J. G. Swinney. The constitution and articles of faith of the Old Cumberland River Association of Kentucky were adopted, and the association took the name of "Mt. Tabor Association of United Baptists." Michael Buster was elected moderator, and Walker Austin was chosen clerk. Correspondence was solicited from the Bethel and the Mt. Pleasant Associations.

In 1844 James Moody was added to the list of ministers as a licentiate. The session this year was cheered by the presence of Wm. Duncan, Benjamin and Jesse Terrill, from Mt. Pleasant Association, and P. N. Haycraft and James F. Smith, from Bethel Association. In the fall of this year Euphrates Stringer, the leading minister of the association, moved to Texas. His loss was very much felt by the feeble churches of this new interest, among whom he was held in high estimation. Being a man of fine exhortational powers, he was regarded as a revivalist in that day. Not meeting with his expected success in Texas, he moved back to Pulaski County, Kentucky (where he was born and grew up), and died not long afterwards.

Messengers from only three churches, Big Spring, Ten Mile and Mt. Tabor, were present at the meeting in 1848. Joseph Oliver appears in the list of preachers. Licentiates: James N. Griffin, Colby Miller and William May. William H. Vardeman from Salt River, Jesse Terrill of Mt. Pleasant, and Wm. Barbee of North Grand River Association, were present as corresponding messengers. Mt. Salem Church, from Mt. Pleasant Association, was received into the association this year. This, too, was the beginning of a new era in what is now the Macon Association. For the first time, pursuant to a resolution of the body, a public demonstration was made in behalf of missions by making a collection therefor on the Lord's day, amounting to $12.50. On Monday following the work was continued by the appointment of an executive board of missions, the raising by special pledges from individuals and from churches of $87, and the election of J. G. Swinney to itinerate in the destitute parts of the association, at a salary of $12.50 per month. At this session also the name of the association was changed from Mt. Tabor to "Middle Fork," under which title it continued until the present name "Macon" was adopted in 1866.

In 1849 Elder William Radcliff preached the introductory sermon. Says Eld. J. G. Swinney: "My recollection is that this is the last meeting this eccentric minister ever attended. He died some few years after, very suddenly, from apoplexy, having become very fleshy and helpless. He was a man of a good mind and of some doctrinal ability, but somewhat speculative, which, doubtless, in a measure impaired his usefulness."

Blanket Grove Church, now La Plata, was admitted into the association this year on a letter from North Union Association.

The aggressive policy which characterized the meeting in 1848 continued, and by the year 1852 the number of churches had grown to ten, with 327 members. J. G. Swinney, James Moody and Joseph Oliver performed missionary labor during this period. Revivals were not unfrequent. From the close of the session in 1849 at Mt. Salem, the meeting was continued by James Moody and J. G. Swinney, resulting in a large accession to the church, doubling its membership.

A case of open communion interrupted the harmony of the association at its meeting in 1855. James Moody, an elder and a member in Blanket Grove Church, avowed open communion sentiments. The church considered his case and called in his credentials; but he, refusing to give them up, went and united with

the Bethlehem Church. In 1854 the association appointed a committee to visit and look into the action of the said Bethlehem Church, but she refused to give them any satisfaction whatever. In 1855 the committee reported the facts in the case, and the Bethlehem Church was excluded for "violating the principles on which the association was organized." (*Minutes*, 1855.) This action of the association settled the communion question, which had been agitating the churches and creating division. During this discussion, however, brethren had said hard things of one another, and this session of the association closed with very considerable excitement, the minority claiming that the association had treated the church and Brother Moody badly. The Bethlehem Church never afterwards enjoyed any prosperity, and in a few years became extinct. Eld. Moody studied the communion question, saw his error, abandoned his position, and subsequently became a landmark Baptist; and the churches generally became more firmly settled on the doctrines of the primitive churches than ever before. This restored quiet in the Macon Association. The business of this session (1855) was considerably increased by the appointment of committees on periodicals, colleges, temperance, Bible societies and Sunday-schools. The entire strength of the association at this time was 9 churches and 427 members. 77 baptisms during the year indicated a good degree of interest.

In 1860, at Mt. Tabor, letters and messengers were present from all the churches, now increased to 14 in number.

Ministers.—James Moody, Joseph Oliver, J. A. Clark, G. C. Sparrow, John Roan, John Estes, J. G. Swinney, S. K. Kellum —who afterwards became a wreck—and G. W. Simmons; five of whom only were in any measure active in the ministry. The missionary reported forty-nine days' labor and $68.95 collected. At this session some discussion arose on the motion to strike out the sixth article in the constitution, as follows: "Giving or refusing to give money for missionary purposes, shall be no bar to fellowship." The motion was lost by a large majority.

The association (it took the name of "Macon" this year) met in 1866 at Rock Creek Church, Knox County, September 8th. It consisted of thirteen

Churches.—Novelty, 15; Bethlehem, 19; Blanket Grove, 86; Mt. Tabor, 109; Rock Creek ——; Chariton Grove, 51; North Fork, 75; New Salem, 41; Union Grove, 16; Macon, 26; Mt. Salem, 167; Chariton Valley, 25; Dover, ——; total member-

ship, 630; baptisms, 84. The following additions had been made to the ministerial force: J. B. Johnson, B. F. Powers, William Johnson and T. M. Colwell. The latter, an active and efficient preacher, was pastor at Macon City, a railroad junction, and the principal town in the bounds of the association. By way of promoting education, the association pledged its support to the Mt. Pleasant Baptist College at Huntsville.

The year preceding the session at Mt. Tabor in 1867 was one of prosperity. Four churches—Pleasant Grove, Richland, Ebenezer and Bear Creek—formerly belonging to North Union Association, were on application added to the list this year. The association was now somewhat in debt to its missionary, and had to appeal to the churches to contribute to pay off the old claim. This is no uncommon occurrence in the state, and is, we feel confident, a bad method of doing business. It very generally happens that while a church or an association is raising funds to pay off old debts, but little is accomplished for anything else. We have known church work clogged for years, simply with a debt of a few hundred dollars. This fact of itself indicates very clearly the evil of church debts. We have, however, known glorious exceptions to this rule.

Ministers in 1870.—James Moody, Jos. Oliver, James Morris, G. C. Sparrow, J. A. Clark, A. R. T. Brown, T. M. Colwell, M. H. Abbott, J. Wood Saunders, G. D. Brock, J. W. Cook, W. Johnson, J. Roan, E. W. Wisdom, R. K. Basket and L. D. Lamkin. Whole number of churches, 26; total members, 1,602.

The proposition of Mt. Pleasant Association, inviting the Macon Association to consolidate on Mt. Pleasant College—Macon to have half the trustees of said institution—was discussed at this meeting, and finally referred to the churches. The following year (1871)the proposition was accepted, whereby the Mount Pleasant College became the school of Macon Association as well as of Mount Pleasant. The following were nominated as trustees to fill vacancies as they might occur: Stephen Conner, G. W. Saunders, R. H. Lamkin, Jas. Moody, Sr., John Vansickle, Geo. D. Brock, John A. Brown, Andrew Baker and G. C. Sparrow, and Rev. T. M. Colwell became financial agent of the college.

The churches of Macon Association, 27 in all, are located in Macon, Adair and Shelby Counties. Macon City, the county seat of Macon, and Kirksville, the county seat of Adair and seat of one of the state normal schools, are in this association, both of which are important centres. The largest church in the associa-

tion in 1879, was Friendship, with 226 members; the next was Mount Salem, with 215; then Union Grove, Shelby County, 178; and Macon City, 115. No others exceeded 100. At that session nearly one-half the churches reporting (21) had enjoyed revivals, and 179 converts had been added to the churches by baptism. The numerical strength was 1,568.

Ministers in 1879.—Allen Parks, J. C. Eckle, D. R. Evans, G. C. Sparrow, W. R. Skinner, J. F. McClellan, R. J. Mansfield, J. C. Shipp, Wm. Johnson, John Roan, G. W. Jones, E. H. Sawyer, D.D., C. N. Ray and J. G. Swinney.

In 1881 the association was held at Union Grove, Shelby County. Jno. H. Thompson, pastor at Macon, had been added to the ministerial corps. The 23 churches reported an aggregate membership of 1,401, and a moderate degree of prosperity for the preceding year. L. P. Wooldridge was moderator, and R. N. Leyde, clerk.

Big Spring Church.—The first settlement in what is now Macon County was made in 1831, located 4 miles north of Macon City, and was called Moccasinville.

The first Baptist church organized in the county was Big Spring, in July, 1839, by Thomas Fristoe, aided by A. T. Hite, a licentiate. It was composed of 8 or 9 members, and located in a neighborhood near the northern limits of the county, westward from the present town of La Plata. A. T. Hite was the first minister, having been ordained at the call of the church immediately after its formation, by Eld. Fristoe. This church first joined the Mt. Pleasant Association and afterwards (in 1843) became a constituent of the North Union Association.

Blanket Grove Church.—The second church organized in Macon County was not far from the present town of La Plata, in December, 1840, of eleven members, by A. T. Hite, called "Blanket Grove." In 1868 this church built a new house of worship in La Plata, since which time it has been called by the name of the town. A. T. Hite was for the first ten months pastor, was succeeded by Wm. T. Barnes, and he by O. P. Davis for about two years, when he joined the "Current Reformation." Davis was ordained by this church in 1843.

Mount Salem Church—bears date from Nov. 13, 1841. It has been a prolific vine. Elds. Wm. Duncan and Benj. Terrill were present and aided in its organization with eleven members. For a number of years the church met from house to house and in the groves, until in 1854 it built a frame structure,

30x50 feet, which was replaced by a very neat frame building, well proportioned, finished and comfortable, within the last ten years. In all, from the beginning, there have been 394 names on the church roll. In 1882 the church numbered 210 members, with M. F. Williams as pastor. Benj. Terrill was the first minister. This church has sent forth by ordination two ministers—Samuel Mays and G. D. Brock.

Bethlehem (now Sue City) Church.—This church was first organized March 3, 1850, of 12 members, and located in the edge of Knox County, near the present town of Sue City. For two or three years it seemed to prosper; then heresies crept in, much wrangling ensued, many left the church, and the rest went into open communion, first abolished one of the leading articles of Baptist faith, then restored it, and finally dissolved. Some time after this a new organization was effected by the same name, which was dissolved in 1869 and organized as the Sue City Baptist Church, of 23 members, and in 1882 had 52 members on the list.

Rock Creek Church,—once a member of Macon Association, is in Knox County, five miles west of Edina. It originated May, 1857, with 24 members. J. W. Rowe was their minister.

Chariton Ridge Church.—On the fifth Saturday in January, 1864, 16 persons covenanted together, formed this church, and chose Wm. Caldwell as their minister. Its present numerical strength is 75, worshiping in a house 25x40 feet, one-half only of which it owns, the other belonging to the Methodists. W. R. Skinner was pastor in 1882. The former name of this community was Chariton Valley, from the Chariton River, near which it was organized and met for one or more years.

Macon City Baptist Church,—though neither the oldest nor the largest in the association, is one of the most efficient. In 1882 J. H. Thompson was pastor, the church numbering 103 members. This church contributes statedly to home and foreign missions and to Bible and Sunday-school work.

Kirksville Church,—situated in Adair County, numbering 65 members in 1879, has struggled for many years, and is in a decidedly improved condition. In 1881 J. C. Shipp was pastor, and it has been gradually gaining in numbers and efficiency. The time of organization of neither of these last named churches was furnished us.

Second Baptist Church, Bevier.—This church was organized April 10, 1870, with five members. The same meeting con-

tinued fifteen days, resulting in 48 additions to the church. In 1882 it had 64 members.

Friendship Church,—once the largest in the association, was organized September 28, 1867, by T. M. Colwell and Joseph Oliver, with 55 members, and is located seven miles southeast from Macon. W. P. Elliott was the pastor in 1879. Joseph Oliver was the first pastor who filled this office.

Joseph Oliver—was born in Clark County, Kentucky, April 14, 1804. He professed religion and joined the Baptist church called Cave Spring in May, 1823. Wm. Oliver, his father, and all the family moved to Missouri and settled in Howard County in 1825, and united (five members of the family) with Mt. Moriah Church, some four miles from Fayette. In 1828 young Oliver moved to Randolph County and became a member of Dover Church, soon after which he was elected writing clerk and also singing clerk. When the trouble on missions was agitating the churches of Mt. Pleasant Association, Mr. Oliver found himself alone at Dover Church, it having declared non-fellowship for "missions and the institutions of the day." He finally got a letter and moved his membership to Huntsville Church. Here, too, he was made church clerk, and was generally sent as a messenger to his association. On the third Saturday in September, 1843, upon the call of Huntsville Baptist Church, he was ordained to preach the gospel by Elds. William Duncan and William Mansfield. The first meeting he held was one in his own neighborhood. A revival followed and twenty-five converts were baptized. He continued in the field of his early labors for five or six years; Elds. W. Duncan, Jesse, Benjamin and J. W. Terrill and Wm. Mansfield being his colaborers. In 1849 he moved to Macon County, identified himself with the interests of Macon Association and continued in this field as long as he lived. Here he labored as pastor of churches, as missionary, in protracted meetings, &c., &c. His gift was mainly exhortational, which classed him among what we sometimes call revivalists. During his ministry he baptized over 300 persons and married 90 couples. He died on the 4th of August, 1877, being 73 years, 3 months and 20 days old. His remains were deposited in the graveyard at Mt. Tabor Church, near Atlanta, Macon County, on Sunday, the 5th of the same month.

CHAPTER VIII.

NORTH UNION AND NORTH MISSOURI ASSOCIATIONS.

Disagreement Between Elds. Hite and Stringer—When and by Whom N. Union Association Was Formed—A. T. Hite, His Early Life, Conversion, Removal to Missouri, and Pioneer Life—Frontier Scenes—The Pet Pig in the Meeting-house—Lewis Conner—Growth of the Association—North Missouri Association—First Meeting—Successor of North Union—First Constitution—Amended Constitution—Unassociated Churches—Ministerial Destitution.

IN 1843 it was found that the territory of the Mt. Pleasant Association extended from the Missouri River on the south to the Iowa line on the north, and at the session this year it was thought advisable to make another division, whereupon the churches lying northward were lettered off to form a new association. Elds. A. T. Hite of Adair County, and Euphrates Stringer of Macon County, two leading ministers, disagreeing about the boundary lines, like Paul and Barnabas, parted asunder; and A. T. Hite, with the churches in Adair, Schuyler and a part of Macon County, formed, in October, 1843, at the church on the Fabius, Schuyler County, a new association, called "North Union." The rest of the churches, with Eld. Stringer, organized what is now Macon Association. (See the history of said association for particulars.) In the organization of North Union Association there were 10 or 12 churches. (Four or five of these churches had been dismissed from Bethel Association.)

The first Baptist church in Adair County was organized in 1838 or '39, by the name of Bear Creek. The founding of this and other early churches in this section of the state will be given somewhat in detail in the sketches which are to follow.

Archibald Talbert Hite—was the pioneer Baptist preacher of Adair County, being the first to penetrate the forests and hunt up the new settlements of this section of the state for purposes of evangelism. And not only did he plant the first churches that composed it, but was also the father of the North Union Baptist Association.

He was born in Clark County, Kentucky, in April, 1803. Being of poor parentage he grew up amidst toil and hardship. When young his father enlisted as a soldier in the war of 1812,

leaving many burdens at home on little Archibald, he being the only son. The close of the war found his father a drunkard, which only increased the son's responsibilities. He was compelled to "hire out" to help procure sustenance for the family. Amid all these surroundings he grew up without even the rudiments of an education. When 15 years old he could not read, and when listening one day to his employer reading the hymn, "That awful day will surely come," he was struck under conviction, and after many struggles and lingering for several years, light fell upon him and he felt the conscious presence and forgiveness of Christ. This was at about the age of 19 years.

In 1824 Mr. Hite, now a grown man, was married to a daughter of Peter Scholl, and a grand-niece of the prince of pioneers, Daniel Boone. He moved to Illinois and settled in Morgan County in the fall of 1825. He here first made a public profession of religion and united with the Baptists. The church is now Winchester, Scott County, by which he was licensed to preach. He emigrated to Missouri, settling in Macon County, in 1837, with no Baptist church within less than 40 miles of his home. All this while his heart was burdened with anxiety to preach the gospel; but so poor had been his early advantages that he refrained. He had many struggles and heart burnings, but finally silenced all objections and commenced the ministry. But what should he do? There were no Baptist churches nor Baptist preachers in those parts. About this time there came along a Doctor Still, a Methodist circuit preacher. Hite attended his meeting in the neighborhood, made his acquaintance, and agreed to accompany him on a two weeks' circuit up the Chariton to Elm Narrows, thence east to the head of the Fabius, and down this stream to a village called Edinburg, thence south to the head of the north fork of Salt River, thence home. Soon after this Eld. Hite made appointments of his own and crowds of the frontier settlers flocked to hear him. Early in his ministry he held a camp-meeting high up on the Chariton, resulting in some 40 conversions. In the winter of 1838–'9 the seven or eight Baptists in his neighborhood came together and agreed to hold regular meetings for worship. In the July following, Eld. Thomas Fristoe visited them and organized them into a church called Big Spring—the first church so far north in this part of Missouri. The meeting was held in the grove near Mr Hite's house. The new church called A. T. Hite as pastor, Eld. Fristoe at once ordained him, and he baptized a number of converts at the close

of the meeting. Eld. Hite now put his whole heart into the ministry, visiting and preaching in the newly settled districts, gathering together and feeding the scattered sheep of the fold, baptizing young converts and forming new churches. Not long after his ordination he organized the first church in Adair County at the house of Lewis Conner, a few miles northwest of Kirksville, and called it "Bear Creek." A number of the converts at the before-mentioned camp-meeting became members of this church.

The second church formed was at the house of Dr. Brower, which took the name of "Highland;" and still another during the same season on Salt River, called "Bethel." At this time there was no other Baptist minister near, so that Mr. Hite became pastor of these churches, although he continued his itinerating. And thus he labored for some years. Some one communicated the facts to the American Baptist Home Missionary Society, it made an appropriation of funds to this field, and Brother Hite became the missionary of the society for two years. An enemy circulated an evil report about him and the society withdrew its help, but he continued his labors as before, and subsequently received an appointment from the General Association of Missouri, which greatly aided him in his labors. During all these days of toil and devotion to the cause, his efforts were supplemented by an industrious and self-sacrificing wife. His labors were extended as far to the northwest as to what is now Putnam County. Over these vast fields he sowed the seed of divine truth, and the day of reckoning alone will reveal the results of A. T. Hite's labors for the Baptist denomination in the country now designated as the counties of Adair, Macon, Scotland, Schuyler, Putnam and Sullivan. He had as cotemporaries Elds. Thomas Fristoe, Benjamin Terrill, P. N. Haycraft, Lewis Conner and others.

Quite a number of very interesting incidents in his life might be told, illustrative of the times in which he lived and of which we write. He once made a tour west of the Grand Chariton in company, I think, with P. N. Haycraft. The first appointment was at a private house, made at the solicitation of the owner. When they reached the place they found that the family had recently moved into a partly finished new house. To this they proceeded—found about a dozen men and women, besides children, collected together to hear preaching, and the husband and two or three of the boys off on a bear hunt. Under these circum-

stances services were begun and soon their annoyances were greatly increased by a pet pig which could not be kept out of the doorless house. On another occasion, up in Putnam County, he filled an appointment at a private house, where only some half a dozen women had come in to hear the new preacher, and even the man of the house absent and engaged, as his wife said, in making a hog pen. He came in, however, before the services closed, and requested the minister to preach at night, saying there would be a better congregation. This was agreed upon. The audience was dismissed and dispersed, and Eld. Hite remained for dinner. It was now nearly 2 o'clock, P. M. Mr. Hite having traveled from early morning, was very much fatigued and very hungry. Seeing no signs of dinner, he sallied forth into the yard, where he found one of the smaller boys turning at a hand-mill fastened to a stump, and on inquiry found that the boy was grinding meal for dinner. He took hold, helped the boy, and soon they sent in a bowl of fresh meal for dinner.

We have no account of the labors of Eld. Hite after he moved to Howard County, which was about 1851 or '52. In the last named year he was a member of Mt. Pleasant Association as a messenger from Walnut Grove Church, and the year following from Chariton Church, of which, we think, he remained a member until his death, which occurred March 7, 1864, under very peculiar and sad circumstances.

He resided about eight miles northeast from Glasgow. Late in the afternoon of the day preceding his death, his wife (of his second marriage) left home to spend the night with a neighbor, leaving old Brother Allen, of Roanoke, to spend the evening with the husband. Suddenly they were startled by a noise on the piazza and a shout of, "Surround the house, boys," when a man entered the house with a drawn revolver and demanded Elder Hite's money, which he at once gave him, amounting to about $13. With this the highwayman was not satisfied, and, in cold blood, shot him through and through, from which he died in about eighteen hours. By his request Eld. Noah Flood preached a sermon at his burial. He was calm and perfectly resigned, and died in hope of a blessed immortality.*

Lewis Conner,—who for some years was numbered among

* A. T. Hite was at different times pastor of the following churches: Big Spring, Highland, Bear Creek, Fabius, North Union, Lynn Grove, Friendship, Providence, Bethel, Liberty, Long Ridge, Blanket Grove, Sugar Creek and New Hope. He baptized during his ministerial life about 1,300 persons.

the pioneer preachers of North Missouri, was born in Shelby County, Kentucky, June 6, 1816. His father, Philemon Conner, dying while he was quite young, he was sent to Missouri to live with his brother Washington Conner, then near Fayette. Subsequently he learned the tanners' trade with Mr. Eli Bass of Boone County, and at the age of 21 years married Elizabeth Wilhoite, daughter of Deacon Stephen and Sarah Wilhoite of Boone County. A short time after his marriage he was converted under the preaching of Fielding Wilhoite and became a member of Bethlehem Baptist Church, and at once commenced to exhort sinners to repentance, under a license from the same church.

In the early part of 1839 he settled in Adair County, several miles northwest of where Kirksville now stands, and the same year went into the constitution, at his own house, of the first church in the county, called Bear Creek. He continued his labors in this part of the state for about nine years, being only a licentiate, and in 1848 returned to Boone County, where the following year he buried the wife of his youth, she having died of consumption. He spent several years in Boone and Randolph Counties, was ordained by Providence Church, Boone County, and in 1851 returned to Adair County, having, just before, married Miss Mary J. Bradley as his second consort. He now gave his time to frontier work in Adair and Schuyler Counties, and greatly aided in building up the Baptist cause in many a community not previously much acquainted with the principles of the denomination. His home church authorized him to establish "arms," which subsequently grew into independent churches. After much hard labor and exposure he was taken sick early in the winter of 1854, of pneumonia, and after an illness of five weeks of intense suffering patiently endured, saying all was well, he fell asleep January 5, 1855, universally beloved, leaving two children by his first wife and three by his second, all of whom professed a personal faith in Christ. The youngest son bears the name of his father, Lewis. The memory of this good man is yet fresh in the minds of the few remaining members of his generation, and their immediate descendants.

The North Union Association continued to grow in numbers and efficiency until about the year 1861 or '62, when it ceased to meet. We have, however, none of the particulars. The present North Missouri Association may be regarded as in some measure its successor, as it occupies in part the field of old North Union.

In 1855 the twelfth annual session was held at Lancaster, Schuyler County. The following churches sent letters and messengers: Fabius, 169; Liberty, 75; Bethel, 35; Providence, 71; Bear Creek, 124; Friendship, 32; Mt. Pleasant, 18; Lynn Grove, 65; Big Creek, 18; Mt. Salem, 27; Elm Narrows, 19; making a total of 653 members. The churches reported 137 baptisms, of which 72 were from Fabius and 38 from Bear Creek. The ministers' names at this date, as indicated by the table, were W. Seamster, H. H. Parks, T. S. Myers and E. A. Patterson.

The association promoted evangelism in a moderate degree, through the agency of an executive board, composed of W. Conner, S. Parker and Wm. P. Rippey. They were authorized to draw on the treasurer to the amount of funds on hand. $19 on pledges made the preceding year were paid in, and a collection made on the Sabbath to the amount of $15.40, making $34.40 for missions. Fox River, Mount Pleasant, Wyaconda and Middle Fork Associations were on the list of correspondents.

In 1860 (our latest records) the association had grown to 21 churches and 1,067 members. There were 144 baptisms this year. South Fabius, a new church, was admitted in 1859; and Fairview, Oak Grove, New Bethel, Union and Pleasant Hill Churches in 1860. The meeting was held at Edinburg in Scotland County. At the former session a resolution to drop the term United, and be known simply by the name Baptists, was lost, and the matter was referred to the churches; but no report was made in 1860, and we know not what became of the proposition.

Ministers.—H. H. Parks, Wm. Seamster, E. Starbuck, G. W. Simmonds, Norman Parks, James W. Fee, L. J. Boothe, R. K. Basket, G. J. Line, A. Huckaby, B. F. Morrow, Peter Sutter, John Starkey, Wm. Rowland, B. Shoemaker and C. W. H. Bentley.

NORTH MISSOURI ASSOCIATION.

Strict adherence to the plan of this work would have placed the sketch of the North Missouri Association in a different part of the book; but inasmuch as it is in reality the proper successor of the old North Union Association, its history is placed in this relation to it.

The first meeting of the North Missouri Association was held with the Fabius Church, in Schuyler County, commencing Sept. 4, 1868. Messengers were present from four churches, viz.: Fabius, 91 members; South Fabius, 24; Pleasant Grove, 27; and

Bethel, 7; in all, 149; all of which churches had been members of the North Union Association.

Ministers.—E. Starbuck, C. Daughters, G. J. Lyne and J. L. D. Williamson. The constitution adopted was substantially that of the United Baptists, but they left off the prefix "United," and used the simple cognomen Baptist.

The war left most of the churches in this part of the state with their organizations uninterrupted, but few of them, however, had any associational connection. This state of things called forth the following in this meeting of the North Missouri Association:

"*Whereas*, We learn that there are a number of unassociated churches within the bounds of this association, and feeling that 'in union there is strength,' and

"*Whereas*, This body has been organized in faith, and is a permanent organization; therefore,

"*Resolved*, That we heartily invite all such churches to unite with us and co-operate in advancing the Redeemer's kingdom."

Also the following on another subject:

"*Resolved*, That this association recommend to each of the churches composing it to organize and sustain the year round, at their places of meeting, and at as many other places in their bounds as may be profitable, a Baptist Sabbath-school, furnished with a library from the Baptist Publication Society."

The officers of this first meeting were C. Daughters, moderator, and J. M. Epperson, clerk. The circular letter was a well prepared document on "Brotherly Love—Its Manifestation Essential to the Prosperity of the Church."

At a subsequent meeting the constitution was somewhat amended.

The association gathered strength and numbers slowly, there being at the end of its fifth year (1873) only one church—the Fabius—that had over one hundred members. Its membership was 107. The smallest in numbers was Lancaster, with 11 members. A missionary board was appointed, consisting of one member from each church, then numbering 10 with 410 members. Nothing was accomplished in this way, and in 1874 an executive board, of "three brethren, full of good works," was chosen "to have the oversight of the missionary business;" and the missionary was instructed to make collections wherever he preached. His salary was one dollar per day.

From the minutes of September 6, 1879, held at South Fabius,

Schuyler County, we gather that something had been done to supply the vast destitution in North Central Missouri, but by no means what ought to have been accomplished. Sixteen churches were on the roll, the most of which were in Schuyler County. Only 11 of the 16 were represented. In these there were 593 members. The ministerial destitution seemed even greater than church destitution, there being only five preachers in the entire association, viz.: W. A. Hatton, W. B. Shoemaker, E. Kinman, Thomas Brassfield and B. F. Ford.

Coatesville, Schuyler County, entertained the association, commencing September 2, 1881. Rev. A. J. Alexander had been added to the list of pastors. Eleven churches were on the list, whose entire reported membership was 593.

CHAPTER IX.

NORTH LIBERTY ASSOCIATION.

Why Formed, and When—"United Baptists" and Their Principles—War with the Anti-Missionaries—Fishing River Association, Her Strange Action—Meeting-houses Closed—Eld. Boulware's Pamphlet—Constituent Churches—Sketches of New Hope, Richmond, Little Flock, Second Liberty, and Pleasant Ridge Churches—Early Ministers—Thomas Rigg—Circular Letter on Missions—Luke Williams—Franklin Graves—Schools and Colleges—W. C. Barrett—H. M. Richardson—W. H. Thomas—O. P. Moss—Tables—Northwestern Association.

THE North Liberty Association was organized April 27th, 1844, in the very heart of Fishing River, the strongest anti-missionary association in the state. It numbered, all told, when organized, 5 churches, 5 preachers (one of whom was a licentiate), and 234 communicants.* The constituent churches were, the Second Baptist, Liberty, Clay Co.; Pleasant Ridge, Platte Co.; First Baptist, Richmond, Ray Co.; New Hope, Clay Co.; and Little Flock (now Lebanon), Clinton Co.

In 1844 the association published a circular letter, written by Jabez Shotwell, giving an extended account of the causes which led to its organization. The letter was a well-written document and merits a place just here, but it is too long. The writer clearly shows that the churches of the North Liberty Association adhered to the original principles of the United Baptists, on which the Fishing River, the first association in western Missouri, was organized, and that the said Fishing River fraternity violated its own constitution, as in 1843 it opened correspondence with the Two River (so-called) Old School Association. As early as 1841 the Fishing River Association commenced its crusade against what she called modern institutions, advising the churches to "stand aloof from all those modern things which are continually crying, 'money, money.'" Such was her prejudice against the friends of benevolence, that some of her churches closed their meeting-house doors against them and their ministers. (See history of Fishing River Association in PERIOD THIRD.)

NEW HOPE CHURCH,—the oldest in the association, located in

* Dr. A. P. Williams in *Central Baptist.*

Clay County, 12 or 15 miles easterly from Liberty, was organized in 1829. Eld. Solomon Kinney became the first pastor, and at the end of two years the church split on the communion question, Eld. Kinney going with the free communionists, leaving but 15 members who held to the original articles of faith. By these Eld. Thomas Rigg was chosen pastor, and continued in this relation for three years. In August, 1843, Eld. Robert James took charge of the church, and his labors were much blessed, so that in the year following the church numbered 94 members. This church first united with Fishing River Association, but was granted a letter of dismission in 1843, and united with the brethren in resisting the encroachments of the anti-mission element. Its numerical strength in 1881 was 114, and Rev. T. H. Stephens, of William Jewell College, was pastor.

First Baptist Church of Richmond. — From the month of November, 1840, this church existed as an arm of the First Baptist Church of Lexington, but subsequently was granted letters of dismission to go into an independent organization, which event was consummated on the third Saturday of March, 1842, by the aid of Rev. A. P. Williams; 23 members were in the organization. The articles of faith adopted were the same nearly as those laid down in the *Encyclopedia of Religious Knowledge*. She first joined the Blue River Association. A. P. Williams was chosen pastor, and had gathered by 1844 a membership of 94. In 1878 the church suffered the loss of its house of worship and several of its members, by a destructive cyclone that passed through the town in June of that year.

Little Flock (now Lebanon) Church.—This church, located in Clinton County, about ten miles north of Plattsburg, the county seat, was constituted on the 20th of September, 1842, of nine members, by Thomas Rigg, Thomas Dunegan, A. C. Bragg and W. L. Butts. Eld. Rigg was the first pastor, and was succeeded by Franklin Graves, J. D. Wilson, W. C. Batchelor, J. E. Hughes, J. D. Black, W. H. Marshall and W. C. Barrett. "After her constitution she petitioned the Fishing River Association for membership in that body, but was rejected without a reason being assigned by the association."

In 1862 the church held a meeting conducted by the pastor, Bro. Black, and the late Wm. Thompson, continuing six weeks, and resulting in 55 accessions. The church now numbers 160 members, with D. G. Saunders for pastor.

Second Baptist Church, Liberty, Clay Co. — Dr. A. P. Wil-

liams was instrumental in gathering this church. It was formed May 19, 1843, of members—13 in all—dismissed from Rush Creek and Mt. Pleasant Churches, and was situated in the hottest of the fight on missions. This body took the lead in the contest in Fishing River Association and the formation of North Liberty. The First Church, Liberty, preceded it at least ten years, and having adopted anti-mission views and continued in co-operation with Fishing River Association, forced the friends of benevolence into the formation of the Second Church. The membership of the First Church, in 1850, was 60 and 16 years thereafter had decreased to 36 in number.

Immediately after the Second Church was organized, Eld. A. P. Williams was chosen pastor, and the church grew in numerical and moral force under his ministry, so that when it was eight years old it reported a membership of 134. Its pulpit has been filled by many of the foremost preachers of the denomination in the state, while some of the leading laymen have been numbered amongst its communicants. This church, too, is situated under the shadow of William Jewell College, giving membership to the faculty and many of the students of that institution. The church numbered, in 1879, 235 members, being one more than the entire membership of the association in 1844. Eld. B. G. Tutt, in 1882, was pastor.

The Pleasant Ridge Church—was constituted January 27, 1844, by Elds. A. P. Williams and P. N. Haycraft, of 10 members dismissed from Unity Baptist Church. "They were induced to take letters and go into a new organization by the opposition of Fishing River Association to the freedom of thought and action in respect to the mission cause, and by the Unity Church joining in that opposition." The church is located about three miles east of the town of Weston, in Platte County. A. P. Williams was elected pastor soon after the organization was completed, and when the church was nine months old the original 10 members had become 57. Williams continued in the pastoral office for ten years, and was succeeded by Wm. Price, W. H. Thomas, Isaiah T. Williams and others. During the first year of Dr. Williams' pastorate, that is in 1844, the church built a commodious brick edifice for worship, 35x55 feet, which was burned in 1855 and rebuilt the same year. This has ever been an efficient body, and has a total membership of 113, and the pastoral services of Eld. E. H. Foster.

From its earliest history the North Liberty Association exhib-

ited a genuine spirit of progress, most of its early ministers, as A. P. Williams, one of its founders, and J. D. Wilson, Franklin Graves, Robert James and others being men of broad and comprehensive views, doing a good work in laying the foundation for a vigorous institution, as the association proved itself to be. Within little more than a year from its origin the membership had increased one hundred per cent., although the enemies of the movement had predicted that "the few feeble churches that formed this association would soon be abandoned and perish." But they were not abandoned, neither did they perish, but have since grown to be one of the strongest associations in the state, numbering in 1881, after having given off quite a number of churches to other sister communities, 50 churches, and over 4,000 members.

The details of the work in this association are much the same as in other institutions of a similar kind, and will be therefore omitted: in place of which, however, there will be found many facts of special interest grouped together in the tables at the end of this sketch, such as a record of its meetings and officers, and the date, location and progress of the churches.

Thomas Rigg, — a laborious minister and pastor of Little Flock (now Lebanon) Church, died in the latter part of Sept., 1844. He was full of zeal in the Master's vineyard, a man of pious and exemplary life, and very highly esteemed by those for whom he labored.

In 1845 the ministerial corps of the association consisted of Franklin Graves, Robert James, Luke Williams, Jr., W. P. Lanier, Jonas D. Wilson and A. P. Williams. Correspondence had been opened with Blue River, Platte River and North Grand River Associations. This year also the association became auxiliary to the General Association of the state, and sent A. P. Williams, J. Shotwell, T. Herndon, W. D. Hubbell and E. Stout as messengers to its next meeting.

Eld. J. S. Smith was elected missionary in 1848 to "visit and preach to the destitute churches and neighborhoods in the bounds of the association, and to continue the entire year, provided he was sustained."

The following circular letter was published by order of the association in the year 1848, and was substantially an end of the controversy on missions in Western Missouri. It is an elaborately prepared paper, and for clearness and force of argument has seldom, if ever, been excelled. Relieving it of an apparent redundancy, we give the argument in full.

"Dearly Beloved Brethren: Pursuant to the order of our association at her last annual meeting, we propose for your consideration—

"*The grounds upon which our missionary operations are founded.*

"Feeling that the subject is an important one, and that we are but poorly qualified to discuss it, we invoke the Divine assistance and crave your indulgence.

"Circulars as a general thing get but a cursory reading and are then forgotten. Shall this be the fate of the present? God forbid! Let every brother and sister into whose hands it may come read it thoroughly, Bible in hand, with the view of ascertaining the truth in regard to the subject on which it treats, and then file it away for future reference.

"1. We found our missionary operations on the belief that the world is to be filled with the knowledge and glory of God. This we gather from prophecy. God's promise to Abraham in Genesis 12; 3, and 18; 18 and 22; 18, is prophetical. His seed through whom all the families of the earth are to be blessed in Christ (Gal. 3; 16.)

"This promise will be fulfilled. The Father's promise to the Son (Psa. 2; 7, 8) is also prophetical. 'Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession.' Of the kingdom of God it is said (Psa. 145; 13): 'Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.' Also, 'He shall have dominion from sea to sea, and from the rivers to the ends of the earth.' See also Matt. 8; 11 and Rev. 7; 9. From these and similar predictions we anticipate the period when the world shall be filled with the knowledge and glory of God.

"2. In accomplishing this glorious result, God will employ human instrumentality. This position we prove by declarations from both the Old and the New Testaments—declarations prophetic and didactic. Isaiah 49; 22, 23. Please turn and read the text. This gracious promise was in part fulfilled in the kings of Persia, when they patronized Ezra and Nehemiah in the re-organization of their nation, and the rebuilding of their city and temple. But it is more gloriously fulfilled in the missionary enterprise.

"Daniel 12; 4: 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' What can this refer to but the active labors of faithful gospel ministers, and mission-

aries of the present day? How is knowledge increasing through their instrumentality, and also by means of the Bible Society.

"But let us come to the New Testament. At the birth of our Lord a heavenly messenger announced that the glad tidings of great joy should be to all people. To this end 'the gospel of the kingdom shall be preached in *all* the world, as a witness unto all nations.' That God will employ human instrumentality is proven by His representing the churches as the 'salt of the earth,' 'the light of the world,' and His subsequent command, 'let your light so shine before men that they may see your good works and glorify your Father which is in Heaven' (Matt. 5; 14, 16). It is also proven by the fact that the Savior, just before his ascension, said to His disciples, 'Go ye into all the world and preach the gospel to every creature.' It is also proven by those passages of Scripture which represent the truth as the medium of faith and the instrument of sanctification. As a medium of faith, John says (chapter 20; 30), 'many other signs truly did Jesus, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, and that believing ye might have life through His name.' Again in Romans 10; 13-15 (let the passage be read), "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?'

"3. We found our missionary operations on the property which God has in us. We are the Lord's by creation, Acts 17; 28, by providence, Isa. 1; 2, and by purchase, 1 Cor. 6; 20. All we have belongs to Him also. It is right that God should have His own, and that He should be served with, and by His own.

"4. We found our missions upon apostolic example. Our Lord's commission, 'Go ye into all the world, and preach,' &c., was certainly understood by the apostles, and their acts are a standing commentary upon it. How did they obey it? Let us see. At the first, the 'mystery,' 'that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel' (Eph 3; 4, 6), was hidden from the eyes of the apostles, hence for some time they 'preached the gospel to the Jews only' (Acts 11; 19). Peter finally arrives at Joppa, where in the vision, he is taught to call no man 'common,' but to regard all men as interested in the 'common salvation.' He was here taught that 'God is no respecter of persons' (Acts 10; 34, 35).

"The church at Jerusalem calls Peter to account for going un-

to the Gentiles. He makes his defense—light beams into the minds of the brotherhood, and the truth is discovered that to the Gentiles also God is 'granting repentance unto life' (Acts 11; 18). In the meantime 'men of Cyprus and Cyrene' come to Antioch, and, to the Grecians, 'preach the Lord Jesus.' The hand of the Lord is with them, and 'a great number believe and turn to the Lord.' 'Tidings of these things' reach the 'ears of the church at Jerusalem,' and behold Barnabas is sent forth to go as far as Antioch (Acts 11; 22). This is the beginning of missionaryism in the church.

"Not long after Barnabas came to Antioch, the call for missionary labor became so great, that he deemed it prudent to have an 'assistant' and consequently sent for Saul. For 'a whole year they assembled themselves with the church and taught much people.' (Verse 26).

"After the church had increased, and other teachers had risen up amongst them (Acts 13; 1) so that Barnabas and Paul could be spared, the Holy Ghost demanded their separation to the work to which he had called them. The church obeyed, and after laying hands on them, sent them away (Ver. 3). For a moment note God's economy. Jesus commissions and the church co-operates. We are workers together with Him (2 Cor. 6; 1). May we not infer that what was God's economy then, is God's economy now?

"5. Missions are founded upon the fact that the missionary spirit is essential to the co-operation of the church with God in the great work of evangelizing the world.

"6. In the sixth place we found our missionary operations on what might be called a maxim in the gospel, viz.: 'Whatsoever ye would that men should do to you, do ye even so to them' (Matt. 7; 12). We have the means of coming to a just conclusion, both as it respects the destitute at home and the heathen abroad, and we can by an effort of the imagination change conditions with them and then ask ourselves how we would have them act toward us. Would we have them make no effort to supply us with the Bible, the living ministry of the word, and the immunities of the church of Christ? We would want no anti-mission nor omission Baptists amongst them. Then of course there should be none amongst us."

The residue of the circular is devoted to the answering of objections, but our space is full, and we can give no more. The above is submitted as an unanswerable argument in favor of mis-

sions, and embodies the sentiments of the North Liberty Association at the time of her greatest conflict with the opposition.

In the year 1849 the location of William Jewell College was fixed at Liberty, Clay County, whereupon the North Liberty Association very cheerfully supported the enterprise as follows:

"*Resolved*, That we feel highly gratified that the Baptist College of Missouri has been located at Liberty, Clay County, and that we will heartily co-operate with the originators by our counsels and our means." (*Minutes North Lib. Asso.*, 1849, p. 5.)

At this session also Elds. J. D. Wilson and Robert James were elected as itinerants, and the sum of $68.50 was subscribed by members of the association to aid in their support.

Luke Williams, Jr.—The death of this minister of the gospel is recorded in the minutes of 1849. He was the son of Luke Williams, one of the pioneer preachers of Missouri. He was baptized by Eld. John Jackson, of Cass County, and united with a church called Union, by which he was subsequently licensed to preach. He afterwards moved to Clinton County and was ordained a minister, but no dates are given.

In 1850 the plan of missions was enlarged by the appointment of an executive board, who, the year following, reported that they had done but little, being unable to secure the services of a missionary at $20 a month, to which amount they were limited by action of the association the previous year. Brother Hammond had labored fifteen days and was paid $10. The work was continued—a new board was appointed, and the salary was raised to $30 per month. Thus matters continued until 1852, when a new enterprise was originated, resulting in the formation of the Northwestern Association, modeled somewhat after the General Association of the state. Through this body, for several years, the North Liberty did most or all of its itinerant work. (See Northwestern Association.)

The association returned to its former method of work in the year 1858, under an executive board scattered over the entire field, on account of which nothing was accomplished. The matter was remedied in 1859, by locating the board at a central point, which was Haynesville. The members of it were A. D. Stone, W. L. Watkins, S. G. Hollingsworth, Spencer Anderson, Alvah Mariett, R. C. Lindsey and N. S. Riley. The work now moved grandly on. At the end of the second year from the date last named, upwards of $200 had been spent in itinerant labor performed by Elds. —— Morris, J. D. Black and W. C. Barrett.

Owing to the thickness of the war clouds no meeting was held in 1864; but in 1865 11 of the 33 churches sent messengers to Providence, Clay County, and associational business was resumed.

Ministers in 1866.—D. Anderson, W. C. Barrett, T. W. Barrett, Asa N. Bird, Jeremiah Clay, R. N. Coffee, J. B. Christie, J. D. De Berry, F. Graves, James E. Hughes, B. F. Kenney, John Major, Thomas Montgomery, T. N. O'Brien, E. I. Owen, Wm. Rice, N. Roberts, R. E. Searcy, Wm. H. Thomas and J. Yates.

Franklin Graves—was born in the state of Kentucky, and removed to Missouri in 1843. He united with the High Hill Baptist Church, Saline County, the same year, was soon after licensed to preach by the same church, and in November, 1843, he procured a letter of dismission, removed westward and settled in Clay County, where he became associated with Elds. A. P. Williams, Jonas D. Wilson and others in the anti-mission controversy, and in the formation and early history of the North Liberty Association.

After the death of Eld. Thomas Rigg, the pastor of the Lebanon Church, Eld. Graves was chosen as his successor in 1844, and so continued until 1850, during which period the church was very much built up, having also had 40 additions to her membership.

In 1872 his name disappears from the minutes of the association, but as to whether he died or moved to another field of labor we have no information.

In a report on ministerial education and colleges, the North Liberty Association, in 1866, committed itself as follows:

"It is the opinion of your committee that this association and its churches should urge the young ministers of North Missouri to a higher degree of intellectual culture. For while the spiritual gifts and callings are from the Lord, the intellectual training is of the creature. In a call to the ministry of Jesus Christ, God does not give a knowledge of letters, but imposes the duty and labor of mental training on him on whom He has bestowed His gifts. While we have the most tender regard for all institutions of learning under the patronage of the Baptists, we feel that William Jewell College is paramount to them all. It is the institution of the state, and should be fostered by all. Some of those who gave their labor and means to this college now sleep in death. It is an insult to the memory of these illustrious dead, for us, their children, to let this enterprise fail in our hands. The denomination can yet save their college if they will. We recommend *action* instead of high-sounding resolutions in behalf

of the College. Action is the secret of success. In respect to the finances and condition of the college, we refer you to Bro. O. P. Moss. We will also recommend to your favorable consideration the 'Liberty Female College,' located in Liberty. This school is now under the control of Prof. B. W. Vineyard.

"JAS. E. HUGHES, *Chairman.*"

The North Liberty Association, with its 4,000 members, stands as a beacon-light and tower of strength for the defense and promotion of Baptist principles in Western Missouri.*

W. C. BARRETT—is a native of Wood County, Virginia, born July 8, 1810, of humble though highly honorable parentage. His grandfather was a soldier in the revolutionary war, and in very early times settled in Virginia. He was converted and commenced the ministry in his native county. When a child he was sprinkled into the Methodist church—his parents being of that faith. He dates his first religious impressions back to the fourth year of his age, but did not make a profession of religion until he was about grown. Though brought up in the faith of Methodism by his parents, the influence of his grandmother (his father's mother), a Baptist of the deepest convictions, proved stronger than that of his parents, and he became a Baptist. His baptism took place in January, 1835 or '36, and he became a member of Mount Zion Church, which belonged to the Parkersburg Association. Mr. Barrett continued for some years on his farm, cultivating the soil and occasionally teaching school for the benefit of his neighbors. He was ordained to the ministry August 16, 1845 (Eld. Jesse Wit of Richmond, Va., being one of the presbytery), and at once became pastor of the church to which he belonged. From 1848 to 1855 he traveled as missionary of the General Association of Virginia, while at the same time he was pastor of two churches, and for the last two years that he resided in his native state he was moderator of the Parkersburg Association. His labors were greatly blessed of the Lord in that country.

Through the influence of Rev. W. M. Bell of Miami, Eld. Barrett removed to Missouri in 1856; and settling in Clay County, he soon after took the field as missionary of the North Missouri Association. He contributed largely to building up the Baptist cause in Clay, Ray and Clinton Counties. The last named coun-

* The organization, locality and strength of the churches, the extent of the territory of the association, and many other facts of special interest, will be found in the tables at the end of this sketch. In this case, we found this method more convenient to adopt.

ty he found almost entirely destitute as to Baptist doctrine when he commenced his labors there. He has been directly or indirectly instrumental in organizing or building up nine or ten Baptist churches in the county. Eld. Barrett is the pioneer of Clinton County. He was two years pastor of the Second Baptist Church of Liberty, Clay County, and at Missouri City he labored three years, where he had a prosperous church, until the war came on and changed things somewhat. For eight successive years he presided as moderator over the North Liberty Association. His seven children are all members of the Baptist denomination, and his oldest son, T. W. Barrett, is pastor of the Baptist church in Jefferson City, and has several times filled the position of chaplain of the state senate.



REV. W. C. BARRETT.

Eld. Barrett is now getting old. He has a pleasant home in Plattsburg, in which place he contributed valuable aid both in founding and in building up a permanent Baptist church, and where he was for three years pastor. Almost all his friends of early life, together with his parents, were members of the Methodist church, most of whom became Baptists.

Henry McQueen Richardson.—The subject of this sketch is a native of the state of New York, and was educated at Madison University, where he graduated with the class of 1848. He spent his first year in theology at the seminary at Madison, and the last at Rochester, graduating with the first class of that institution in 1850. His first pastorate was in Hamilton, Ohio, which continued eleven years, commencing with 32 members, and leaving it with a membership of 150; about 100 of whom he baptized. During his stay at Hamilton he built an elegant

house of worship, costing $12,000. After two short pastorates in New York, and Ohio again, he settled as pastor of the First Baptist Church in Columbia, Missouri, in 1867. Here he continued nearly four years, baptizing, during the time, forty-five persons into the fellowship of the church. From Columbia he went to Fulton, and was pastor there about two years, gathering into the church by conversion and baptism, thirty-two members.

In the spring of 1873 he removed to Liberty, the seat of William Jewell College, and became pastor of the Second Baptist Church of that place. Here he continued in a successful pastorate until the fall of 1881, baptizing 160 converts into membership in the church. He went directly from Liberty to Maryville, Nodaway Co., Mo., where about fifty persons have been added to the church during the first six months of his pastoral period.

As a pastor Elder Richardson possesses the highest qualifications, being excelled by few, if any; and as a gospel preacher, he is plain, practical, intensely interesting and scriptural. In June, 1877, William Jewell College conferred on him the honorary title of Doctor of Divinity.

William H. Thomas.*—On the 24th of February, 1881, W. H. Thomas, D. D., died at his home in Platte County, being then 74 years, 8 months and 18 days old.

He was one of Kentucky's noble sons. In his 15th year he professed faith in the Messiah, and in the year 1833 he was married to Miss Nancy Willis, who was a Christian "helpmeet." They reared and educated six daughters, who, in early life, began their march in the footprints of that faith marked out by the father and mother. In every department of study Dr. Thomas' investigations were critical and profound; in all business matters he was exact and exacting. With him yes and no had an explicit meaning. As a husband and father, his affection was deep and tender, yet with unyielding firmness he ruled his own house well. But as a student of God's word and a preacher of the gospel, the worth of Dr. Thomas will not be known fully until the last sheaf shall have been brought in. Having received a liberal education, he was set apart to the office of "bishop" in his 25th year, and soon after entered the field as missionary of the Kentucky Baptist State Convention, continuing this for five years, and many hundreds were converted.

In 1850 he removed with his family to Platte County, Mis-

* By Jeremiah Clay, in *Minutes North Liberty Association*, 1881.

souri, and became pastor of several churches, proving his superior ability as an expounder of God's word. He did much to indoctrinate and raise the standard of practical Christianity higher in the bounds of the North Liberty Association. He lived near Camden Point.

OLIVER PERRY MOSS—was born in Maysville, Mason County, Kentucky, September 26, 1813. He was the son of the late Dr. Moss, of St. Louis County, Missouri. Deacon Moss was brought by his father to Boone County, Missouri, in 1820. He lived with his father until 1831, and during that period was educated at Bonne Femme College in Boone County, by Rev. Robert S. Thomas, who was the first president of William Jewell College. Deacon Moss became a citizen of Clay County, Missouri, July 4, 1831, and so remained until his death, with the exception of the period of three years, extending from 1841 to '44, when he resided in St. Louis County, Missouri. From his arrival in Clay County, until his temporary removal to St. Louis County, he was engaged in mercantile pursuits in Liberty. From 1841, during the residue of his life he was employed in farming, except when he was in public office or in the military service.



OLIVER P. MOSS.

He was married to Miss Caroline Marjery Thornton, daughter of the late Col. John Thornton of Clay County, Missouri, December 21, 1837. She survives him. They had no children.

He was of a thoroughly martial spirit, and loved the life of a

soldier. In 1846, he volunteered for service in the Mexican war, and was elected captain of the company that was raised in Clay County. It formed a part of the famous regiment of 1st Missouri Mounted Volunteers, commanded by Col. Alexander W. Doniphan, and participated in all the marches and actions of "Doniphan's Expedition," He achieved an enduring reputation for gallantry and every generous and soldierly quality in that expedition.

In 1848 he was elected sheriff of Clay County, and filled that position for two years.

In March, 1851, during the progress of a great revival of religion in Liberty, Missouri, under the preaching of Rev. Dr. Nathan Hall and others, he was converted, and was baptized into the fellowship of the Second Baptist Church, in Liberty, by his beloved friend, Rev. E. S. Dulin, D.D. This revival was probably the greatest and most gracious visitation of the Holy Spirit ever known in Liberty. Within a few months after his admission into the church in Liberty he was chosen to be one of its deacons—an office he held until his death. In the latter part of 1853 or beginning of 1854 he was elected a trustee of William Jewell College, a position which he retained during the residue of his life—a period of nearly thirty years.

In 1865 he was elected to represent Clay County, in the lower house of the General Assembly of Missouri, and served therein one session. In 1868 he was again elected sheriff of Clay County, and yet again in 1870.

He was stricken with paralysis in August, 1879, and of this he died June 7, 1881, in the full possession of his faculties. He died in the joyous hope of life everlasting, and as though he stood on "Jordan's stormy banks," and saw beyond its waves the battlements of the Holy City bathed in eternal light. He rests in the new cemetery at Liberty, Mo., in the midst of his friends, living or dead.

He was essentially a noble as well as a useful man. Sagacious, just and honorable, he filled every station in which he was called to act, with credit to himself and profit to those for whom he labored. An impartial and faithful counselor, an unswerving friend, a far-seeing and admirable citizen, a most loving and confiding husband, who that knew him but admired and esteemed him? The Baptists of Missouri owe him a lasting weight of gratitude. From the beginning of his wife's connection with the Second Baptist Church in Liberty, Mo., in 1844, until his

death, his purse was at their service in all their great denominational enterprises, foreign and domestic. In the opinion of the writer of this sketch—an opinion based on every opportunity of knowing—if it had not been for Deacon Moss' firmness and undying hope at a certain juncture, William Jewell College would have either ceased to exist, or have been so checked in its career of usefulness that its recuperation would have required the lapse of many years.

Ardent and enthusiastic, half-hearted in nothing, glowing with hope, full of trust in the mercies of our Lord Jesus Christ, he ever longed to signalize his devotion to his Master's cause by some great and striking act. He enjoyed religion in its intensest sense. He was a lover and the church was to him some bright, ideal maiden. His fancy was quick, and his imagination full of martial images. He was a true "soldier of the Cross," and loved in thought to conceive himself in the midst of "fighting fields," where the banner of Jesus flamed above himself and his fellow warriors. Never was there a Christian man who so loved that precious hymn of Watts, "The Christian Soldier," nor so felt the battle-spirit in the words:

"Am I a soldier of the Cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies,
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

TABLE OF THE CHURCHES OF NORTH LIBERTY ASSOCIATION, 1879.

Churches.	*Date of Organization.*	*Com. Mem.*	*Pres. at No.*	*Counties.*	*By Whom Constituted.*	*Former Pastor.*	*Present Pastor.*
Albany	——	—	103	Ray	——	——	J. E. Simpson
Bee Creek	1839	—	60	Platte	——	——	Jer. Clay
Bethel	1872	—	34	Andrew	——	——	J. Roan
Breckenridge	1868	6	81	Caldwell	A. F. Randall, G. A. Crouch	B. Whitely	F. J. Leavitt
Cameron	1866	7	115	Clinton	J. B. Christie, J. Yates	Joseph Yates	J. H. Garnett
Crab Orchard	1846	8	—	Daviess	B. F. Smith, S. Pugh	B. F. Smith	——
Centenary	——	—	—	——	——	——	——
Cottage Grove	1870	12	67	Caldwell	R. C. Hill	R. C. Hill	A. Plister

TABLE OF CHURCHES OF NORTH LIBERTY ASSOCIATION, Continued.

Churches.	*Date of Organization.*	*Con. Mem.*	*Pres't No.*	*Counties.*	*By Whom Constituted.*	*Former Pastor.*	*Present Pastor.*
Concord -							
Crooked River	1857	21	121	Clinton	W. C. Barrett	W. C. Barrett	A. W. Chambliss
Enon -			49				
Elm Grove	1859	9	91	Platte	G. L. Black	G. L. Black	E. H. Foster
Fishing River			30	Clay			W. R. Rothwell
Garden Prairie							
Gosneyville	1868	15	68	Clay	C. M. Brown, A. N. Bird	C. M. Brown	
Haynesville	1856	34	50	Clinton	W. C. Barrett	W. C. Barrett	S. H. Carter
Hamilton -	1868		90	Caldwell			F. J. Leavitt
Hickory Grove							
Hopewell -	1866	10	62	Caldwell	J. F. Rarden	A. Baker	
Kearney			201	Clay			J. M. P. Martin
Knoxville	1847		53	Ray			J. W. D. Hunt
Lathrop	1870		105	Clinton			R. H. Jones
Lebanon -	1842	9	176	Clinton	T. Rigg, T. Dunegan, A. C. Bragg, W. L. Butts	Thos. Rigg	D. G. Saunders
Lickfork	1869		94	Daviess			A. Pfister
Liberty -	1843	13	235	Clay	A. P. Williams	A. P. Williams	H. M. Richardson
Lisbonville			35				S. H. Carter
Mirabile	1867	12	41	Caldwell	G. W. Smith, Jno. Harman	J. W. Luke	
Mt. Carmel	1870	28	86	Clinton	W. H. Thomas, J. Clay	W. W. Odum	G. W. Everett
Mt. Vernon	1856		93	Clay			
Mt. Zion	1844	11	150	Platte	Peter Swain, M. Kline	Swain and Kline, jointly	Jer. Clay
Mt. Zion -	1866	17	81	Clinton	A. N. Bird, T. Montgomery	T. Montgomery	
Missouri City			63	Clay			S. H. Carter
Missouri Valley	1868	25	41	Buchanan	C. W. Stewart, C. G. Rogers	C. G. Rogers	J. W. D. Hunt
New Hope	1829		139	Clay		S. Kimsey	R. H. Jones
Olive Branch							
Osborn			76	DeKalb			D. G. Saunders
Parkville -				Platte			
Pisgah -	1849		67	Ray			J. W. D. Hunt
Plattsburg	1854	8	148	Clinton	F. Graves, W. C. Batchelor	W. C. Batchelor	W. A. Crouch
Pleasant Grove	1844	14	172	Platte	P. M. Swain	W. P. Lanier	W. A. Crouch
Pleasant Ridge	1844	9	122	Platte	A. P. Williams P. N. Haycraft	A. P. Williams	E. H. Foster
Providence	1846		212	Clay			G. L. Black
Richmond	1842	23	69	Ray	A. P. Williams	A. P. Williams	
Rising Sun			60				G. W. Everett
Rock Falls			39				S. H. Carter
Smith's Fork	1860		116	Clinton			J. H. Garnett
Stewartsville	1866		56	DeKalb			J. E. Hughes
Union -	1851	4	53	Ray	J. S. Smith	J. W. Sacry	J. E. Simpson
Weston	1853			Platte			
Platte City			150	Platte			G. W. Everett
South Gale			78				

THE NORTHWESTERN ASSOCIATION.

This association was to Western and Northwestern Missouri what the General Association was to the state at large. The idea of such an organization for the Northwest, originated at the meeting of the North Liberty Association in 1852, when the following action was taken relative to such an enterprise:

"*Whereas*, The remote distance at which the churches in the Western part of this state are situated from the points at which the General Association of Missouri holds its sessions precludes their correspondence with that body; therefore,

"*Resolved*, That it is the opinion of this body that it will be conducive to the interests of religion in Western Missouri, to form a Western Baptist organization for the advancement of domestic missions within the above limits.

"*Resolved*, That it is expedient to hold a convention at Pleasant Ridge Church, Platte County, Mo., Thursday, before the third Lord's day in November next, for the promotion of the above object." (*Minutes of North Liberty Association*, 1852, pp. 5, 6.)

The meeting was held at Pleasant Ridge in harmony with the above action, and the new association was organized under the name of "The Northwestern Baptist Association."

The constitution of this body provided that it should be auxiliary to the General Association, and that its object should be to provide means to supply the destitute of Northwestern Missouri with the preached gospel, and that it would, as far as practicable, co-operate with the said General Association in supplying the entire state.

The first anniversary was held at Pleasant Grove Church, Platte County, in July, 1853. Among the ministry in attendance we notice the names of W. H. Thomas, C. T. Hammond, W. C. Bachelor, James W. Sacry, T. Bradley, T. N. O'Bryant, R. C. Hill, Franklin Graves, L. Allen, A. P. Williams, E. S. Dulin, I. T. Williams, and David Anderson.

The association prosecuted its objects quite vigorously for a few years, expending annually from $200 to about $800 on the field in preaching the gospel; and then ceased to exist. The latest minutes that have come to hand are for 1856, when the body held its fourth anniversary at Pleasant Ridge Church in October of that year. A published list of ministers in the minutes show that at that date there were fifty-five in the bounds of the association.

CHAPTER X.

OSAGE RIVER ASSOCIATION.

Organization of—Churches of in 1868—Resolution on the "Missouri Constitution"—Mixed Communion, Trouble On—J. M. Brockman—R. M. Miller—Methodist Stronghold, &c.

"THE Osage River Association was formed from the prolific Concord in 1844." (*Benedict's Baptist History*, p. 839.) According to the same author, it numbered in 1848 about 500 members, and its churches were in the counties of Camden, Pulaski, Miller and Morgan. The Osage River, which gave name to the association, passed through its territory. It adopted the constitution and articles of faith of the United Baptists.

We have nothing further of the early history of this community, our oldest minutes being for the year 1868, at which time it was composed of the following

Churches.—Big Richwood, Blue Spring, Union, Elm Spring and Olive Branch, in Miller County; Little Richwood, Maries County; Pisgah, Pulaski County; Wet Glaze, Camden County; and Pin Oak, county not known. These churches reported an aggregate of 450 members.

Pastors in 1868.—Jacob S. McComb, John M. Williams and R. M. Miller.

The association was in full sympathy with the General Association of the state, and recommended all her pastors and churches to make annual collections for its treasury. Besides this, the organization of Sunday-schools and church Bible classes was urged upon the attention of each congregation.

Wet Glaze, Camden County, was the place of meeting in 1869. On this occasion a Sabbath-school convention was organized by the association, with Jacob S. McComb as president, David McComb as secretary, and James M. Brockman as treasurer. New Salem and Prosperity (new churches) were admitted into the union at this session. The treasurer reported $51.80 contributed to the General Association during the past year, and $22.10 on hand for printing minutes.

The twenty-sixth annual meeting was held at Elm Spring, Miller County, commencing September 1, 1870, when messen-

gers were present from nine churches and one sent a letter only. At this session a newly constituted church, Fair Play, made application for membership, which after investigation was rejected upon the following grounds, named by the committee reporting thereon: "That the said church was organized by Eld. Jacob Capps, who had no connection with any church, and against whom other churches had passed resolutions of non-fellowship." (*Minutes Osage River Asso.*, 1870, p. 4.)

By the following resolutions, adopted in 1870, we learn that the association held sessions in 1863 and also in 1865.

"*Whereas*, The resolution passed by this association in 1865, in regard to the new constitution of Missouri, is useless and offensive to sister associations;

"*Resolved*, therefore, that we hereby rescind that resolution."

And again the following:

"*Whereas*, the resolution passed by this association in 1863, is offensive to some of her delegates;

"*Resolved*, therefore, that we hereby rescind that resolution." (*Minutes Osage River Association*, 1870, p. 4.)

As to what these resolutions were, the records are silent, save what is said above of the first one.

Flat Woods Church was received into membership in 1872, when the meeting was held at Blue Spring, Miller County. The association now numbered 11 churches and 546 members. W. M. McCubbin, J. W. Terry and Alfred Devore were appointed an executive board with power to appoint a missionary to labor in the bounds of the association. Said board was also instructed to correspond with the board of the General Association. The following query on communion was presented and answered:

"Should a Baptist church retain in her fellowship any member who practices mixed communion?" Answered—"No."

In 1873 the association met at Union, Miller County. Corresponding messengers were present from Zion and Smith Valley Associations. The subject of mixed communion was still troubling some of the churches and the following action was taken:

"*Resolved*, That we as an association advise Flatwoods Church to deal with Bro. Thomas Scott for practicing mixed communion, and advancing other heretical doctrines that are hurtful to the church of Christ."

The table shows the following summary of statistics: Number of churches, 12; baptisms, 59; members, 585; contributions for minutes, $17.50; for home missions, $125.35.

JAMES M. BROCKMAN'S—career as a minister was a short one. He grew up, from the best information we have, in the bounds of Osage River Association. His name appears in the minutes of 1868 as clerk of Elm Spring Church, Miller County. In 1872 his name appears for the first time in the list of ordained ministers and as pastor of Little Richwoods and Wet Glaze Churches, and the following year his obituary was published in the associational minutes, in which he was greatly lamented and denominated "one of the ablest advocates in the Baptist family, and one of the brightest members in the Masonic fraternity."

RICHARD M. MILLER—was born in Sevier County, Tenn., Nov. 3, 1815, and died April 22, 1871. He professed religion when about fifteen years of age, and united with the Baptist church soon after he came to Missouri, and felt continually impressed with the duty of preaching the gospel in the "backwoods," as he said, knowing that his limited education disqualified him for the pastoral work of a town or city. He was a man of fervent piety and considerable usefulness. The Union Church, in Osage County, called for his ordination July 8, 1843. Rev. John Woody, Rev. John Avery and Rev. Thomas Jackson constituted the presbytery. The following year he married Miss Hornsby, a lady of intelligence and piety, and entered upon the work of the ministry with full purpose of heart, extending his labors into the counties of Johnson, Cass, Miller, Maries and Pulaski.

He finally settled in Pulaski County in 1851 or '2, in one of the strongholds of Methodism. His faithful presentation of Divine truth soon began to awaken a Baptist sentiment, and in 1852 he organized a church after the primitive order. Methodism began to give way, and finally that church disappeared, and the entire community became permeated with Baptist sentiments.

He remained pastor of this church (Pisgah, Pulaski County) and undauntedly preached during the entire time of the war, at the close of which the church was found to be well nigh in ruins. But a few names were found who had not defiled their garments, and under the faithful labors of the pastor the church soon commenced to increase again, and before long regained its former strength and standing.

Three days before his death, while laboring on his farm, he was smitten down with paralysis. His wife found him on the ground helpless and almost speechless. The disease increased until death released the spirit to enter into rest.

It is but just to say that much of the growth of the Baptist churches in the thinly settled portions of the state may be attributed to the faithful labors and prayers of an unlearned but self-sacrificing ministry. Men of God, whose names were untitled and unpublished to the world, have digged deep and laid well the foundations on which we are now building up the walls of our spiritual Zion. All honor to their precious names!

CHAPTER XI.

WYACONDA ASSOCIATION.

The Work of the Pioneers—Wyaconda from Bethel Association—Its Faith—Constitution in Full—Wyaconda and Gilead Churches—War Troubles—Fox River, Mother of Churches—Dover, Bear Creek, South Fork, South Wyaconda, Mt. Salem, La Grange, Sand Hill, and Other Churches—Itinerant Methods—Results—Aggression—Foreign and Home Missions—Lemuel Hatcher—Samuel Nicholls—James M. Lillard.

THROUGH the devotion and sacrifices of the pioneer churches and ministers of Northeast Missouri, Baptist principles made rapid progress, and many new churches were early planted in that country lying northward from what is now Marion County, and the bounds of Bethel Association extended to the northern limits of the state. It was now thought advisable to divide the association, and at the session of 1844, held at Pleasant Run Church, Scotland County, the following action was taken relative to this subject:

"*Resolved*, That the following churches, viz.: Mt. Salem, Wyaconda, Waterloo, Friendship, Dover, St. Francisville, Bear Creek and Fox River were, at their request, dismissed to form a new association, to meet at Wyaconda Church, Lewis County, for that purpose, on Friday before the fourth Saturday in October, 1844—Brethren A. Broadus, Jer. Taylor, B. M. Parks, T. E. Hatcher, J. H. Keach, A. H. Slaughter, A. Lafon, W. Kendrick, L. Brown, J. S. Green, W. Finley, J. F. Smith, J. Kaylor and W. Maffott to attend." (*Minutes of Bethel Association*, 1844.)

In harmony with this action, a meeting was held at the time and place designated, the new association was formed of the churches above named, and, in honor of the church with which the body first met, it was called "Wyaconda Association."

The constitution adopted was as follows:

"From a long series of experiences, we, the Baptist churches of Jesus Christ, being regularly baptized upon a profession of our faith in Christ, are convinced of the necessity of a combination of churches. In order to perpetuate a union and communion amongst us, and to preserve and maintain a correspondence with each other in our union, we thought proper to maintain and

keep the order of an association, according to the following plan and form of government:

"1. The association to be composed of members duly chosen by the churches in our union, and sent to represent them in the association.

"2. The letters from the different churches are to express their numbers in full fellowship, those baptized, received by letter, dismissed, excluded and dead since the last association.

"3. The members thus chosen and convened to be denominated the 'Wyaconda United Baptist Association,' composed of sundry churches lying and being in the state of Missouri, who are to have no power to lord it over God's heritage, nor are they to exercise ecclesiastical power over the churches, nor to infringe on any of the internal rites of the churches in our union. Nevertheless, it becomes necessary to have a uniform rule of proceeding; *i. e.*, in case an offense may be committed by an individual church which affects any of the sister churches in our union; the church so offending may be brought to trial, and if, in the opinion of the association, the church has departed from orthodox principles, or has become disorderly in its practice, the association shall withdraw from it, and drop it from her union, provided, however, that no query shall come into the association until the usual course be taken upon the subject, as prescribed in the 18th chapter of Matthew.

"4. The association, when convened, are to be governed by a regular and popular decorum, which they are authorized to form for themselves.

"5. The association to have a moderator and clerk, who are to be chosen by the members present.

"6. Any new church may be admitted into the association. Such are to petition by letter, and, upon examination, if found orthodox and orderly, may be received by the association, and manifested by the moderator giving the right hand of fellowship.

"7. Every church in this association shall be entitled to a representation of four members.

"8. It is the business of the association, first—to provide for a general union of the churches; second—to preserve, inviolable, a chain of communion amongst them in order to obtain this desirable end; third—to inquire into the cause why the churches do not represent themselves in the association.

"9. Amendments to the constitution may be made at any time, by a majority of the members, when they think it necessary."

The articles of faith adopted by the association were those found in the *Encyclopedia of Religious Knowledge*, commonly called the "New Hampshire Confession of Faith."

WYACONDA CHURCH—was organized August 30, 1829, and by the records was the first Baptist church founded in what is now Lewis County. The church was at first located one mile below La Grange, but subsequently moved to its present site, some ten miles easterly from Monticello, the county seat, and two miles from Canton on the Mississippi River. There were twenty constituents members, one of whom, Mrs. Elizabeth Lefler—then a Miss Cannon—was living in 1871. Eld. Jer. Taylor organized the church and became its first pastor. He was succeeded by Elds. Mordecai Boulware, Fuqua and A. Merrill. Eld. Merrill adopted the views of Alex. Campbell, and was excluded from the fellowship of the Wyaconda Church during the term of his pastorate. In 1833 Eld. James M. Lillard was chosen to the pastoral office, in which he continued uninterruptedly for seventeen years.

The church first erected a house of worship in 1837, 24x36 feet, and in 1856 built its present edifice, 40x60 feet, of brick, which was valued in 1871 at $2,500. When the war broke out in 1861, the Wyaconda Church numbered 240 members. Upon revising her list in 1865, she found herself reduced in numbers to 140. She has but recently passed her semi-centennial, had in 1879 a membership of 103, with J. M. Lillard as pastor, and contributed regularly to home and foreign missions.

GILEAD CHURCH.—On the 23d of November, 1833, by the veteran and pioneer, Jer. Taylor, the Gilead Church was organized with six members, at or near its present location, some seven miles south of Monticello, and some ten miles westerly from La Grange. Jer. Taylor was the first pastor, and continued part of two years. After him J. M. Lillard and P. N. Haycraft served alternately as pastors, until 1849, when Eld. John Rowe was called to fill that office. Gilead has been a fruitful vine. From her have gone out into the ministry Elds. J. Shumate, J. M. Holt and Elijah Hubbard. In 1841 the church built a log-house to worship in which served a very good purpose until 1854, when a brick house, 40x50 feet, took its place, valued at $2,500.

God's people at Gilead have alternated with prosperity and adversity. At one time an extensive revival was enjoyed by the church and 120 souls were converted. But the baneful influence of the war greatly affected this body, and finally resulted in a

division. It occurred in this way. The war over, the "Union" members decided that the rest should make a confession of their errors; but when the test came, they found themselves in the minority and had to withdraw. This they did and formed a new church, which has since then enjoyed a good degree of prosperity. "Since the division" (says Brother J. T. Wallace, clerk of Gilead Church) "peace and prosperity have crowned our efforts, and we feel that we are what we are, by the grace of God." Eld. C. S. Taylor, grandson of the founder of the church, was pastor in 1880. Eld. T. N. Sanderson became pastor in 1881.

Fox River Church—is the pioneer church of Clarke County, having been organized May 7, 1835, with 10 members, by Eld. Jer. Vardeman, in Fox River neighborhood, ten miles east of Kahoka, the county seat. The constituent members were R. P. Mitchell, J. Wayland, Addison King, John M. King, Rebecca Hay, Rachael Wayland, G. K. Biggs, Ursula Floyd and Prudence King.

Eld. J. M. Lillard served the church as first pastor, and in all twenty-three years. He was succeeded by Andrew Broadus, C. Bush, and since 1862, T. J. Musgrove has been pastor. (This was written in 1871.) The church has sent forth by ordination the following ministers: J. Worthington, A. Broadus, J. B. Moncrief, Samuel Nicholls, T. J. Musgrove, S. Picard, R. V. L. Wayland and Henry Moseley (colored).

Fox River is also the mother of churches. She divided equally with St. Francisville. This was prior to 1844, as St. Francisville was in the organization of Wyaconda Association that year. Then Honey Creek (now Winchester) Church went off, taking about one-fourth of the membership, this was in May, 1849. Next, about one-fifth of the members got letters and formed Sugar Creek Church. Then Alexandria took a small number of members. The church worships in a commodious brick edifice, 40x60 feet, which is worth from $2,000 to $3,000. Her membership in 1879 was 109 in number, and R. V. L. Wayland was the pastor.

Dover Church, Lewis County,—located six miles west of La Grange and twelve miles southeast of Monticello, was organized Sept. 30, 1837, with eight constituent members, viz.: James M. Lillard, Martha Lillard, Geo. K. Neal, Dulcenia P. Neal, Austin Morris, Nancy Cox, Sarah Morris and John C. Faulconer. This church has also a brick house of worship, first built in 1848, in size 35x50 feet, rebuilt in 1867, valued at $2,500. Eld. James M. Lillard was first pastor and served eleven years, was followed by

Eld. John W. Rowe in a nine years' pastorate, and he then succeeded by Eld. James M. Holt, who was still pastor in 1870, when these statistics were furnished. The numerical strength was 125 in 1879. Eld. J. B. Weber then filled the pastoral office.

Bear Creek Church,—located in Clarke County, not far from Fairmount, was organized by J. M. Lillard and P. N. Haycraft, with 14 members, July 6, 1839, under the title of Mount Moriah. Eld. Jeptha Smith was first elected pastor—served five years and was succeeded by O. S. Jones in a ten years' pastorate. The house of worship is of brick, 24x36 feet, and supposed to be worth $1,000. The name of this church does not now appear in the minutes of the association.

South Fork Church.—In September, 1843, the South Fork Church was organized by J. M. Lillard, with only 5 constituent members. Its location was in Lewis County, twelves miles westerly from Monticello. Eld. Jeptha Smith first filled the pastoral office, then P. N. Haycraft, who was followed by J. S. Hobbs, J. W. Rowe, J. M. Holt and R. D. Truman. The clerk says: "We built a log house of worship in 1847. About 1860, we built a brick house, but did not finish it. The war came on and the house was much abused. After the close of the war, we found that the house was not centrally located, such had been the changes in our membership. The house was not repaired, and now (1871) we are unable to build, and meet in a school-house." The name of this church does not now appear in the minutes.

South Wyaconda Church.—In the Foree neighborhood, Clarke County, eight miles southwest of Kahoka, on the 16th of January, 1847, fifteen persons assembled together and were organized into a Baptist church called South Wyaconda, by Eld. Jas. M. Lillard, and called Eld. Chas V. Maddox as pastor. In 1852 the church built a house of worship which was burned to ashes during the war. In 1880 the numerical strength of the church was 114, and Eld. J. M. Golden was pastor.

Mt. Salem Church.—This was one of the constituent churches of Wyaconda Association, and should have preceded the last named. It was organized March 13, 1838, by Elds. Wm. Hurley and A. Broadus: location, Clarke County. It had 101 members in 1880 and Eld. J. Griffith for pastor.

La Grange Church,—located in the town of La Grange, the seat of La Grange College, was constituted by Eld. J. M. Lillard and P. N. Haycraft on the 26th of April, 1845, and in 1880 had a membership of 172, with Eld. J. B. Stark as pastor.

Sand Hill Church,—Scotland County, not now on the list, was formed by Eld. Jer. Taylor and P. N. Haycraft, October, 1837.

Liberty Church.—On December 29, 1847, near Fairmount, Clarke County, at the house of F. Smith, the Liberty Church was organized with 22 constituent members. The council was composed of C. V. Maddox, J. W. Worthington, J. K. Ball and M. Baskett. Eld. Maddox was chosen pastor. The church worships in a brick house built in 1854 valued at $800. Eld. J. M. Golden was pastor in 1880, J. H. Bull, clerk and superintendent of the Sunday-school. Total membership in 1880, 105.

Providence Church.—This church bears date of January 22, 1848, and is situated one and a half miles east of Williamstown, Lewis County. The constituent members numbered 12, and Eld. J. W. Rowe was the first pastor and continued in this office ten years. The first house of worship was a log house, 24x32 feet, which was replaced by a substantial frame building in 1867 at a cost of $1,775. Eld. Robert Wayland was pastor in 1882. Total membership, 50.

Middle Wyaconda.—The church bearing this name was founded by Rev. O. Jones January 26, 1850, with 15 members. It is in the neighborhood of Memphis, Scotland County. Eld. Jones served the church as pastor until 1858. At the commencement of the war there were 52 members which were reduced to 24 by the year 1870. At that time the church had no house of worship, and its name is not now on the list.

Pleasant Ridge Church,—situated in Knox County, was organizedby Eld. J. W. Rowe the first Saturday in Aug., 1855. "This church has had the hardest struggle to sustain herself against Campbellism and all other 'isms, of any church in the Wyaconda Association." So says John B. Pulis, a former clerk. In 1870 the church worshiped in a very poor log-house, 18x22 feet, but was then preparing to build a new house. Eld. J. W. Rowe was the first pastor. In 1879 the church numbered 33 members.

Mt. Pleasant Church,—now one of the efficient churches of Wyaconda Association, located in Knox County,* was organized with 25 members by Eld. J. W. Rowe, September, 1856. Eld. Rowe served the church five years as first pastor, and was succeeded by Eld. R. D. Truman. The church worships in a neat frame house worth $1,200, which was erected in 1868. Eld. J. M. Holt was pastor in 1880, the church numbering 104 members.

* When the church house was built in 1868, it was located in Lewis County, where it now worships.

Pleasant Grove Church.—For a while this body was a member of Wyaconda Association. It has the following brief history: It was organized in Scotland County under the name of West Providence, June 13, 1857, with 20 members, by J.W. Rowe, who served as pastor till April, 1861. From this time till July, 1862, it had no preaching. After this, till October, 1863, C. V. Maddox supplied occasionally. It laid idle from then till June, 1865, when it dissolved, as also did Middle Wyaconda, to consolidate at the town of Etna. The new church was constituted with 43 members. Eld. C. Ingram was chosen pastor in October, 1865. After one year the church dissolved and moved back to West Providence, and organized under the name of "Pleasant Grove Church," with C. Ingram as pastor.

Zion Church.—On the second Saturday in August, 1858, eight persons met together at Black Oak Grove school-house, eleven miles northeast from Memphis, county seat of Scotland County, and were organized into a Baptist church, called Zion, Eld. Charles Maddox and others, assisting. James B. Moncrief became first pastor and was succeeded by William Morris, William Tolton, Joshua Harvey and Phineas Inskeep.

Brother Aaron Mattley, the clerk of the church, furnishes the following facts; he says: "Our first pastor joined the rebel army under Gen. Martin E. Green and died during the war. Our second, Wm. Morris, joined the union army and was killed at the battle of Pittsburg Landing. Our members are united. We tolerate no drinking, gambling in lotteries, or dancing; and labor in love to reclaim, not to cut off. Our late pastor, P. Inskeep, died while serving us, and having agreed to pay him $175 per year, we paid his widow that amount, and over. We pay our present pastor. Wm. Tolton, $75 for one fourth of his time." The date of this writing was 1870.

Monticello.—This is the county seat of Lewis County. 35 members covenanted together and formed a Baptist Church here, December 5, 1863, under the leadership of James M. Holt, who was elected as pastor. His successors were T. J. Musgrove, Wm. Cleveland and J. F. Cook, up to 1870. In the year 1869 the church erected a substantial and commodious brick edifice, 32x52 feet, as a place of worship, at a cost of $2,500. The membership in 1880 was 90, and J. M. Lillard was the pastor.

The following churches in the bounds of Wyaconda Association have been planted since the close of the war:

Fairmount, Clark County, December 23, 1865, with 21 mem-

bers; West Bethel, Shelby County, March 1866, with 14 members; Canton, Lewis County, bears date August 11, 1866, members, 12; J. M. Holt became pastor and its present strength numerically is 72 with no pastor; Corinth Church, Lewis County, organized by P. N. Haycraft, October, 1866, with 41 members—Haycraft, first pastor; Memphis, Scotland County—till recently this and Corinth were in Wyaconda Association; they are now members of some other community of Baptists. The church at Memphis was organized July, 1867, by A. F. Randall and J. M. Ingold, with 12 members. Up to 1870 the church had no pastor nor house of worship.

When organized, the Wyaconda Association numbered 8 churches, with an aggregate of 496 members. It adopted, from the commencement of its career, an aggressive policy. The first printed records we have of it are for 1850, when it had grown to 18 churches and 916 members, its territory extending into Schuyler and Scotland Counties. The following ministers were, at this date, acting pastors of the churches: P. N. Haycraft, —— Moore, J. W. Rowe, O. S. Jones, —— Ormsby, Samuel Nicholls, C. V. Maddox, J. M. Holt and Caleb Bush. About three months of itinerant labor were reported, of which C. Bush performed one and a half months; J. W. Rowe eleven days, and —— Moore one month. The amount of money paid out for this labor was $38. At the close of the session of 1850 there were $125.37 on hand for associational purposes. Pledges from churches and individuals were taken to be paid in 1851 amounting to $102.40. Providing for the salaries of missionaries in this way was a common custom for many years in the Wyaconda Association. The following churches made pledges: Fox River, $4.70; Bear Creek, $7.00; South Fork, $7.00; La Grange, $6.60; Sand Hill, $4.00; South Wyaconda, $6.00; Liberty, $10.00; Providence, $7.00; Honey Creek, $3.00; Ten Mile, $4.00. A number of individuals also made pledges.

In 1850 the missionary business of the association was given into the hands of an executive board, and F. Smith, J. V. Lillard, E. Kerfoot, Ralph Smith and C. J. Brent were appointed said board. The next year (1852) $128.46 were paid out for itinerant labors, Eld. C. Bush, under the auspices of the executive board, having performed five months' labor at $20 per month. Eld. O. S. Jones was appointed a messenger to the General Association.

The Wyaconda Association grew steadily in strength and numbers, so that, in 1858 (our latest records prior to the civil war)

the total membership was 1,953, distributed among 30 churches scattered over the counties of Lewis, Clarke, Scotland and Knox. One church—Des Moines—was in the state of Iowa. Gilead was the largest, having 217 members; Dover was next, with 186 members. Extensive revivals had prevailed in more than half of the churches and 469 were added to them by baptism, of which number 87 were received by Gilead Church and 48 by La Grange.

At the session of 1856 preliminary steps were taken to found an institution of learning, and the establishment, the following year, of "La Grange Male and Female Seminary" was the result. This institution grew into the present "La Grange College," a history of which will appear in this volume under the head of "Institutions of Learning." For the first time, the association published this year a list of its ministers, as follows: Caleb Bush, William Yolton, J. B. Monterief, C. V. Maddox, Orin S. Jones, Jeptha S. Smith, Joshua S. Hobbs, J. M. Lillard, J. W. Rowe, J. M. Holt, Peter Turner and C. J. Brent.

The war greatly reduced the churches of this association. Guided by the title page of the minutes, we conclude that in at least one year no meeting was held. It was, we judge, in 1862. In 1863, 13 of the 32 churches met in session at Zion Church, Scotland County. Very little, however, was done, save to lament the distress in the land and to invoke the Divine guidance and protection. In their corresponding letter they say: "By the permission of Divine Providence, after almost the absence of years, we are permitted to send forth this our letter. The churches with but few exceptions complain of coldness and leanness; consequently the growth in our body is very small. We long to see the day when Christ shall reign as King in Zion, when wars and tumults, conflicts and battling armies shall cease their strifes and men everywhere shall cultivate a spirit of love and friendship."

Though many of the churches lost their visibility during the civil strife, yet the faithful and fortunate continued to meet as an association. By the year 1868 a considerable degree of prosperity was manifested in the proceedings. 21 churches were represented, only 3 of which were in Clarke County, there having been a new association formed in 1866 of churches in this county. The total membership in 1868 was 1,674.

The association has been, and is yet, an active supporter of foreign and home missions, education, Sabbath-schools and general denominational interests. In 1870 action was taken as follows on the subject of a denominational paper:

"On motion of J. F. Cook, the association earnestly recommended the *Central Baptist* to all her constituent members as worthy of their liberal patronage and support, because it is an able, liberal and sound denominational paper, and the organ of the Baptists of Missouri." (*Minutes Wyaconda Association*, 1870, p. 8.)

By the year 1876 the association again found its bounds too large, and the year following 10 churches, mainly in Scotland County, were dismissed to form a new association (see Pleasant Grove Association). The minutes of this year (1877) exhibit the following summary:

Churches. — Antioch, Alexandria, Bethany, Canton, Dover, Edina, Fox River, Gregory's Landing, Gilead, Kahoka, Knox City, La Grange, Luray, Liberty, Lewiston, Middle Fabius, Monticello, Mt. Salem, Mt. Pleasant, New Prospect, Pleasant Ridge, Providence, South Fork, South Wyaconda, South Union, Shiloh, Ten Mile, Union, Winchester and Wyaconda. Total members, 2,341; baptisms, 144.

Ministers.—J. K. Ball, C. Bush, W. D. Cave, J. F. Cook, —— Collins, S. P. Firestone, J. P. Greene, J. Hobbs, E. Hubbard, J. M. Lillard, J. S. Lillard, J. A. Minter, T. J. Musgrove, J. R. Maupin, N. Nelson, D. B. Ray, C. N. Ray, J. W. Rowe, J. J. Shumate, Thomas Smoot, E. H. Sawyer, J. F. Suter, R. V. L. Wayland and J. Wayland.

The Wyaconda Association is now a large and influential body of Baptists in the northeastern part of the state, with an able ministry and 29 churches, the most of which are self-sustaining, the whole aggregating 2,220 members. In 1880 $356.50 were paid in at the session for the purposes of the association.

Lemuel G. Hatcher.—This brother moved to Missouri in an early day, united with the Wyaconda Church, Lewis County, and was clerk of said church five or six years. He was ordained to the work of the gospel ministry in 1843 by the Wyaconda Church, being of a delicate constitution, his career as a minister was exceedingly brief, he dying August 7, 1844, of consumption. He was never called to the pastoral office, but preached incidentally to the churches in his neighborhood, as his health would permit. He was a brother of Thomas E. Hatcher, of Palmyra, so long moderator of Bethel Association.

Samuel Nicholls.*—Died at the residence of Robert Worthington, in Clarke County, Missouri, July 11, 1872, Samuel Nicholls aged 86 years, 6 months and 10 days.

* Written by Eld. R. Van Lear Wayland, of East Bend, Clarke County, Mo.

The deceased was born in Scotland on the first day of January, 1786, and when quite a young man went to Liverpool. He remained there for some time, but at the age of 26 was drafted into the service of King George, and was in several engagements during the war of 1812 against Napoleon. He sailed for America in the ship "John Wells," and landed in Philadelphia, May 30, 1832. He next emigrated westward and settled at St. Francisville in 1833; after staying there for several years he then moved to Chambersburg, where he resided until sixteen years ago, from which time he has made his home with Mr. Worthington. The deceased was the oldest person in the county, a man of strong intellect and ability, and highly esteemed by all his acquaintances. Old age had greatly reduced him in strength, and notwithstanding he had been blind for nearly a year, he bore his sufferings without a murmur, was fully apprised of his approaching dissolution, and met it with calmness and resignation.

He had been a member of the Baptist church a number of years, was a faithful advocate of its truths, and most faithfully did he adorn the doctrine of God his Savior. His favorite literature was the Bible, and his most cherished songs were the songs of Zion. His daily walk through life has been a Christian one. During his illness he would frequently speak of death, and express himself as being ready and willing to meet it. He died as a soldier of the Cross, full of the Christian's hope of a glorious resurrection from the grave and a triumphant ascension to the haven of rest for those who love and serve the Lord.

Eld. Samuel Nicholls ever exhibited a Christian character, and a godly walk in humble devotion to his blessed Master, so that even the worldly-minded man acknowledged his piety. He had been a preacher of the gospel of Christ for nearly 30 years. His excellency consisted in profundity of thought, in thoroughness in his knowledge of the doctrines of the Bible, and in humility of life.

James M. Lillard, — is emphatically the pioneer preacher of Scotland County, having preached the first sermon ever delivered, organized the first church ever formed, and baptized the first convert ever immersed in the county. He was born in Mercer County, Kentucky, September 27, 1806. His parents were Baptists, and his father, David Lillard, a minister, preached the gospel for 45 years. At the age of 19 years James Lillard professed faith in Christ, and about two years thereafter,

September 7, 1827, was married to Miss Martha Cox. He was licensed to preach in April, 1832, and the following September was ordained by Abner D. Landrum and his father, David Lillard, at the Ten Mile Church, Gallatin County. The month after (October, 1832) he emigrated to Missouri and settled in Lewis County, near the present town of Monticello. The county was organized that year, and named in honor of Meriwether Lewis, of the famous Clarke and Lewis expedition, these two adventurous explorers being the first white men to cross the western part of the continent. (*Campbell's Gazetter of Missouri*, p. 307).

Eld. Lillard was no sooner "fixed up" in his new western home than he gave himself to the work which his ordination obligated him to do. There being no Baptist preacher north or west of him, nor within less than twenty-five miles south of him, he had a vast field for labor, and, plunging at once into the new settlements, he crossed many a swollen stream, and traveled many a weary mile along a mere bridle-path, sometimes under a burning summer's sun or facing wintry blasts, preaching the gospel to the destitute and feeding the scattered sheep of his Master's fold. He planted the first Baptist church in Scotland County, called Sand Hill.

In the winter of 1842 and '43 he was almost continuously in revival meetings, during which time he preached 104 days and nights and baptized 285 converts. In all, during his ministry of now nearly fifty years, he has baptized over 3,000 persons, and constituted a great number of churches in Lewis, Clarke, Scotland and other counties in Northeastern Missouri. He has aided in the ordination of twenty-six ministers, and thirty-two ministers attribute their conversions to his preaching.

Father Lillard has lived out more than his threescore years and ten and is now waiting to cross over the river. Though afflicted and aged, he not long since conducted a religious service in which there were several peculiarly interesting features. He furnishes the subjoined statement, with which we will close this sketch:

"The last baptism I administered was a very interesting case and occasion. It occurred on Monday succeeding the fifth Sunday in October, 1880. The subject was a young lady who had been greatly afflicted from her childhood, and who, for years, had been a close student of the Bible. While thus engaged she sought the Lord and found him a precious Savior. And although her parents were, one a Presbyterian and the other a

Campbellite, she wished to unite with the Baptists and desired that I should baptize her. In consequence of my age and affliction I had to sit in a chair and use a bathing trough. Her experience was very clear, and after her baptism she became quite happy and shouted and praised God aloud."

Father Lillard continues: "I am now waiting my Master's will to cross death's cold river, with sweet anticipations of meeting those whom I have been the humble instrument in leading to Christ, as well as many others I have known and labored with here below."

Thomas N. Sanderson,—a native of Bedford County, Va., was born May 4th, 1819. He spent some of his earlier years in assisting a widowed mother to raise the family of eight children, and learned reading, writing and arithmetic at home.

In 1841 he was converted and joined the Baptist Church at Hunting Creek, having been baptized by Eld. Wm. Harris. Several years after this the church licensed him to preach, and subsequently the Strawberry Association appointed him missionary colporteur. In 1849 he went to school to study grammar. He spent two years traveling in the bounds of the association holding protracted meetings. These he regards the happiest years of his life, having witnessed 144 conversions in four months. He was ordained at the call of Difficult Creek Church, August 17th, 1855, during the session of the association. He carried his credentials to the county court, which gave him a license to solemnize marriage, he having given bond in the sum of $1,500. He served as pastor the following churches in Virginia: Beaver Dam, Wolf Creek, Difficult Creek, Glade Hill, Shady Grove, New Prospect, Goose Creek, Hale's Ford, Fair Mount, New Haven, Catawba and Red Sulphur Springs.

He moved to Missouri in 1869, and settled near Dover Church, Pike County, and soon after was engaged in meetings in that section of the state. He became pastor of Prairieville Church. This was followed by pastoral work at Bowling Green, Adiel, Providence, Mount Zion, Mount Pleasant and Troy. In Sept., 1880, he settled at La Grange, Mo., and soon entered upon the work of the ministry in that field, first in protracted meetings, then as pastor, which office he has filled at Monticello, and since 1881 has been pastor at Gilead. Brother Sanderson is an earnest, experimental preacher, and has been quite successful as an itinerant, hundreds having been converted under his ministry.

CHAPTER XII.

WEST FORK AND OTHER ASSOCIATIONS.*

Formation—Settlement of Daviess County—The Mormons, War with Them—First Churches: Grand River, Union, Friendship, Pilot Grove, Zoar, Crab Orchard—Compromise on Missions—Other Churches—Opinion of the War and the Test Oath—State Convention—Co-operation with—John Woodward—Wm. McCammon—The Converted Wife and the Mad Husband—Gentry Baptist Association—The "Old" Gentry Association—The New Gentry—Churches in 1868—Missionary Board—Query on the Deaconship—The New Country—Heresies—Missouri Baptist Indian Mission Association.

AMONG the active and efficient Baptist institutions of Northwest Missouri, with its churches located in Daviess, Harrison, Mercer and Grundy Counties, is the West Fork Association. It was organized by a convention of messengers from two small churches and a letter from another, on the 15th of September, 1845. Eld. B. F. Smith was moderator, and James Williams clerk.

Churches and Messengers.—Grand River, 26: J. N. and Moses Netherton, Henry Mills, S. Pue and Eld. B. F. Smith; Union, 24: Eld. Wm. McCammon and J. Brown; Friendship, 26, by letter only; total members, 76. The name chosen was West Fork Association of United Baptists.

The first anniversary was held at Grand River Church, Daviess County, on the second Saturday in September, 1846, but no record was made, and the association book has this entry for 1847: "The minutes for 1847 were lost in manuscript in the hands of the printer." These are the facts in brief up to the year 1848.

Grand River Church.—"The first settlement in what is now Daviess County, was made in 1831, near the center of the county. On the 29th of December, 1836, the county was organized from a part of Ray, and named in honor of Col. Jo. Daviess, of Kentucky. The Mormons went there in 1836, and built many cabins throughout the county. On the east bluffs of Grand River, about three miles above Gallatin, they built a town and called it Diamond, declaring that at that place they had found the grave of 'Old Father Adam.' The lawless element among them prac-

*For Early Sketches of this Association we are indebted to Eld. Peter Bear.

ticed their thieving propensities and earned the ill-will of the settlers, who heartily co-operated in driving them from the country in 1838. Diamond (then containing a population of 500) surrendered to the state militia under Col. Doniphan, and a partial restitution of the stolen property was made by the Mormons. Before they surrendered they had burned the town of Gallatin and many houses throughout the county." (*Campbell's Gazetteer of Missouri.*)

Such were some of the surroundings when the Baptist pioneers first raised the gospel banner in Daviess County, Missouri.

The first church organized in this county was the Baptist church called Grand River, in 1833, of seven of the newly arrived settlers. Its location was some seven miles north of Gallatin, the county seat. This was one of the constituents of West Fork Association. It has had a continued existence until the present, with C. Nation, B. F. Smith, B. F. Wheeler, Thomas Campbell, Samuel Prewitt and Wm. Baldwin as pastors. It numbered 123 members in 1879, and had for its pastor J. L. Netherton. This church was organized by Elds. William Tunnage and John Stone.

Union Church,—another of the constituents of West Fork Association, was formed in 1844, and is located in Grundy County, eight or ten miles northwesterly from Trenton.

Friendship Church,—the last of the three original churches in the West Fork fraternity, does not now appear in the list, nor have we the date of its organization. We know not whether it disbanded or joined some other association. There is now a Friendship Church in this association which was organized in 1876.

Pilot Grove Church.—This church united with the West Fork Association in 1848, having been organized April 18th, 1840, on 9 constituent members. Eld. Wm. Michaels was its founder. Colonies have gone out from this church and organized two new churches—the first, Union, in Grundy County; the second, Union Grove, in Daviess. For the first twenty-nine years of its history its successive pastors were, Elijah Merrill, 3 years; Jonathan Smith, 13 years; and William Baldwin, 13 years. Joseph Wood now fills this office. Membership in 1880 was 103.

In 1846 this church built a log house for a place of worship, and twelve years thereafter erected a frame in its stead, 30x40 feet, at a cost of $1,000. Two ministers have been ordained and sent forth by this body, viz.: Wm. McCammon and Jonathan Smith; the former in 1843, the latter in 1845. The location of

Pilot Grove Church is twelve miles northeast from Gallatin, just in the edge of Daviess County.

Zoar Church.—In March, 1845, Elder Henry M. Henderson organized a small Baptist church in Harrison County, twenty miles northeast from Bethany, the county seat, and near the town of Cainsville. Seven persons enrolled their names as constituent members. Its ministers have been Ira Blakely, Jno. Woodward, Chesley Woodward and J. H. Burrows. In 1882 this church numbered 116 communicants, and worshiped in a frame house, 25x35 feet, which was first erected in 1856. She has been fruitful in ministerial gifts, having sent out by ordination no less than five preachers: Isaac Seay and John Woodward in 1849, D. C. Harrison in 1861, and Joseph H. Burrows and W. R. Goodell in 1867.

Other churches in the association bear date as follows: Mount Pleasant, No. 1, A. D., 1851; Mount Pleasant, No. 2, 1852; New Hope, 1856; Pleasant Ridge, 1857; Pleasant Grove, 1855; Blue Ridge, 1856; Concord, 1871; Eagleville, 1864; Mt. Moriah, 1862; Olive, 1872; Salem, 1868; Union Grove, 1866; Edinburg, 1876; Zion, 1878; Hickory Creek, 1879. Up to the session of 1848, held at Union Church, Grundy County, the West Fork Association had increased to six churches, Providence, South Big Creek and Pilot Grove having been added since the organization in 1845. "Union" or "yearly" meetings were appointed in each of the churches, save the one with which the association met that year.

South Big Creek (now Crab Orchard) Church—was organized December 5, 1846, by Benj. F. Smith, upon eight constituent members and was located in Daviess County, five or six miles northwest from Gallatin. Benjamin Smith became their minister, and so continued until his death, September 28, 1852. Benjamin Wheeler succeeded him in the pastoral office and the church was greatly strengthened during his term. This church continued a member of the West Fork Association until the formation of the North Missouri Association—the predecessor of Mt. Moriah—when it became a member of that fraternity. In the year 1859 Eld. B. F. Kenny became the pastor, and the year following the church built a house of worship, and also changed its name to "Crab Orchard."

From 1848 to 1851 four new churches, Middle Fork, Mt. Pleasant, Pleasant Hill and Lick Fork, were added to the association; the three last in 1851. This swelled the number of churches to

ten, in which were 257 members. Ministers in 1851 : B. F. Smith, W. McCammon, Thomas Campbell and J. Smith.

The propriety of expunging the 9th article of the constitution was submitted to the churches in 1853. In 1854, "at the request of the churches it was agreed that the 9th article of the constitution of the association be erased, and the following inserted in lieu thereof:

"This association will have nothing to do with missionary institutions further than to receive and disburse voluntary contributions for the purpose of supplying destitute parts within the bounds of our association with Baptist preaching; but each member must be left free to give or not, as he may think the Scriptures teach."

We have no means, whatever, of ascertaining what the old 9th article was, the constitution never having been published previous to this year after its amendment. The expunging of the old, and the adopting of the new article 9 of the constitution, however, must have been a compromise on the missionary enterprise.

At the same session when the constitution was amended, the association proceeded to inaugurate a much more aggressive policy, and appointed an executive committee, the business of which was "to raise funds and employ an itinerant minister to labor in the bounds of the association." The committee consisted of Jno. Everly, J. B. Christie, I. N. Carson, G. W. Green and Jno. Y. Chriswell.

At the meeting in 1855 four new churches, Freedom, Mt. Pleasant No. 2, Gallatin and Athens, made application and were admitted as members. Elds. Jno. Woodward and David Stites had labored, the former 5 months and the latter 198 days, as itinerants, and made very gratifying reports.

Freedom Church,—situated in Mercer County, was constituted September 5, 1855, by Elds. D. Stites and B. Wheeler on 20 members.

Mt. Pleasant, No. 2.—Jno. Woodward, one of the itinerants, formed this church in February, 1852, with a little band of six members. It is located high up in Harrison County, not far from the Iowa state line.

Gallatin, Daviess County.—The church in this county seat was organized by Elds. R. C. Hill and Franklin Graves, the 1st Saturday in May, 1855, nine members signing the covenant that day.

Athens Church—bears date from February 15, 1851, having been organized by Wm. Worldley of eleven members.

At the request of a majority of the churches, the subject having been again submitted to them, the ninth article of the constitution was repealed and stricken out in 1858, after which it was

"*Resolved*, That the association shall have a missionary to labor in her bounds."

The last meeting prior to the war was held at Liberty Church, Gentry County, in September, 1860. After having lettered off several churches to unite with other bodies, the association now numbered 15 churches with 845 communicants.

No meetings of the association were held in 1861, '62 and '63, the country being filled with the political and war excitements of the day.

In 1864 seven of the 15 churches last reporting and three new churches sent messengers to Pilot Grove Church, and the association resumed business. The membership was now reduced to 425. At this session the following sentiments were put to record, relative to the war:

"*Whereas*, We, the United Baptist churches of Christ, having met in an associated capacity, and believing it to be the duty of all ecclesiastical bodies to express their views in this trying time of the government; therefore be it

"*Resolved*, 1st. That the word of God makes it obligatory upon Christians who are citizens of the United States of America to be loyal to the government of the same.

"2d. This association will not solicit nor receive correspondence from disloyal associations.

"3d. That we advise the churches composing this association, who have disloyal members that will not make an acknowledgment and ask forgiveness, to exclude them from the privileges of the church."

This association sent J. J. Everly, in 1865, as a messenger to the Missouri Baptist State Convention to meet at Hannibal that year. And at the same meeting it

"*Resolved*, That the ministers, deacons and trustees of the churches comprising the association, endorse and carry out the requirements of the state convention, and take the oath prescribed." (See history of the "Test Oath," in another place.)

By the year 1870 the association had grown to 18 churches and 1,394 members. The missionary, J. H. Hardin, reported seventy-

two days' itinerant service and $135 collected for the board.*

In 1872 the ministerial force consisted of Wm. R. Goodell, James Turner, John Haycraft, J. L. Netherton, W. H. Graves, S. R. Dillon, B. Robinson, J. Nordike, J. H. Hardin, William Baldwin, W. McCammon, D. C. Brown, J. A. Davis, Jonathan Smith, James C. Poe, John Woodward, J. H. Burrows, J. M. Woodward and D. C. Harrison.

The only action in 1873 we shall note, is on education, as follows:

"*Resolved*, That we co-operate with the North Grand River Association in the educational movement, and hereby agree jointly to adopt and take under our fostering care Grand River College; and that a committee of three be appointed to nominate eight trustees, who shall meet with trustees from North Grand River Association and arrange matters necessary to carry into operation this educational movement.

Our latest minutes are for 1880. There were then 22 churches with 1,791 members. The year previous there were 15 preachers. In 1880 the minutes showed a good degree of progress, with 108 baptisms.

John Woodward.—This servant of the Lord, though not in the organization of the West Fork Association, has been connected with it for more than a quarter of a century. His name first appears as a member of the association in 1854, when he was a messenger and elder from Zoar Church. He was moderator of the association in 1880, and also filled the pastoral office in one or more of its churches.

William McCammon,—one of the founders of the West Fork Association, and for years its moderator, is a native of Clay County, Kentucky, and was born January 4, 1811. He was sprinkled when an infant, having been brought up by Methodist parents. About the age of 21 years he was converted, and after reading the Bible for himself and being convinced that he had never been baptized, he united with the Baptists, though he met with much fierce opposition from his parents and a large circle of relatives.

He moved to Missouri and settled in what is now Grundy

* Relative to the dissolution of the state convention, and the return of its members to their seats in the General Association, the West Fork adopted the following in 1868: "That we heartily endorse the recent action of the two branches of the Baptists in our state, and we gladly hail this as an event in the history of our denomination which shall bring peace and harmony in our churches and contribute to the building up of the cause of Christ in our midst." (*Minutes*, 1868, p. 5.)

County, in 1837, having married Miss Rosannah Oxford, daughter of Hon. Jacob Oxford, of Clay County, Kentucky, a few years before. Indians and wild game existed in the greatest abundance all around him. Though converted in Kentucky, he was not baptized for five years after he came to Missouri. In 1842 he heard of a Baptist meeting near Pilot Grove, Daviess County, some eight miles from his home. He attended in July of that year, found the audience in a tobacco barn, and the preacher nearly through his sermon. He gave his name, related his experience and was soon after baptized by Elijah Merrill, and commenced preaching at once. His first work was in his own neighborhood—quite an interest following, and in December, 1844, he, his wife and fourteen others got letters from Pilot Grove and formed the Union Church, after which he became their minister, so continuing without interruption until 1879, a period of thirty-four years. Elder McCammon has been a self-sacrificing minister of Christ. He was the founder of Mount Pleasant Church, Harrison County, and was its pastor for some years. Much of his time has been given to what might be called itinerating, and most, or all, with little or no reward as temporalities. Old and well worn, and held in the highest esteem, is Brother McCammon.

On one occasion, some years past, he baptized a lady whom the church had accepted for membership, which very much enraged her husband, and he threatened to leave her unless she would leave the church. Elder McCammon visited the husband and talked the matter over with him. Finally the enraged man said, "If you will pay me $15 I will say no more about the matter and be satisfied." Mr. McCammon paid the money and that ended the trouble.

Elder McCammon, from 1849, was moderator of his association for nine consecutive years, save one, and was called on a number of times to preach the annual sermon.

The tenth anniversary was held at Mount Pleasant Church, Gentry County, beginning September 26, 1874. The state of the churches may be learned from the report of the committee on destitution. They say: "Of the eighteen churches comprising our association we find seven of them without pastors, including the three county seats of Albany, Grant City and Maysville. Nine churches have preaching once a month, and two twice a month. One or two of the pastorless churches have occasional preaching."

The churches were urged to sustain Baptist Sabbath-schools; and the Sabbath-school convention was recommended to hold two sessions a year, which it subsequently agreed to do. Relative to education, William Jewell College and Stephens' College were highly commended, the former as offering the best inducements in the state to our young men, and the latter for our young women.

In 1875 the territory of West Fork Association extended north to the Iowa state line, its churches being located in Gentry and Worth counties, with two in De Kalb and one in Daviess. At that time they were expending between one and two hundred dollars in missions in their own bounds.

GENTRY BAPTIST ASSOCIATION.

This association was organized in the fall of 1856, of three churches—Middle Fork, Freedom and Friendship—dismissed from the West Fork Association for the purpose. Its territory embraced the most, if not all, of Gentry and Worth Counties. This fraternity sent messengers to West Fork Association in 1857, and so continued to do up to the war, when we lose sight of it altogether. From the minutes of West Fork we cull these facts: That the first annual meeting of the Gentry Association was held with the Middle Fork Church, Gentry County, commencing the second Saturday in September, 1857; and that its second annual session was at Island Branch Church, Gentry County, the second Saturday in September, 1858. And further, that in 1860 it adjourned to meet the first Saturday in September, 1861, at Freedom Church, Gentry County.

The Gentry Association of a later date was organized in 1864, and soon grew to be a much larger body than its predecessor. The first records we have of this association are for 1868, its fourth annual meeting, held at Grant City Church, Worth County, commencing September 12th. J. J. Daniel was elected moderator, and J. H. Pierce clerk. The association then consisted of the following

Churches.—Albany, 55; Allenville, 24; Ellenorah, 30; Grant City, 85; Hopewell, 56; Island Branch, 150; Liberty, 10; Long Branch, ——; Maysville, 16; Mt. Vernon, 86; Middle Fork, 46; Little Flock, 38; Little Rock, 75; New Castle, 44; Union, 45; Alanthus, ——; Pleasant Grove, ——; total members, 760. 124 had been added to the churches by baptism from the former meeting.

A missionary board was appointed at this session of five mem-

bers, to employ a missionary for such time as the circumstances and the means raised might justify. The board consisted of B. Steves, T. J. Stocton, M. Horner, Benjamin Tweedale and James Canaday. One of the churches had sent this query: "Have deacons a right to baptize?" But the association refused to entertain it. At the close of the session, and by the request of the association, a Sabbath-school convention was formed with J. J. Daniel as president, and I. H. Denton secretary.

Island Branch Church entertained the sixth anniversary in 1870. 18 churches were now on the list; total members, 1,070; baptisms during the year, 73; $32.45 minute funds. A public collection amounting to $10 was made for the General Association, Rev. I. H. Denton was appointed as the messenger to said body, and $15 were contributed by the members to defray his expenses to its next anniversary. A list of ministers was published this year as follows, E. Tuttle, D. Dyer, F. J. Leavitt, Jno. B. Dunn, A. Oiler, E. George, T. N. O'Bryant, David Stites, A. G. Cox, J. J. Daniel, I. H. Denton, J. T. Neal, P. W. Murphy, H. Miller and —— Hunt.

Alanthus Church.—This Church bears date September 6th, 1866, and is located twelve miles northwesterly from Albany, the county seat of Gentry. Its constituent members were fourteen in number, and they chose John A. Dunn as their pastor.

Ellenorah Church.—Twenty-one persons were organized into a Baptist church by this name, June, 1868, by Jno. W. Rowe. It is about seven miles north of Albany and is also in Gentry County. J. W. Rowe served as pastor for the first eight months. They have a Baptist Sunday-school.

Hopewell,—situated in De Kalb County, five miles northeast from Maysville, was organized on eight members by T. N. O'Bryant, March 31, 1866. O'Bryant served two years as pastor, and was succeeded by John Neal.

Little Rock,—in Worth County, twelve miles southeast from Grant City, the county seat, was organized by David Stites and Thomas B. Rowlett, August 17, 1857, of twelve constituent members. Elder Rowlett was chosen as their minister, continued one year, and then came David Stites.

Mount Pleasant.—This church is in Gentry County, in a town of the same name, ten miles west of the county seat. It was gathered and constituted by J. W. Murphy and J. J. Daniel, with forty members, on June 20, 1869. Daniel was elected pastor. In the fall of the same year the church built a frame meeting-

house, 40x55 feet, at a cost of $3,000. It has a Baptist Sunday-school.

Union Church,—seven miles west of Albany, was organized in August, 1866, with eighteen members. A. Oiler was elected to fill the pastoral office, accepted, and remained nearly 5 years.

Little Flock Church—began with nine members, having been organized the second Saturday in September, 1854, and is located about eight miles northwest from Albany.

Allenville Church,—at Allenville, Worth County, was constituted with eleven members in 1871, and first had P. Jones for their minister. It meets, or did a few years past, in the chapel of the school building.

The Baptist churches in this section of the state have had many hard trials. The county is comparatively new, and many men of many minds have found their way thither, so that there have been a multitude of heresies, and the Baptists have had, and are now having, to meet and overthrow them. Added to this, there has been an element in the Baptist churches too willing to compromise with those in error. But, despite all discouragements, no little progress has been made in the last twenty-five years.

THE MISSOURI BAPTIST INDIAN MISSION ASSOCIATION.

Thirty and forty years ago the Indian country lay just west of the borders of Missouri, and many of our Baptist fathers felt the need of putting forth efforts for the civilization and evangelization of the red men. This feeling deepened, until, in 1846, a society was formed to promote this end, under the above title.

The organization of this body was consummated August 31, 1846. The constitution adopted made this fraternity auxiliary to the American Indian Mission Association whose headquarters were at Louisville, Kentucky. Its object was "the civilization and evangelization of the aborigines of this country." (From the constitution in *Minutes* of 1849, p. 7.)

The third anniversary was held at Lexington, Missouri, on the eighth and ninth days of June, 1849. The officers then were James W. Waddell, president, H. Wallace and R. Latimore, vice-presidents, E. S. Dulin, corresponding secretary, M. F. Price, recording secretary, and Wm. B. Waddell, treasurer.

The association was very active in the use of means both for the civilization and the evangelization of the Indians of the territories lying west and northwesterly from Missouri, expending as high as $1,000 a year for these purposes.

This was pre-eminently a Missouri institution until 1854, when it withdrew its co-operation with the American Indian Mission Association, and became an independent society under the title of the "Western Baptist Indian Mission Association." This body now sought the entire control of the Indian missions to the Northwest, and appointed a committee to confer both with the American Association and the Missionary Union, and request them to relinquish to it all the mission stations of the Northwest. Prominent among the supporters of Indian missions under the auspices of this association, might be named Jas. W. Waddell, J. J. Robinson, Dr. D. Doyle, Wm. Thompson, Thomas Fristoe, A. M. Lewis, D. R. Murphy, W. M. Bell, W. L. Watkins, Robt. Y. Thompson, E. S. Dulin, Wm. C. Batchelor, Dr. D. Lykins, Wm. Duvall, W. B. Waddell, T. C. Harris, H. Wallace, M. F. Price, J. Royle, T. F. Lockett and H. C. Wallace.

CHAPTER XIII.

CEDAR (NOW ANTIOCH) AND GASCONADE ASSOCIATIONS.

Formation of Cedar—Its Ministers—Record of Meetings—Cedar Church—Obadiah Smith—Sacrificing Men—Thomas Smith—Change of Name to Antioch—Communion Trouble—James Johnson—William Cook—GASCONADE RIVER ASSOCIATION—First Appearance of its Name—Semi-Anti-Mission—Light and Change of Views—Alien Baptism—Pulpit Affiliation—Dry Fork Association Formed by a Colony from Gasconade.

THE Cedar Association was organized in 1848 by the following churches dismissed from Liberty Association, viz.: Cedar, Coon Creek, Bethel, High Prairie, Pleasant Ridge and Blue Spring. The aggregate membership was 164. The meeting was held, we think, with Cedar Church, the oldest in what was then Rives, but now Cedar County, and from which the association was named.

The meeting in 1850 was held at Cedar Church. Eld. D. R. Murphy, one of the pioneers of Southwest Missouri, was elected moderator, and Eld. L. R. Ashworth clerk. Four other churches, Siloam, Hopewell, Liberty and Bear Creek had been added to the fraternity since 1848. The entire membership was only 260.

Ordained Ministers in 1850.—L. R. Ashworth, J. Satterfield, Obadiah Smith, D. R. Murphy, W. Cook, J. Ashcraft and James Cole. The association adopted the constitution of the United Baptists, but did not use that appellation in her title. At this session she decided by vote to continue correspondence with the General Association and made a contribution of $3.10 to the funds of that body. And further it was voted to try and support an itinerant minister in the bounds of Cedar Association. The churches were located mostly in what is now Cedar and St. Clair Counties.

The sessions were held as follows: The third anniversary, in 1851, at Coon Creek, St. Clair County; at Hopewell, Cedar County, in September, 1852; Pleasant Ridge, Cedar County, 1853; High Prairie, Cedar County, August, 1854; at Pleasant Grove, Dade County, September, 1855; Bear Creeek, St. Clair County, 1856; Antioch, Cedar County, 1857; at Alder, Cedar

County, 1858; Pleasant Spring, St. Clair County, 1859; Liberty, Vernon County, in 1860.

The moderators of this association from 1850 to 1860 were as follows: Eld. D. R. Murphy, 1 year; Eld. L. R. Ashworth, 5 years; Eld. Jno. Satterfield, 1 year; U. L. Sutherland, 3 years. The clerks for the same time were: L. R. Ashworth, 1 year; U. L. Sutherland, 6 years; W. H. Trolinger, 3 years.

CEDAR CHURCH.—This is the pioneer church of what is now Cedar County, having been organized in July, 1838, by Hiram Savage, Wm. Savage and Elijah Williams. Constituent members: William Ainsworth, John Conner, Warren P. Reavis, Ezra Hamor, Jno. Long, Obadiah Smith, Lucretia Ainsworth and Keziah Hamor. The first pastor was Eld. Hiram Savage, who continued two years in this relation. His successors were D. R. Murphy, David Stites, Thos. Smith, John Satterfield, Jno. Ford, J. B. Carrico and B. F. Lawler.

In 1840 the church erected a frame building as a house of worship, 30 by 40 feet, which was rebuilt in 1871. At the call of the church, Obadiah Smith, L. R. Ashworth and James Johnson have been ordained as ministers. July, 1861, was the date of the last meeting, until the close of the war. Elds. Jno. T. Metcalf, James Cole and Brother S. L. Smith, a licentiate, held a meeting in September, 1866, and reorganized, or rather revived the church, and it went to work again. Our latest records are for 1874, at which time the total membership was 54, and Eld. H. Smith was pastor.

OBADIAH SMITH.—The father of Obadiah Smith was a North Carolinian by birth, a Kentuckian and afterwards a Missourian by adoption. He lived for a time in McLain's Fort in Howard County; thence he moved to Fort Hempstead. This was during the war of 1812–'15. In that day the settlements were compelled to live in forts, and while a part of the men cultivated the fields, the rest stood with guns in hand, as guards. The father, Andrew Smith, a member of the anti-mission Baptist denomination, died at a ripe old age.

The son, Obadiah Smith, the subject of this sketch, a native of Kentucky, was born August 6, 1806; and grew up on the farm with but little education, spending most of his early life in irreligious sports and pastimes. He married Miss Catherine Hartman in 1824, and about the same time was converted and baptized into the fellowship of Old Mt. Pleasant Church, Howard County, by Ebenezer Rogers. He was licensed to preach by

this church in 1831, soon after which he moved to Cedar, then a frontier county, and as we have seen, was a constituent member of Old Cedar Church, the first formed in the county. At the call of this church Eld. Smith was ordained, Elds. Wm. Tatum and D. R. Murphy acting as a presbytery.

After his ordination he gave most of his time to the ministry, building up the Baptist interest in Cedar Association and adjacent fields. Though somewhat younger, he was a colaborer with D. R. Murphy, Wm. Tatum, L. R. Ashworth, J. Satterfield and Wm. Cook. For the last ten years of his life he was pastor of from two to four churches, and in 1857 and '59 he traveled as an itinerant in Cedar Association, the numerous conversions testifying to his success.

He was four times married, his second wife being a sister of the first. His last wife, Eliza Preston, survived him at his death, In 1862 he was elected to the State Legislature, where he faithfully performed his duty to his constituents. On April 20, 1863, he landed at his home from the capitol, and two days thereafter was called to his door and ruthlessly assassinated by Quantrell and his band of guerillas, in the presence of his wife and the younger members of the family, after which his house was robbed of $800.

After the war closed and the people could again assemble in peace to worship God, the old veteran, D. R. Murphy, preached his funeral sermon to an assembly of over 500 of his former friends and neighbors, who had met to do honor to his memory.

During the period from 1850 to 1860 the Cedar Association grew from 10 to 19 churches with an aggregate membership of 962. For full half of this time her ministry made much greater sacrifices than the private membership of her churches. In 1854 there were $7.50 for missionary funds in the hands of U. L. Sutherland, the clerk, which was by resolution "equally divided among the churches for purposes of charity;" after which Elds. O. Smith, J. Ford, J. B. Carrico and L. R. Ashworth were recommended as itinerants to depend on those to whom they preached for remuneration. This, of course, was an easy way for the churches to carry on missionary work at little or no cost to the membership. Destitute places, where itinerants usually go, seldom give much to the ministry; hence, substantially, these men were sent on a "warfare at their own charges," which was a manifest violation of the Scriptures. But to the sequel of this. In 1855, three of the aforesaid itinerants, viz.: Elders Smith, Carrico and

Cook, reported an aggregate of 314 sermons, 83 baptisms, 3 new churches and no remuneration.

In 1856 the association decided to make amends for her past omissions, and $65 in cash and pledges were raised for itinerant work, and Eld. J. B. Box was appointed to this field at a salary of $18 per month.

The session of 1859 was called to lament the death of Eld. Thomas Smith, one of the most aged ministers of the association.

THOMAS SMITH*.—After an illness of four months this servant of the Lord died at his home in Cedar County, Missouri, April 16, 1857.

Thomas Smith was born in Garrett County, Kentucky, March 11, 1793, and with his father, Thomas Smith, Sen., moved to Barren County in his native state when a mere boy; thence to Warren County, Tennessee, in 1808. Five years thereafter he was married to Miss Hutton, and in 1816 professed religion and united with the Buckspring Baptist Church. Soon after this, in the same year, he removed to Franklin County, Missouri, and united with Bethel Church, by which he was ordained in 1823.

Twenty-five years of his ministry were spent in Franklin and adjacent counties, and in 1848 he settled in Cedar County, and united with old Cedar Church, where his membership remained until his death.

His labors in the ministry were crowned with encouraging success. He preached with his feet as well as with his voice. One great end of his life was to mortify the deeds of the body and bring it under subjection to the service of God. He had not been known to be in an ill humor for the last fifteen years of his life. He had the pleasure of leading nine of his children down into the baptismal waters.

His wife, three sons and five daughters, survived him, all of whom are members of the Baptist denomination, save the youngest son. In his death his faith was triumphant, centering alone in the Lord Jesus Christ.

Rev. A. P. Williams, as agent of the General Association, visited the Cedar Association in 1857, and was cordially received and recommended to the churches. A greater interest in the work was awakened by his visit, as shown in an increase of funds for district missions, amounting this year to $120 in cash and pledges, and the raising of the salary of the missionary to $1 per day.

* By D. R. Murphy, in *Western Watchman*, Vol. X, No. 11.

The dogma of mixed communion being taught by some of the ministers and churches in the association, the Pleasant Spring Church in 1859 made complaint against said churches and ministers, asking the "association to request said ministers and churches to discontinue said practice." Considerable discussion followed, and finally, on motion of H. B. Lindsey, the following was passed:

"*Resolved*, That we strictly adhere to the constitution, rules of decorum, also articles of faith of Cedar Association, adopted at its organization, in regard to communion, and that associating with other denominations or not, shall be no bar to fellowship."

This is, we confess, strange talk for Baptists. It is absolutely unbaptistic. And, further, we undertake to say, with the aforesaid constitution, &c., before us, that there is not a word in any of said instruments about "associating with other denominations being no bar to fellowship."

The constitution does provide that "giving or not giving to any benevolent society shall be no bar to fellowship."

No meetings were held from 1861 to 1866, when messengers from seven churches, viz: Mount Gilead, Red Hill, Olive Branch, Union, Waubleau, Antioch and Mount Pleasant, met with the Antioch Church, Cedar County and re-organized the association under the appellation of "Antioch Association of United Baptists."

J. M. Smith was elected permanent moderator, and G. Ward clerk. The total membership of the churches was 283. The meeting in 1867 was at Union Church, when seven new churches attached themselves to the association. The next meeting (1868) was at Mount Gilead, when and where the political tomahawk was buried by the adoption of the following:

"*Resolved*, That we will wrangle less and pray more, talk more of Jesus and his holy religion and less of politics, and cultivate a forgiving spirit."

Up to this date the association had regained her numerical strength just prior to the war. Her growth continued slowly until 1872, when she numbered twenty-four churches and 1,077 members. We have records for 1874, when there was a total membership of 936, showing a decrease of 141 members in two years. Great coldness and destitution abounded throughout the associational field, and some of the churches were troubled with unsound teachers; but to her credit the association declared she

would "hold the churches within her bounds strictly to account for unsound doctrines taught by ministers having membership or pastors in churches belonging to the union,"—a prerogative enjoyed by Baptist associations from time immemorial.

TABLE OF CHURCHES IN 1860, TIME OF ORGANIZATION, &c.

Name of Church.	*County.*	*Mem.*	*Date.*	*Name of Church.*	*County.*	*Mem.*	*Date.*
Cedar, - - -	Cedar	43	1838	Union, - - -	Cedar	39	1854
Coon Creek, - -	St. Clair	101	1841	Antioch, - - -	"	94	1854
Pleasant Spring, -	" "	91	1842	Brush Creek, -	St. Clair	30	1854
Alder, - - -	Cedar	45	1843	Mt. Gilead, - -	Cedar	15	1855
Hopewell, - -	"	45	1845	Fremont, - -	"	32	1855
Siloam, - - -	St. Clair	31	1846	Harmony, - -	Dade	27	1856
Pleasant Ridge, -	Cedar	50	1848	New Hope, - -	Vernon	20	1858
Liberty, - - -	Vernon	110	1849	Montevallo, - -	"	45	1858
Bear Creek, - -	St. Clair	43	1849	Salem, - - -	Dade	34	1858
Pleasant Grove, -	Dade	67	1851				

In 1881 the association was held at Hazel Dell, Cedar County, commencing August 26th. Elder J. T. Metcalf was moderator, and J. K. P. Williams clerk. Then there were 17 churches and 13 ministers; total membership of the 11 churches reporting, 483.

James Johnson — was from Kentucky, and came to Cedar County about the year 1842. He was an experimental preacher of the older type, visiting and aiding in protracted meetings, and though a man of limited education, he was earnest and zealous and did much good in his sphere. He was a farmer, and worked hard tilling the ground, not depending on the churches for a sustenance, giving only such time to the ministry as he could under these circumstances. Only a few days before his death he had the pleasure of baptizing several converts.

William Cook,*—an early settler in Cedar County and for some years a preacher in the bounds of Cedar Association, was, we think, a native of North Carolina. Before he commenced preaching he was a faithful and liberal layman, ever ready to do all he could to advance the cause. His house was the preachers' home. He was getting gray when he commenced to preach, but was faithful in his ministry until death. His labors extended over portions of several counties, and the people were always glad to see and hear "Old Father Cook," as he was familiarly called. He lived to be quite old, and used to say that from an early day he had impressions to preach, and regretted that he had not begun with those impressions.

We have not been furnished an account of his death.

* From the MS. of D. R. Murphy.

GASCONADE RIVER ASSOCIATION.

This association is located in the midst of the Ozark Mountains, on the head waters of the Gasconade River, in Texas, Wright and adjacent counties. We have not the exact date of its formation, but shall place it in the year 1848, it having sent that year Elds. J. Aaron and Jno. L. Springer as messengers to Liberty Association, praying a correspondence with said body. We have no evidence that it existed prior to that date.

Our earliest minutes are for 1868, when the association met at Cedar Bluff, Texas County. This is put down on the title page as the "17th annual meeting," whereas if it had held regular sessions, it would have been the 20th annual meeting, provided the association was constituted in 1848. This can be easily understood when we remember that many of the associations, especially in Southern Missouri, held no meetings during the war, and, as a rule, the years in which no meetings were held, were not numbered in the subsequent records.

In 1868 the association was composed of the following

Churches.—Union, Ozark, Gladden Valley, Boon's Creek, Spring Valley, Dry Fork, Spring Creek, Zion Hill, Friendship, Liberty, Freedom, Berean, Cedar Bluff, Mt. Pisgah, Beaver Creek, Mt. Zion, Little Piney, Pleasant Hill, Robideaux, Hepzida and Pleasant Valley. The last seven were new churches. There were 176 baptisms, and a total of 737 members.

Ministers.—Thos. Johnson, J. C. Boyd, W. F. Thornton, J. A. Summers, J. L. Springer, F. A. Dodson, G. P. Johnson, M. M. King, G. B. Stogsdell, W. J. Morris E. C. Dye, R. M. Reed and R. B. Hodges.

Of this session of the association we have the following account by an eye witness (Eld. G. Seymour):

"This association nominally embraces a large region of sparsely settled country. It includes all the county of Texas, and parts of the counties of Pulaski, Laclede, Wright, Shannon, Dent and Phelps. It has never taken an interest in missions, Sabbath-schools or religious literature. Resolutions upon these subjects, introduced at its late meeting, resulted as follows. On sympathizing with and aiding the General Association of Missouri—seven voted for it, twenty-eight voted against it, and a few delegates did not vote. On the promotion and maintenance of Sunday-schools, six for and fifteen against the motion. But on a resolution requesting all to use such means as they could command to inform themselves upon the objects of missions and Sunday-

schools, the vote was unanimous, as was also the vote recommending the *Central Baptist* and publications of the American Baptist Publication Society to the favor of the churches.

"Taken altogether the associational meeting was a good one. I doubt not that the results of this meeting will appear for the good of the cause for all future time. There are in this association many good and devoted ministers and members. Their want is better acquaintance with the wants of the great field of the world, and the results of the efforts now making to supply those wants by the agencies employed, or, in other words, correct understanding of their own relations and necessities to Christ and his cause. As we took the parting hand, many were the declarations of changing views upon these subjects, and determined intention to investigate them. I see the bright glow of morning —this association is well on the road to the city of *Correction*."

The following year (1869) the session was held at Zion Hill, Phelps County, when six new churches were received, and a board of managers was elected, into whose hands the management of the missionary and colporteur work was placed. The association now numbering 27 churches, a resolution was adopted approving a division of the territory, which, however, was not accomplished for several years. Revivals had been frequent and 147 converts had been baptized during the year.

In 1870 the meeting was held at Boon's Creek, Texas County, where Eld. S. W. Rutledge was elected evangelist and sent to the destitute fields in the association. There were now 28 ordained and 15 licensed ministers, 31 churches and over 1,000 members.

In 1872 the association declared by resolution that she "would not correspond with, or hold in fellowship, associations or churches who receive members upon 'alien baptism.'"

A colony of churches was sent out in 1877 to form a new association, and messengers sent to aid in organizing it (see Dry Fork Association). Prior to the departure of said colony the association had on her roll 31 churches, with 1,214 members.

The following query on pulpit affiliation was offered: "Is it scriptural to invite ministers of other denominations to officiate and affiliate with us in a public manner?" "Answered in the negative."

PERIOD SIXTH.

1850–1860.

CHAPTER I.

BEAR CREEK ASSOCIATION.

Origin of—History of its First Churches—Constituent Ministers—Progress of the Work—The Great Catholic and Lutheran Field—Joseph Nicholls—The Little Baptist House in St. Louis—Lewis Duncan—D. W. Nowlin, Early Life, Conversion, and Doctrinal Views of—Thomas T. Johnson, the Revivalist—W. D. Grant.

THE Indian Creek Church, Pike County, in her letter to the Salt River Association in 1853, suggested "the propriety of dividing the association;" in answer to which the last named body "recommended that such churches as wished to form a separate organization, hold a convention with the Zion Church, Montgomery County, on Friday, the 18th of May, 1854," &c. The convention met at the time and place recommended, and after an interchange of views, organized the Bear Creek Association of United Baptists, adopting a constitution and articles of faith in harmony with the Baptist brotherhood. The following September the first annual meeting was held at Union Church in Warren County, when 9 churches sent letters and messengers as follows: Union, Mt. Pleasant, Zion, Mt. Hope, Sulphur Lick, Bethlehem, Indian Creek, Cottonwood and Middletown, located in the counties of Warren, St. Charles, Montgomery, Pike and Lincoln, occupying a most important field in the forks of the two great rivers. The aggregate membership was 352. All these churches were dismissed from Salt River Association, except Union, which came from Little Bonne Femme Association. The following ministers were in the organization: Lewis Duncan, W. D. Grant, Walter McQuie, Joseph Nicholls, W. H. Vardeman, J. E. Welch, and one licentiate, R. S. Duncan.

The association adopted a system of domestic missionary operations, making all her pastors itinerants, requesting them to devote as much time as they could in preaching the gospel and forming Sunday-schools in such places as had no organized Baptist church, keeping an account of and reporting their labors to the committee on missions, promising that the money should be

divided proportionately among them, provided that no one should receive more than one dollar per day.

Of the original churches the oldest is Sulphur Lick.

Sulphur Lick.—This church is in Lincoln County, eight or nine miles northwest of Troy, the county seat. It was organized by Eld. Bethuel Riggs, in his own private house, near a large spring, called Sulphur Lick, close to the north fork of Cuivre, four miles east of the present site, in the year 1823, of four members, viz.: Bethuel Riggs, Nancy Riggs his wife, Armstrong Kennedy and Polly his wife. John Cox and his wife Polly were received by experience the same day of the organization, and were baptized by Eld. Riggs.

In 1826 or '27 it moved to its present location, and a few years after erected a substantial brick house, which was replaced by its present frame building in 1856. This church has been a fruitful vine in days that are past, but is now in a feeble state, having passed her semi-centennial. She is an ecclesiastical grandmother, and had in 1881 only 19 members.

Mount Hope — comes next in chronological order. This church is located in St. Charles County, one of the Roman Catholic strongholds of the state. It was organized by Elds. Joseph Nicholls and Robt. Gilmore in 1839, with four members, viz.: Henry Ball, Littleton Cockerell, Horatio Ball and James Carr. For many years, with a bold heart and a steady hand, this church stood by and defended the banner of Immanuel; but for several years past has not been so efficient, many of her active members having formed a new church near Flint Hill, called Pleasant Hill. (This church, from the best information we can get, does not now exist; its name has disappeared from the minutes.)

Zion Church—was organized March 15, 1841, with 5 members, viz.: John H. Dutton, Mary R. Dutton, Washington Graves, Mildred Graves and Jesse Watkins, all of whom have gone to their home above. Eld. R. Gilmore was the first pastor, continuing as such six years, and was succeeded by Eld. Lewis Duncan, he by Malan Spyres, A. C. Davenport, W. H. Vardeman and others.

This church was made to suffer much during the war. Its pastor, W. H. Vardeman, was snatched away and became a political prisoner; and a little later some of its stanchest members were banished or otherwise compelled to leave the state, among whom was Eld. D. W. Nowlin. She worships in a large frame church edifice, located on the eastern border of Montgomery County.

Union Church.—Friendship Baptist Church, the first in what is now Warren County, was organized by Eld. Jas. E. Welch at Flanders Callaway's house, October 22, 1818. It continued 10 or 12 years and dissolved. On May 5, 1831, eleven of the members were organized into a church called Salem, at the house of John Welch, now Rose Hill. The church united with Cuivre Association, but subsequently withdrew on account of the anti-mission proclivities of said body. About 1840 or '41, on account of an unhappy state of things in the church, a large proportion of the members took letters and joined Freedom Church, near Loutre Island, some 20 miles distant. Freedom Church established an arm in the neighborhood. The members of that arm and the residue of Salem, held a conference on July 31, 1843, and referred their differences to Elds. R. C. Hill and L. C. Musick, who advised the Salem Church to dissolve and the members of said arm to forsake their adhesion, and together form a new church. The advice was unanimously accepted, and on the same day the present church was organized, called Union. For more than 20 years the church greatly prospered. It is now not so large or prosperous, having given off members to form other churches. Wright City Church, Warren County, and Mt. Airy in Monroe County, are daughters of Union.

Bethlehem Church (now Fairview),—in Lincoln County, was organized in 1845, and for many years worshiped in a log house with a dirt floor. It now has a substantial frame house.

Middletown.—This church bears date of the 2nd Saturday in September, 1851. It now has a half interest in a well built brick edifice, one among the best church houses in the association.

Indian Creek.—This is probably the most efficient church in Bear Creek Association, and was formed September 20, 1851, in an old log school-house within a few yards of its present beautiful house of worship, five miles south of Ashley, Pike County.

Cottonwood—was organized October, 1852.

Mt. Pleasant,—in a beautiful locality one and a half miles north of High Hill, was organized in June, 1853, by Eld. Joseph Nicholls. Not long after, it erected a frame church house, 40x60 feet, and unwisely went in debt for the same, and has never been a very prosperous body, but still tries to hold forth the word of life.

Under the influence of a moderately aggressive policy, these nine original churches have grown into twenty-one, with a total membership of 1,212, the strength of the association in 1881.

We have not the space to go into details, and can only add that the Bear Creek Association has, from the beginning of its existence, been identified with the various interests of the denomination; not accomplishing half as much as a proper consecration would have enabled her to do. She has never been united in her methods of operation, especially in her itinerant work; sometimes having an executive board, then having none; at one time electing her own missionary, then submitting the whole matter to the board; and again, at another time, selecting one or two suitable men to travel as evangelists, and the next year doing away with this method altogether, and sending all her pastors out as itinerants.

In her efforts to introduce a pure faith, the association has met with determined opposition, but none more obstinate than Roman Catholicism and Lutheranism, which fill, in a large measure, St. Charles and Warren Counties.

In addition to those already named, there are now churches in the following towns and villages: Troy, Olney, New Hartford, Wellsville, Montgomery City, Wright City and Jonesburg. The following churches, in addition, make up the list composing the association: Loutre, Liberty, Pleasant Hill, Hopewell, Walnut Grove and Mt. Gilead.

Only two of the original ordained ministers are now living, viz.: Elds. W. H. Vardeman and W. D. Grant. The following have, from time to time, been identified with the association: T. T. Johnson (now dead), M. T. Bibb, J. H. Thomas (now dead), Ezekiel Kinman, D. W. Nowlin (now dead), J. N. Griffin and Wm. Lowrance.

In 1881 her ministerial force was thirteen ordained and four licensed: D. W. Graves, Isaac M. Oliver, E. D. Owen, W. D. Grant, R. E. McQuie, L. C. Musick, W. H. Vardeman, M. T. Bibb, J. D. Robinett, R. S. Duncan, A. P. Oliver, W. G. Robinson, T. Bowles and W. C. Wamble.

The Bear Creek association has for some years been auxiliary to the General Association of the state.

Joseph Nicholls — was one of the constituent ministers of Bear Creek Association, and until near his death was one of its most discreet and instructive preachers. "He was born in the town of Blockley, in Worcestershire, England, November 8, 1789, and was married October 21, 1815, in St. Pancras church, in Tottenham, which was then one of the suburbs of the city of London. He emigrated to the United States in 1830; lived in

Pennsylvania and New Jersey four years; moved to St. Louis, Missouri, in 1834, and from there to Warrenton, Warren County in 1836. Some years after losing his wife, in 1867, he moved to St. Charles County, where he abode with his son-in-law, F. A. Freymuth, and his daughter, until the day of his death, November 8th, 1872.

It is said of Elder Nicholls that he could not read or write when he was 21 years of age, about which time he professed religion, and being a man of untiring energy and industry, he united with the Baptist church, learned to read and write, and finally acquired a very good English education; and his heart being filled with the love of God, he began to try to preach the gospel to a dying world. He thus labored wherever he lived until he came to St. Louis. I have heard him say that the Baptist cause was so low in St. Louis at the time he arrived there that though the city was then comparatively small, it was difficult for him to find the little house in which the Baptists worshiped. He preached there and in the vicinity, some two years as an independent missionary of the Cross."*

Upon his removal to Warrenton in 1836, he continued his ministerial labors in the destitute country adjacant. He united with the Salem Church, near the eastern border of Warren County, and by said church was ordained to the ministry on the 5th of August, 1838, Elders Wm. Stephens and A. B. Snethen acting as the ordaining council. From this time until 1867 he was active in the work, laboring most of the time through the week at his secular trade, carpentry, for his daily bread, and spending his Saturdays and Sundays preaching, traveling as far west as Loutre Island.

He formed the church of Mount Pleasant, Montgomery County, and Warrenton and Wright City, Warren County, and contributed in no small degree to building up of the Baptist cause in the bounds of the association.

He was devotedly attached to missions, especially among the heathen. When only a small boy he would gather pins from among the rubbish swept from the stores and shops in London, sell them for their value, and thus raise his promised "penny a week" for the Foreign Missionary Society.

In 1839 he was a member of Cuivre Association. A measure was introduced in antagonism to missions. Nicholls plead, being almost alone, for liberty of conscience. The measure was

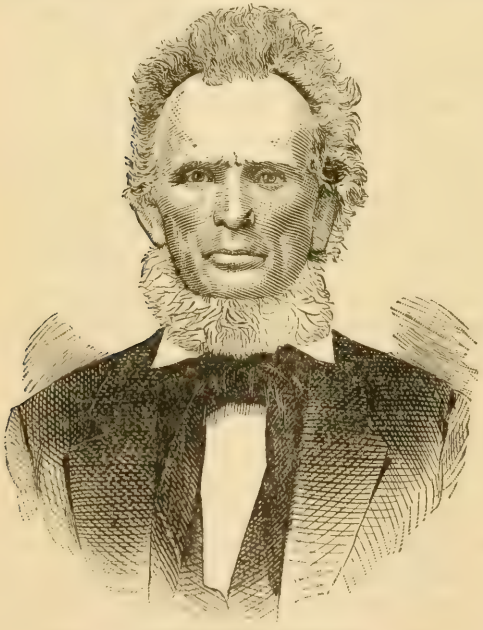
* From the pen of Mrs. W. H. Vardeman.

adopted and he and the other members of Salem Church present withdrew, and the church afterwards united with Little Bonne Femme Association.

Elder Nicholls was not a brilliant speaker, but he was a sound gospel preacher, a calm, deliberate and logical reasoner. He had a weak and somewhat shattered voice, but, with his well arranged and scriptural sermons, he seldom failed to instruct and edify the thinking members of his congregation. In doctrine he was calvinistic.

Because of his failing memory and loss of his strength, he was not able to preach the gospel for the last five years of his life. He was cared for in his decline by his faithful son-in-law, Mr. Freymuth, of St. Charles County, who affectionately watched over him until his death, which occurred the day he was eighty-three years old.

LEWIS DUNCAN.—In an early day, two brothers, named respectively John and George Duncan, emigrated from Scotland to the United States. John settled in the state of Virginia (then a Province), and George settled in Pennsylvania. From these two men it is believed that all by that name in the United States have descended.



REV. LEWIS DUNCAN.

Lewis Duncan, the subject of this sketch, was a native of Virginia, and was born in Culpepper County, the first day of March, 1806. The old homestead was about eighteen miles northwest of Culpepper court house, and six miles from Gaines' Cross Roads.

His father was James Duncan, a native of Fauquier County, Virginia, and his mother's maiden name was Dorcas Butler, a

daughter of Spencer Butler, of Culpepper County, Virginia. They were in moderate circumstances; educational advantages were not such then as now, and he received only a partial common-school education while growing up. But when near his maturity he managed to acquire a sufficient knowledge of the English branches to teach school. In the school-house he was at home. By his mild but positive manner of government, he used to control with ease quite a number of young men, some of whom were quite rude, as was not unfrequently the case in those early days. After his ordination to the ministry he quit teaching school. He was the middle son of seven children—six sons and one daughter—none of whom are now living except it be Dr. William Duncan, of Texas, who is now quite elderly, if living.

Lewis Duncan was married September 11, 1827, to Harriet Kinnaird, youngest daughter of David Kinnaird, of Culpepper County, Virginia. She was to him a help-meet indeed, for twenty-five years; and of her was born to him eleven children—eight sons and three daughters—all of whom lived to manhood and womanhood. He professed conversion and was baptized in the spring of 1828.

On the 16th of the following October, he, with his family—my mother and oldest brother, who was but an infant—started for Missouri, where he landed about the middle of the following December. The trip was made in an old-fashioned Virginia carry-all. He settled, lived and died in Lincoln County.

For twelve years he lived in the vicinity of Troy, the county seat, and was a member successively of the following churches, viz.: Antioch (now defunct), Troy (now called Sand Run), and Sulphur Lick.

While belonging to the second named church an incident occurred in his life somewhat interesting, and illustrative of one trait in his character—*candor*. The preliminaries to the anti-mission controversy were gradually being developed, about which time my father, having moved some distance from the church house, asked for a letter of dismission. One brother, who afterwards became a rather celebrated anti-mission Baptist preacher, arose and said: "I object to the applicant having a letter of dismission in full fellowship, on the ground that he believes in a general atonement."

My father, who was scrupulously honest and candid, arose and said: "Brother Moderator, I believe in a general atonement,

and am perfectly willing for my view of that doctrine, or any fact in this case, to be stated in my letter."

The case was continued until next meeting, and, by unanimous consent, the letter was granted, and he became a member of Sulphur Lick Church, of which he remained a member for some years. By this church he was ordained to the full work of a gospel minister on the 23d day of May, 1838. The ordaining presbytery consisted of Elds. William Davis, Robert Gilmore and Ephraim Davis.

In 1840 he moved to the northwestern part of Lincoln County and subsequently became one of the constituent members of Indian Creek Church, Pike County. He was pastor successively of the following churches, viz.: Sulphur Lick and New Salem in Lincoln County; Zion, Montgomery County; Indian Creek, Pike County; and Pleasant Grove, in Lincoln County. His active ministerial career lasted about twenty-five years, during which time he faithfully performed his mission in "feeding the flock of God," for which he was eminently fitted.

In doctrinal views he was of the Andrew Fuller school. He had a feeble frame and a very weak voice, and in the pulpit was one of the most deliberate and self-possessed speakers we ever heard. By close application to study, and a rigid life-training to systematic thought, he acquired the ability to master whatever subject he undertook. His conception of divine truth was clear, distinct and comprehensive; and in symmetry, depth of thought, logical arrangement and selection of words, his sermons were well nigh perfect. His preaching was real food and drink to souls hungry and thirsty for Bible truth.

He was a farmer preacher, saying little or nothing about monied remuneration. In his day few pastors were sustained. If a man received a salary he was often styled a "money preacher." We who now live know but little of what our fathers endured and sacrificed to build up churches able to furnish us comfortable pastorates. They removed many prejudices, corrected many wrongs, established many precedents, and thus prepared the way for the present generation of ministers.

I must be permitted to bear testimony to my father's eminent piety. In this regard he was certainly an example of uniformity. He possessed great evenness of temper. When others were wild with excitement he was cool and self-possessed. Feb. 24, 1852, he was called upon to follow to her grave the companion of his life. This he did with great composure, Christian fortitude and

resignation. My mother died in the same faith in which she had lived. She was a loving and lovely mother and wife, a devoted and good woman, and one of the sweetest singers I ever heard.

His vital powers gradually gave way, and when he died there was no visible form of disease present. After he became too feeble to sit on his chair, we were one day by his bedside when he commenced to talk of death with the greatest possible tranquility. On this occasion he said: "What a relief it would be to be delivered from this tenement of clay. Young people know but little about the burden of a feeble old age. But I will not say more, lest I should be thought grumbling. I want to be patient and bide my time."

He died like a babe going to sleep—without a struggle or a shudder. Thus he fell asleep on the Lord's day, December 15, 1872, and on the 17th he was buried in the family cemetery, between his mother and my mother.

DAVID WILLIAM NOWLIN.—One of the most profound thinkers in the Baptist ministry in Eastern Missouri was David W. Nowlin. He was a native of Pittsylvania County, Va., and was born April 11th, 1812. "The founder of the family in Virginia was John Nowlin. He and his wife were Irish, and were residents of Goochland County, Va., as early as 1715, when their son, James Nowlin, was born, who was a carpenter by trade and died in Pittsylvania County in 1808, aged 93 years. His son, Bryan Ward Nowlin, prior to 1765, married Lucy Wade, of whom were born to him sixteen children. Samuel, the fourteenth child, was born January 11, 1784, and



REV. DAVID W. NOWLIN.

married Fannie Pannill on the 8th of November, 1808, the daughter of William Pannill of Orange County, Va., and of Scotch or English origin. By this marriage Samuel Nowlin had two sons, Joseph Bryan and David William the subject of this sketch." (From the MS. of Mrs. Fannie P. Owings, the eldest daughter.)

Before he had completed his fifth year his mother died. She had, however, given him many lessons in morality and religion, and his mind was early impressed with his own responsibility. His father also was in the habit of calling his children around the family altar to read the Bible and pray with them. Of this part of his life, Brother Nowlin subsequently wrote thus: "With all these means and opportunities, and efforts of grace bestowed upon me, the first fourteen years of my life were passed;" and his heart must indeed have been harder than the nether millstone, who could have passed all these without any impression. "I read the Bible and implicitly believed every word of it as the writing of God Himself. I found great pleasure in accompanying my father to meeting, and in listening to the conversation when any of the brethren would come to see him."

His father gave him a liberal education. When twenty-two years old he read law under Cowper Shelton, attended the University of Virginia during the session of 1835–'36, and was admitted to the bar in his native state.

His first marriage was with Elizabeth J. Berger of his native county, on the 19th of November, 1835. In the fall of 1836 he removed to Missouri, and in the following spring settled at Tiviot, Montgomery County. After opening a farm he divided his time between the school-room and the law, having been admitted to the Missouri bar soon after his removal to the state.

In January, 1850, he professed faith in Christ, and from this time forward prayed in his family, and often led in the weekly prayer meetings. He was baptized by Eld. W. H. Vardeman and received into fellowship in the Zion Baptist Church, Montgomery County, in November, 1851.

It was the wish and prayer of his father's family that he might be a minister. He had convictions relative to the ministry before his conversion. In an old manuscript, lately come to hand, dated January, 1846, he recorded the following prayer: "Redeem me, Oh! Lord, from sin and bondage. Give me a will and power to serve Thee aright, and enable me to declare thy gospel to a sinful generation, and in me, Oh! God, gladden thy Zion."

He was called to ordination by the Zion Church, and, by Elds. J. E. Welch, W. H. Vardeman and T. T. Johnson, was set apart to the work in 1856.

He labored as pastor with but few churches, but generally kept one or more stated appointments in destitute neighborhoods, thus seeking to build on a foundation which he laid. His influence was second to no one in the association. For some years he was recording clerk of the body, and in 1862 presided as moderator.

Eld. Nowlin was a strong predestinarian. He used to relate the following incident: "When I was a boy I one day approached my grandmother, saying: 'Grandmother, you are a Baptist, and also a predestinarian, yet you believe in Sunday-schools, missionary societies, &c. To me, this seems very inconsistent. If God has predetermined to save the elect, what use have we for such societies?' She answered: 'Davy, you only go half way. God has not only predetermined the end, but he has also predetermined the means suited to accomplish that end.' So that I found my grandmother much more of a predestinarian than I had been."

He was a doctrinal preacher; very earnest, pointed and logical. In the common acceptation of the word, he was not eloquent, but a sound, solid reasoner. His sermons were well matured and full of Bible truth; better calculated to convince the judgment than to move the passions, always securing the attention of the intelligent part of his audience.

In June, 1852, the wife of his early manhood and mother of his children died, and he was again married about three years thereafter to Mrs. Eleanor M. Adams.

One of the trials of his life was his banishment, as a political prisoner, in the year 1863. This was done by a military commission, because his Southern proclivities were supposed to endanger the cause of the Federal authorities in the state. Eld. B. H. Spencer of the M. E. Church, South, and Dr. Pitman, an eminent physician of Jonesburg, Missouri, were his companions in banishment.

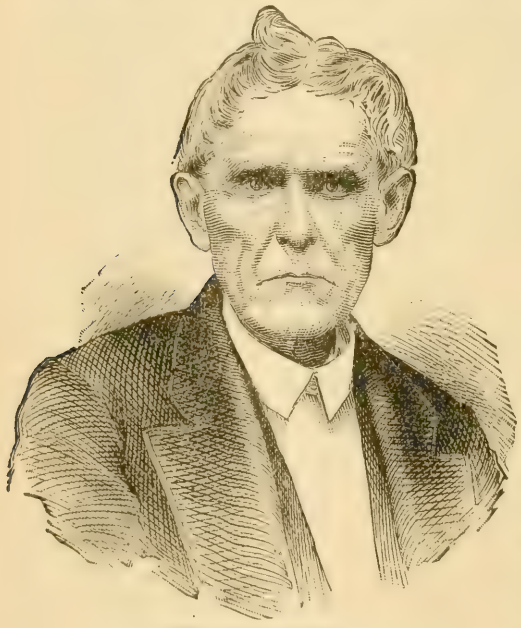
He died at his home in Montgomery County, October 17, 1865, being then in the 54th year of his natural life.

Mr. Nowlin was a man of broad literary culture, and his social qualities and conversational powers were superb, hence he was always welcomed as an important member of social circles, and left the impress of his noble character upon the hearts and

minds of his acquaintances, a memorial more precious and enduring than pillars of stone or brass.

Thomas Thornton Johnson—was a descendant of the Woods and Johnsons of Virginia, who lived in that state in the times of religious persecution, when John Waller and Lewis Craig used to preach through prison grates. He was born in Fauquier County, July 20, 1803. At the early age of fifteen years he was converted under the preaching of Eld. James Suggett of Scott County, Kentucky, by whom also he was baptized into the fellowship of the Great Crossings Church.

He emigrated to Missouri in 1828 and settled in Pike County, which, together with Marion, Ralls, Lincoln and Montgomery Counties constituted the principal field of his labors. He was in the organization of Mt. Pisgah Church, Pike County, in December, 1833; at her call was ordained the following June, and became the first pastor; which office he held for some fifteen years. In 1838 or '39 he and a few others, in the midst of the battle against missions, formed a little missionary society to collect funds for itinerant work. Bro. Johnson was sent out as a missionary and his labors were much blessed. Soon after these events, his association (then Salt River) raised funds for home missions and Brother Johnson was selected as the missionary at sixty cents a day. Small pay; but he was at home in the itinerant work, and for the first five years of his labor, four or five hundred persons were converted and baptized. A number of churches were founded, and many others were strengthened under his evangelical labors. He aided in organizing Providence, Mill Creek, Buffalo Knob, Bowling



REV. T. T. JOHNSON.

Green and Salt River Churches in Salt River Association; also Liberty, Elkhorn (now Montgomery City) and Massey's Creek Churches in Bear Creek Association. During the vigor of his life he was active in the ministry, traveling many weary miles to reach congregations gathered together in school-houses to hear the gospel message from his lips.

His preaching was generally on the exhortational order, and when in his prime his appeals were often overwhelming—melting sometimes almost the entire congregation to tears. Hundreds of souls in the bounds of Salt River and Bear Creek Associations have been brought under conviction and led to Christ under his preaching.

His first marriage was on the 15th of March, 1827, to Miss Margaret Henderson, daughter of Rev. Thos. Henderson, superintendant of Choctaw Academy, Scott County, Kentucky. Young Johnson was at the time acting usher in that institution. By the woman of his first love four children were borne to him. She died in 1834, and on the 15th of June, 1836, he married Margaret Ann Watson, who became the mother of seven children—four sons and three daughters—and who yet lives.

"In 1856 he removed to Montgomery County, and settled near High Hill, and from there to Truxton, Lincoln County, in 1865, at which place he resided till his death. Bro. Johnson was emphatically a Bible student, comparing Scripture with Scripture, and, considering his limited educational advantages, and a peculiar notion which led him to reject all the ordinary "helps," to a Biblical student, such as commentaries, &c., he had attained a good degree of proficiency in the Bible; and although somewhat eccentric, as the writer thought, yet in the main he was sound in his views of Bible truths and Christian duty, being a firm and unwavering Baptist, and denouncing every innovation of what he believed to be Apostolic precedent and usage, or new Testament rule."*

After having been in a state of failing health for some time he died of pneumonia, at his house in Truxton, on Sunday, February 25, 1877. Eld. J. H. Tuttle preached the funeral sermon from the words, "Well done, good and faithful servant;" after which he was buried by the Masonic fraternity.

William Davis Grant,—one of the constituents of the Bear Creek Association, is of Scotch ancestry and was born in Ohio, July 10, 1812. With the family he moved to Ralls County, Mis-

* Eld. J. H. Tuttle of Hawk Point, Mo.

souri, in 1820. Here and in Pike County he grew up and spent many years. When young he learned the tanners' trade, and while thus employed he hired a man to give him lessons in his spelling-book. Subsequently he went to school occasionally. While an apprentice he was surrounded with wicked associates, and grew up a reckless young man.

In the fall of 1832 he professed conversion and joined the Methodists, not long after which he was appointed class-leader, then a licensed exhorter and traveled awhile with Eld. Jesse Sitton. He became a close student of the Bible, was convinced of the correctness of Baptist principles, and united with the Baptist Church at Noix Creek in 1843. He was at once licensed, and two years after ordained by the same church. Wm. Hurley, A. D. Landrum and J. Bower composing the presbytery.

His is another case of "farmer preachers," never perhaps in his life having received a salary. He raised a large family, and studied his sermons while holding the plow handle. To many of God's poor has he broken the Bread of Life. His name is a familiar word in many households in the counties of Pike, Lincoln, St. Charles, Warren and Montgomery. In twelve to fourteen churches he has filled the pastoral office, of which we may mention New Salem, Sulphur Lick, Cottonwood, Bethlehem, Mt. Prairie, Mt. Hope, Zion, Mt. Pleasant, Wellsville and Walnut Grove. In doctrine he is calvinistic, and has always been regarded a better preacher by his hearers than by himself. Though about 70 years old, he still travels and preaches at several points.

CHAPTER II.

BETHEL (NOW CALLED SOUTHWEST BETHEL) ASSOCIATION.

The First Meeting—List of Churches—Ministers—Mission Spirit—Plan of Work—Associational Powers—Cheap Missions—Remarkable Action—Baptists not a Law Making People, as Such—Change of Name.

THE following six churches, viz: New Ramey, Prospect, Shady Grove, Buck Prairie, Mount Zion, and Rock Spring, having been dismissed from Spring River Association for the purpose, met in convention at Shady Grove Church on the second Saturday in November, 1853, adopted a constitution and confession of faith, and were thus "organized into an association to be known by the name of 'Bethel Association of United Baptists.'" The fourteenth article of the constitution read thus: "Two thirds of the association concurring therein, may withdraw from any church in the union that is heterodox in principle or disorderly in practice; but no church or member shall be questioned for believing in or promulgating the doctrine of election, or a general provision in Christ for all men, that is, Christ tasted death for every man."

The first anniversary was held at Mount Zion Church, Greene County, commencing October 6, 1854. Swan Creek, Panther Creek and Antioch, new churches, were received into membership, making eight churches, with 311 members—New Ramey Church not having been present at this session. The ministers were, E. Wray, E. Niece, B. Walker, B. Buckner, J. Davidson and A. Stapp.

The association agreed to make an effort for the spread of the gospel, and to this end requested the co-operation of the churches, solicited the pastors to preach on missions, and the deacons to make collections for the same and send up to the next meeting of the body.

Correspondence was solicited with the General Association, and Brother C. D. Bray was requested to write a petitionary letter, and the treasurer was authorized to furnish him with $10 to forward by mail to the General Association.

The churches at this date were situated in Lawrence, Greene, Stone and Taney Counties.

The messengers that composed the second session of Bethel Association met at Chalybeate (formerly Rock) Spring Church, Lawrence County, October 12, 1855. Eld. B. Buckner was moderator, and C. D. Bray clerk. Bethel and Hopewell, newly constituted churches, were admitted. Eld. E. Niece was elected by private ballot to ride in the bounds of the association, and was instructed to visit the churches, take up collections, and preach to the destitute; James M. Moore, Jesse A. Marley and Charles Byrd being appointed a committee to regulate his salary and call on the treasurer for money to pay the same. The organization of the Baptist Convention of Southern Missouri was approved, and the clerk was instructed to open correspondence with the secretary of that body with a view of becoming auxiliary to the same. Churches, 10; baptisms, 57; members, 399; additional ministers, J. T. Walker and J. H. Tatum.

At the next session (1856) held at Prospect Church, Taney County, the association declined becoming auxiliary to the Southern Missouri Convention, and requested the churches to say in their next letters as to whether they will act with said Convention, or with the General Association, or with either. This action furnishes another demonstration of the great want of information as to the prerogatives of an association. For a discussion of this subject we refer the reader to The Fishing River Association.

The missionary, Eld. E. Niece, reported 55 days' labor; 41 sermons; 21 baptisms; $32.60 received from the treasurer, and $2 from the association, leaving a balance due of $5.40; showing that his salary was only about $21 per month. Eld. B. McCord Roberts was welcomed as a messenger from Union Association. Eld. Jacob Good was elected missionary, and the funds placed in the hands of an executive committee, consisting of C. D. Bray, Benj. Marley, J. M. Moore, Thos. W. Ruffin and Alfred Davidson.

In 1857 the session was held at Buck Prairie, Lawrence County. The executive board reported 122 days of labor by the missionary; baptisms, 16; churches constituted, 3; and a balance due him of $32.85. They ignored the ordinary plan of mission work and requested all the ministers in the bounds of the association to preach to the destitute as much as they might see fit to do; take collections for missionary purposes, &c. The following new churches were received this session: Pleasant Grove, Pleasant Valley, Liberty and Mt. Sinai.

In 1858 the association met at New Ramey. One new church, viz: Kenton, was received into fellowship. Under the plan of missions adopted last year, six ministers labored 185 days in destitute places, for which they received $26.55, which was less than 15 cts. a day. In short, these ministers were bearing the burden of the work and the church members were living at their ease—at least so far as missions were concerned.

In 1860 messengers from the churches met in the seventh anniversary at New Hope, Webster County. The number of churches was increased by the addition of 9 new ones to the list, viz.: Finley Creek, Harmony No. 2, Stewart's Creek, Harmony No. 1, Galena, Beaver Creek, Pleasant Garden, Pond Creek and Pleasant Hope. Baptisms, 200; members, 1,128. Among others we notice the following additions to the list of pastors: J. K. Lacy, Wilson Seals, L. A. Smith, E. Clevenger, H. W. Herndon and E. W. Crawford.

Following the records we find no meetings of the association during the war period, until the year 1864, when 13 messengers met at Mount Zion Church, Christian County, in September, and held what the minutes called a "Convention of the United Baptists." The meeting lasted two days. The following remarkable language was placed on record in the proceedings of the second day:

"We instruct the churches of Bethel Association to exclude all disloyal members, and we will not hold churches in fellowship who will not comply with this advice."

This advice seems to be about equivalent to law, and never, since the world began, were Baptist associations regarded as law making bodies.

Eld. E. Niece was elected moderator of this meeting, H. C. Nash clerk, and Eld E. Wray treasurer.

In 1865 the membership of the churches was greatly scattered during the war. Not a few of the churches became entirely extinct, and others lost so much of numerical strength that at the session of 1865 only 8 churches were represented, who reported a membership of 431, against over 1,100 in 1860. Correspondence was continued with the General Association.

In 1866 the meeting was held with Buck Prairie, Lawrence County, when 7 churches were added to the list of last year, and 155 accessions by baptism were reported. Correspondence was opened with the Baptist State Convention.

The association met at Bethel, Christian County, in 1867, and

received into fellowship five new churches. The past was a year of wonderful ingathering. Revivals spread over nearly the entire bounds of the association and resulted in 459 conversions and baptisms. The total membership of the 21 churches was 1,240. An effort was made to restore the ancient order of things and the ministers were requested to preach a gospel sermon on the subject of missions, and the churches advised to send up contributions to the next meeting.

In 1868 six new churches reported and were enrolled at the session of 1868, held at Prosperity Church. Their names were Union Hill, Timber Grove, Pleasant Grove, Mount Olive, Post Oak Grove and First Church, Marionville, all of which were small. These, together with 332 baptisms increased the reported membership to 1,388.

"*Resolved*, That we hail with feelings of joy the news that the Baptists of Missouri are now united, and acting in concert in the building up of Christ's kingdom."

There being two other Bethel Associations in the state, at the session in 1869 the association changed its name to read "Southwest Bethel Association." The meeting was held at Hopewell, Greene County.

In 1870 eight churches made application and were dismissed to form an association west of James River.

In 1875 this association was composed of 18 churches, located mostly in Taney and Christian Counties, with one each in Greene, and Douglass Counties; membership, 691.

CHAPTER III.

BOURBOIS AND SMITH VALLEY ASSOCIATIONS.

Formation of Bourbois—Missionary—Refuses Admission to Excluded Churches—"Old Mount Pleasant" Church—SMITH VALLEY ASSOCIATION—Rejects "Alien" Immersion—Friendship and Other Churches.

BOURBOIS Association was formed in 1851. We state this as a fact upon the authority of the title page of the minutes of the second annual meeting, which was held at Mount Pleasant Church, Gasconade County, commencing September 23, 1853. The association was then composed of 6 churches, located in Gasconade and Maries Counties, viz.: Mt. Pleasant, 45; Hopewell, 7; Spring Creek, 28; Oak Forest, 12; Beaver Creek, 9; Third Creek, 4; total, 105. The first and third articles of the constitution are as follows, and determine its character as a Baptist institution:

"*First.* This association shall be composed of ministers in our bounds, and of such members as the churches may send, by presenting a letter certifying their legality.

"*Third.* Any church may become a member of this association, provided they are sound in the faith and orderly in practice, who will not oppose those that may wish to engage in the benevolent institutions of the day." (*Minutes Bourbois Association*, 1853, p. 7.)

The ministers of the association at this time were R. S. D. Caldwell (who was the moderator), J. Holeman, J. Miller, J. C. Dillon and L. Lacy.

Our next information concerning this body is for the year 1865, when it met on its thirteenth anniversary at the Mt. Zion meeting house, Osage County, on the 8th day of September. There were then 8 churches, one of which (Brush Creek, Crawford County) was received into the union this session. The entire membership was now 249. Two churches only—Mt. Pleasant and Lane's Prairie—reported baptisms — the former 2 and the latter 6.

By resolution, "Feet-Washing was recommended among the churches."

During the fifteenth anniversary, held at Mt. Pleasant church, Gasconade County, September, 1867, the name "Bourbois United Baptist Association" was adopted. Correspondence was held with Osage River, Union, Franklin and Gasconade River Associations. Sabbath-schools were recommended; so were temperance and home missions. At a former session of this body a resolution was adopted, declaring in unequivocal terms, that no church would be recognized by the association "which did not utter its solemn protest against intemperance." Mount Pleasant, Friendship and Willow Spring Churches had held meetings and enjoyed glorious revivals during the year, the new converts aggregating 94. The number of churches was now 10, with 369 communicants.

In 1868, Corinth Church, Phelps County, was the place of meeting. The association took hold of the missionary work with a good degree of earnestness and zeal. By individual contributions $131.75 were raised for missionary purposes. The association also became "auxiliary to the General Association of Missouri," and Elds. Briggs, Carr and Shanks, and Brethren Beekham, Blackwell and Gorman were appointed messengers to its next session. The next most important event that occurred at this meeting is given in the following record:

"Liberty, Mud Spring and New Salem Churches presented a petition for admission; whereupon the association appointed a committee to investigate the matter, and see if said churches, which were excluded from Union Association, be in order for reception into this association. Committee, H. Beekham, W. Southard, J. Blackwell, G. W. Sewell and James Deatherage." After a full investigation of the case the following was submitted:

"Your committee beg leave to report that, after a full and free investigation of the difficulties existing between the Mud Spring, New Salem and Liberty Churches, and the Union Association, we come to the unanimous conclusion that said churches should not, under existing circumstances, be received into this body. While we extend to them our Christian sympathy, we recommend to them that they seek for reconciliation with the Union Association. WILLIAM SOUTHARD, *Chairman.*"

The report was adopted unanimously.

Eld. W. M. Briggs was appointed as the joint missionary of this and the General Association.

In 1870 the ordained ministers consisted of T. E. Carr, G. Stur-

divant, Wm. M. Briggs, Peter Brown, J. S. Frost, Greenbury Lee, A. E. Dye, E. Moss, H. F. Odum and Joseph Shanks. This year the meeting was held at Mt. Pleasant Church; and the new churches at Dry Creek, Zion Hill, Concord, Mt. Calvary and Jake's Prairie were admitted into the association, now numbering 14 churches and 590 members. Baptisms during the year, 158, which indicates an extended revival spirit.

By the session of 1873, which was held with Mt. Calvary Church, the association had grown to 20 churches, with an aggregate membership of 867, and 11 ordained ministers and one licentiate. The associational territory embraced the counties of Maries and Phelps, and parts of Osage, Gasconade and Crawford. M. B. Holman, T. Smith and T. H. Duncan had been added to the list of ministers.

Mt. Pleasant Church—is one of the pioneer institutions of Gasconade County, and of Bourbois Association, it having originated with 8 baptized believers, September 16, 1844. Its location is in the extreme south end of the county, forty-five miles from Herman, the county seat. The first pastor was R. S. D. Caldwell, who continued with the church for some years and was succeeded by Benj. Leach. In 1870 the church had no house of worship. In 1873 it had 77 communicants, and W. O. Gibson was pastor.

The rest of the churches now on the list of this association have all originated since the war, some of which we give as follows: Concord in 1869; Dry Creek in 1870; Mt. Calvary in 1870; Mt. Olive in 1868; Willow Spring in 1866; Zion Hill in 1869; and Antioch in 1867.

SMITH VALLEY ASSOCIATION.

The Smith Valley Association, a small Baptist community, whose territory is adjacent to that of the Bourbois fraternity, and all of whose churches are situated in Pulaski County, save one in Phelps, was organized in the fall of 1870, with churches formerly belonging to the Gasconade River Association.

From the minutes of the fourth anniversary, held September 10, 1874, at Mt. Zion Church, Pulaski County, we cull the subjoined facts and statistics:

Churches.—Antioch, 19; Berean, 63; Bethlehem, 10; Friendship, 125; Hopewell, 44; Idumea, 21; Little Flock, 20; Macedonia, 34; Mill Creek, 16; Freedom, 26; Mt. Zion, 30; Pleasant Grove, 38; Prosperity, 30; Robideaux, 26; total members, 502; baptisms, 70.

Ministers.—W. C. Wheeler, Wm. Armstrong, M. M. King, A. Hendrix, J. M. Hibbs, T. J. Zumwalt, S. M. Page, C. A. Wilson, T. R. Lowry, M. C. Dodd, T. Jones, A. J. Fuson and G. P. Fuson, all of whom save the two last named are in Pulaski County.

The sentiments of this association, on the subjects involved, may be gathered from the following, adopted at the session of 1874:

"*Whereas*, There are some among the Baptist brotherhood who are inclined to hold the ordinances of the church of Christ with a loose hand, having a tendency to produce strife, heresies and divisions in our churches, and in order to guard against this evil; therefore,

"*Resolved*, That we, as churches composing this association, hereafter will accept nor receive no baptism as scripturally valid, but that administered by the hands of a regularly ordained Baptist minister, of the same gospel faith and order with us; and that we will hereafter fellowship no minister, church or association, who advocates or tolerates mixed communion, directly or indirectly; believing it to be contrary to sound gospel faith and order, and injurious to the true unity of the church of Christ.

"*Resolved*, That we are in sympathy with the home and the foreign missionary societies.

"That we will give our influence and aid to the Baptist General Association of Missouri.

"That we recommend our churches to organize and sustain Sunday-schools in their midst and, so far as practicable, make them Baptist schools.

"That we dispense with the titles, 'Separate,' 'United' and 'Missionary;' and agree to be known only as the Baptist Church of Christ."

The Smith Valley Association has made no progress in the way of multiplying new churches, but has, for the most part, sustained the itinerant system; mainly, however, with the view of enlarging and developing the original churches, rather than the extension of her territorial borders. In 1879 she numbered 358 members, holding fellowship in 11 churches, 10 of which are in Pulaski County.

Friendship.—This church was organized in 1858 of 8 constituent members. It is situated in Pulaski County, twelve miles southwest of Waynesville, the county seat. Wm. Briggs was their minister until the war. In 1869 the church completed a house of worship, built of hewed logs, 20x24 feet, which was

valued at $150. In 1870 this body numbered 86 members, but had decreased to 45 in 1879.

Mt. Zion Church—was gathered by M. M. King, its formal organization occurring October 27, 1867, in the Cook Settlement, Pulaski County, twelve miles south of Waynesville. It commenced with 6 members, and in 1882 had 25, with M. M. King as pastor.

Robideaux Church—bears date June 17, 1868, having begun with 7 members. Its location was in Pulaski County, some sixteen miles southeast from the county seat. For a few years it worshiped in an old log-cabin, 16 feet square, which was valued at $20, and then in 1875 disbanded.

CHAPTER IV.

CENTRAL MISSOURI AND CONCORD ASSOCIATIONS.

Central Missouri from Bethel—Feet-Washing—How a Church was Tried—The Wonderful Revival—Another New Association—Numerical Strength.

THE Central Missouri Association is an offshoot of Bethel, the oldest associational fraternity in the state. It was organized in the fall of 1859 or summer of 1860. At the session of the Bethel Association in 1859 "the following churches were dismissed to form a new association in Iron County, viz: Mt. Pleasant, Big Creek, Pleasant Grove, White Oak Grove, Sugar Tree Grove, Mt. Gilead, Mt. Zion and Locust Grove; and Elds. William Polk, Harry Young and James Ritter volunteered to meet said churches and aid them in organizing as an association." (*Minutes of the Bethel Association*, 1859.) These were the churches that formed the Central Missouri Association, but as to the exact time we have been unable to obtain information.

The articles of faith adopted by the new association recognized "Feet-washing as set forth in St. John, chapter 13, to be one of the ordinances of the gospel which ought to be observed by all Christians as our Lord and Savior delivered it to the disciples, and ought to be practiced in connection with the Supper by all baptized believers." The third article of the constitution reads thus: "The members thus chosen and convened, to be denominated the Central Missouri Association of United Baptists, being composed of sundry churches lying and being in South Missouri, who are to have no power to lord it over God's heritage, nor are they to have ecclesiastical power over the churches, nor to infringe on any of the internal rights of the churches in our union; nevertheless it becomes necessary in some cases to have a uniform rule of proceeding; that is, in case where an offence may be committed either by an individual church or an individual member of a church, which offends any of the sister churches in the union, that the church or individual so offending may be brought to trial, and their case determined upon by rules prescribed in Matt. 18, and other scriptures concerning discipline for the bringing to trial and determining upon the case of an individual in an individual church."

The sixth annual meeting in 1866 was at Mount Zion, Washington County, in October. Isaac Lane was elected moderator, and David Adams clerk. The pastors were N. Adams, Isaac Lane, G. W. Bay and P. McCracken. There were now 13 churches, 5 of which sent no intelligence this year. The total membership of the eight that sent messengers was 367.

Pleasant Grove Church, Iron County, was the place of meeting in 1867. Seven churches were dismissed to "form a new association in southeast Missouri" (see Concord Association). This year Bethlehem Church reported 82 baptisms, and all the



FEET-WASHING; A RARE OBSERVANCE.

churches a total of 165 baptisms. The entire 13 churches sent messengers this year, showing the whole number of communicants to be 528.

In 1874 the association numbered 9 churches, 5 ordained ministers, and a total membership of 283. The churches were then scattered over the counties of Washington, Iron, Dent, Reynolds and Madison, and were somewhat intermixed with the churches of other associations.

CONCORD ASSOCIATION (*SOUTHEAST*).

It will be remembered that the Old Concord Association of

Missouri was formed from the Mt. Pleasant in 1823, its churches being situated in what was then Cooper County. The Concord Association of Iron and Reynolds Counties is a daughter of the Central Missouri Association, having been organized by a convention of messengers from 4 churches, aggregating 298 members, on the first Saturday in December, 1867, at the Big Creek Church, Iron County. The churches were Big Creek, Bethlehem, Mt. Zion and Pilgrim's Rest. Isaac Lane, a minister, was moderator, and E. C. Smith clerk. The name adopted was "The Concord Association—lying and being in Southeast Missouri." The constitution and articles of faith adopted were those of the Central Missouri, from which the Concord originated. By the third article of the constitution they were declared to be "United Baptists."

The first anniversary was held at Pilgrim's Rest Church, Iron County, in October, 1868, when New Prospect, Pleasant Exchange, Mt. Gilead and Sugar Tree Grove Churches were added to the list of the preceding year. The pastors were Isaac Lane, R. Seal and C. Warren. Isaac Lane was re-elected moderator, and Thomas M. Dickson was chosen clerk. Correspondence was opened with St. Francois and Franklin Associations.

In 1869 the meeting was held at Big Creek Church, Iron County, commencing October 2. Highland Church was admitted into the union. Correspondence with Franklin Association was dropped, "because her constitution and articles of faith were found to discord with the constitution and articles of faith of the Concord Association." Having compared the articles of faith of the two associations, we find this difference: the Concord has an article declaring "feet-washing" to be an "ordinance of the gospel," and Franklin has no such article. We conclude, therefore, that this was the discrepancy which induced the Concord to refuse fraternal greetings with the Franklin Association.

The third annual meeting was held at Bethlehem Church, Reynolds County, in 1870, when messengers were present from only 6 churches. Pilgrim's Rest and Mt. Zion churches were excluded from the association "for violating United Baptist practices."

In 1871 Dening Chapel, Pleasant Valley, Locust Grove, White Oak Grove, Black Oak Grove and Friendship Churches were received into the association at the session this year, held at Pleasant Exchange Church, Reynolds County. Samuel M. Beard was elected moderator and W. M. Cotton was clerk.

New Prospect Church, Reynolds County, entertained the asso-

ciation in 1872, when the officers of the preceding year were re-elected. The churches at Blair's Creek, Union and Little Vine petitioned and were admitted into the association. The following resolutions were adopted at this meeting:

"1st. That the association withdraw from the Mt. Nebo Church for violating 'United Baptist faith.'

"2d. That we prefer charges against Elder A. J. Vance, and upon authority of the evidence in the case, declare his credentials void until he acquit himself of the charges."

We know no more of the case of Eld. Vance than is contained in the foregoing language, but we must say this much relative to it, inasmuch as the association published anything concerning the case, justice to the cause and to the accused demanded that the particulars be given. Every one, however guilty or innocent, who may be brought under church discipline, has the right to demand this. When the civil law condemns a criminal it makes public his crime. Ecclesiastical law should not do less.

From the table of 1872 we gather the following summary:

Churches.—Big Creek, 75; Pleasant Exchange, 42; Highland, 17; New Prospect, 58; Bethlehem, 102; Mt. Gilead, 63; Dening Chapel, 24; Sugar Tree Grove, 15; Pleasant Valley, 23; Locust Grove, 37; White Oak Grove, 41; Black Oak Grove, 16; Friendship, 19; Blair's Creek, 10; Union, 19; Little Vine, 13; total membership, 574; baptisms, 29; contributions, $26.

Pastors.—R. Seal, S. M. Beard, C. Warren, M. W. Cotton, J. C. Asher and J. Crowley.

In 1874 the association consisted of 16 churches, whose membership aggregated 584, with six ordained ministers. The churches are located in Reynolds, Iron and Shannon Counties.

CHAPTER V.

FREEDOM ASSOCIATION.

Formation—Policy—War Influences—Reorganization—Confusion—Rebellion—Proscription—Great Destitution—Action on the Liquor Traffic—D. R. Murphy, His Night Adventure, and Coming to Missouri—Geo. Mitchell, His Education, Work and Death.

"ACCORDING to previous arrangement, the churches that compose the eastern division of Union Association, by their delegates, met in convention at Zoar Church, Polk County, Mo., on Friday before the third Sunday in October, 1858. The Convention was called to order by appointing Eld. R. S. Eaton chairman, and J. M. Spillman secretary. Letters from the different churches called for, read, &c. On motion, the convention resolved itself into an association, and adopted the following constitution, articles of faith," &c. (*Minutes* of 1858, p. 1.)

The name adopted was The Freedom Association of United Baptists. The churches numbered in all 26, located in the counties of Polk, Webster, Dallas, Laclede, Hickory and Greene, and had an aggregate membership of 1,316.

Ministers.—J. T. Wheeler, J. Randolph, J. R. Callaway, H. H. Atchley, G. B. Mitchell, I. Vernon, Isaac Ingram, D. R. Murphy, T. Pitts, W. F. Spillman, J. Burns, J. H. Wammack and R. S. Eaton.

The association adopted an aggressive policy, and put Elds. W. F. Spillman and G. B. Mitchell into the field as itinerants, the former for one year, at a salary of $300, the latter for three months at a salary of $85. Correspondence was opened with Union, Cedar and Zion Associations.

The minutes of the session of 1860, held at Cedar Bluff, Greene County, show an increase of seven churches over the preceding report. The 213 reported baptisms indicate a good degree of prosperity in this direction. The numerical strength had now reached 1,730. Eld. Isaac Ingram, as missionary by appointment of the executive board, reported 11 months' labor, 87 baptisms, 2 new churches, and $52 collected on the field. Elds. D. R. Murphy and John W. Williams, as volunteer missionaries, reported

73 baptisms, 1 new church, and that they had collected $434 for their support. These figures certainly indicate a degree of activity in old Freedom worthy of imitation.

Before the time for holding the next annual meeting, the civil war had broken out and spiritual dearth spread over the land. A few churches met in 1862, but very little was accomplished. No more meetings of the association were held until the autumn of 1865.

"To Liberty Church and to her pastor, Eld. J. P. Aikin, belong the honor as the prime movers in the revival of Freedom Association. In pursuance of a call of Liberty Church, a few brethren met in convention, with Eld. J. Mapes as moderator, and L. J. Tatum as clerk. The purposes of the meeting were two: 1st. To reorganize the association; 2d. To adopt some plan of co-operation between the two parties, as political differences had caused much alienation of feeling. The convention made an appointment for an associational meeting at Cedar Bluff, Greene County." (*MS.* of L. A. Smith.)

The minutes of this session are before us. It was held in October, 1865. Eight churches sent messengers. J. P. Thomas was moderator, and L. J. Tatum clerk; $29.15 were contributed to defray expenses, and the clerk was requested to publish the constitution and articles of faith in the minutes, which he did.

"The meeting was only a partial success. From this time on, for a number of years, the energies of Freedom Association were greatly crippled by much wrangling and consequent confusion." (*MS.* of L. A. Smith.)

The session adjourned to meet in August, 1866, at Brighton Church, Polk County. No meeting seems to have been held at that time. In September, 1866, however, 9 churches sent messengers, and a meeting was held at Humansville, Polk County. Only 4 of the 9 churches were represented in the meeting the previous year, and no reference is made to said meeting in the records of 1866.

The spirit of proscription was prominent in the majority. An amended confession of faith was adopted, the 2d article of which read thus:

"We believe the Scriptures of the Old and New Testaments are the written word of God, and the only (true) rule of faith and practice; and that they inculcate strict loyalty to civil government, and that we will not fellowship those that have been in rebellion against the government of the United States, without

evidence of gospel repentance." (*Minutes Freedom Association*, 1866, p. 5.)

Great was the destitution and many were the waste places in the borders of the association at this date. Some conception may be formed of the vast desolation from the following report of the committee on destitution:

"In 1860 there were in our district over 30 churches, generally supplied with ministers. We have now about 17 churches in process of reconstruction, partially supplied, in feeble condition, destitute of houses, and but five resident preachers; no Sabbath-schools or Bible classes." (*Minutes Freedom Association*, 1866, p. 4.)

The minutes of 1866 give the following summary:

Churches.—Bolivar, Brighton, Senter (at Humansville), Liberty, Elkton, Enon, Green Mountain, Salem and Freedom. The aggregate membership was 429.

Ministers.—D. R. Murphy, H. J. Mapes, L. J. Tatum and J. P. Aikin.

Only $9.15 were contributed to defray expenses.

Four new churches were added to the association in 1867, when the meeting was held at Freedom, Polk County, and H. J. Mapes and James P. Aiken were appointed itinerants to ride and preach in the bounds of the association.

In 1868 the session was held at Enon, Polk County; in 1869 at Center, Polk County; in 1870 at Half Way, Polk County; in 1871 at First Baptist Church, Buffalo, Dallas County; in 1872 at Union Grove, Polk County; in 1873 at Oak Grove, Polk County; in 1874 at Mt. View, Polk County; in 1875 at Bolivar; in 1877 at Mt. Olive, Dallas County; in 1878 at Pleasant Hill, Polk County; and at Concord, Polk County, in 1879.

As it will be both uninteresting and unprofitable to follow the routine of business in the successive sessions of the body, we shall now note only such features of its history as will be of general interest. New churches were admitted as follows: Enon, Dallas, Union and Union Grove in 1878; Oak Grove, Friendship, Half Way and Buffalo in 1869; and in 1870, Macedonia and Mission Chapel.

In 1868 the second article of the confession of faith, relating to rebellion, was stricken out and the following adopted as a substitute: "That magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ."

From 1866 to 1870 the list of ministers was increased by the following: James Schofield, Geo. W. Mitchell, J. Baker, H. C. Ayers, G. Suiter, T. Buckner, J. K. Knoble, G. W. Dooley, T. Mathew and M. K. Pitts. In 1870 the total number of churches was 20, and the aggregate membership 774.

For the last ten years the Freedom Association has enjoyed peace and harmony and has grown in efficiency. In fact, from the beginning there was an aggressive element in the churches. During most or all of this period she has by the most earnest appeals sought the promotion of the Baptist Sunday-school interest.

At one time the dram-shop question greatly agitated the people of Polk and adjoining Counties. In 1874 the association adopted resolutions condemning in the severest terms the liquor traffic, as follows:

"*Resolved*, That this association lift up her hand against the practice of selling intoxicating spirits as a beverage, and use all her power to put down the same, and that we, as Baptists, are positively and emphatically against the granting of dram-shop licences under any circumstances whatever; and that the clerks of the several churches in this association are requested to read the above resolutions to their respective churches." (*Minutes Freedom Association*, 1874, p. 2.)

Such was the extent of dram-drinking, and such its manifest hurtful influence, that the association again lifted up its voice on the subject. In 1877 the following action was taken relative to this practice:

"*Whereas*, There is a tendency among some of our good people to countenance the sale of intoxicating liquors and advocate a moderate use of the same; and, *whereas*, all the drunkards of the land come from the ranks of the moderate dram-drinkers; and, *whereas*, it is our opinion that the moderate dram-drinker is leading many of the most prominent young men of our country into the haunts of drunkenness, degradation and ruin; we therefore recommend:

"1st. That each of our church members be admonished to abstain from the use and discourage the sale of intoxicating liquors, except strictly for medical use, and on the recommendation of their family physician.

"2d. That each of our ministers be requested to preach at least once a year to their churches on the subject of intemperance." (*Minutes Freedom Association*, 1877, p. 2.)

Having from time to time given off churches to unite with and build up other associations, the Freedom had not in 1880 as many churches as in 1870. Her strength then may be seen in the following summary: churches, 17; ministers, 22; total membership, 1,464. A large majority of its churches being in Polk County, the propriety of changing its name to that of "Polk County Association" was submitted to the churches at its meeting in 1879.

In her bounds, at Bolivar, is located the Southwest Baptist College, a young and growing institution of learning with J. R. Maupin at its head, an account of which will appear in another place.

D. R. Murphy,—for thirty-five years one of the most useful and laborious ministers of the gospel in southwest Missouri, was a native of the state of Tennessee, and was born in Jefferson County, November 24, 1802. His father, William Murphy, was a soldier in the revolutionary war, and nephew of the "Murphy Boys," Joseph and William, who attained such great notoriety as ministers in the struggles of the early Virginia Baptists.

In early life D. R. Murphy was surrounded by wicked associates and customs, such as drinking, dancing and card-playing, in which he became for a time a willing participant, but under the power of divine truth he was converted in his twentieth year and united with the Mill Spring Church, September 3, 1832. While under conviction, he says of himself: "I retired to the lonely grove between sunset and dark, and while prostrate on my guilty breast, pleading with the Lord for the salvation of my soul, I saw that my condemnation was just, and thought surely hell was my doom. I resolved to resign myself to the will of God without reserve. This done, 'ere I was aware, I felt something with the speed of lightning, as it were, flash over me; my feelings were strange indeed—all was peace—and while I mused the fire of God's eternal love kindled within me, and I leaped from the earth, joyful and happy." (*Autobiography of D. R. Murphy*, page 2.)

In 1834 he was ordained to the gospel ministry, and spent five years preaching in his native state. Having heard of the vast destitution in the great Southwest, he removed to Polk County, Missouri, in 1839. At that time the people of this section of the country lived mostly in small log-cabins with puncheon floors, a door in one side, and a wooden chimney. In many places it was a distance of from five to ten miles between residences. Under

these circumstances Eld. Murphy commenced his labors to help build up the Baptist interest in Missouri. He traveled many lonely hours by day and by night. On one occasion he came near losing his life. In attempting to cross a prairie one cold, cloudy winter night, he lost his way and wandered for hours, suffering intensely,—in fact came near freezing to death. At length, almost ready to give up, he concluded to try hallooing at the top of his voice, which aroused some dogs in the distance. He ran as fast as he could, guided by the barking of the dogs, his horse trotting after him, finally reached the house and was cared for by strangers.

Mr. Murphy was active in building up the waste places in the field of his voluntary missionary labors. The first church that he gathered was Enon, Polk County, organized with 6 members, April 19, 1840, which proved to be a fruitful vine. The next church he organized was Mount Zion, in the same county, on the 29th of the following August. In the first eighteen years of its existence this church received by baptism 204 members, and ordained 6 ministers. Coon Creek Church, St. Clair County, was the next in order, which was formed in July, 1841. But it is impossible to go into particulars. In all, Mr. Murphy aided in the organization of between 25 and 30 churches in the bounds of Freedom and adjoining associations, and baptized during his ministry in the state some 3,000 persons. For thirty-five years he was one of the standard-bearers in the Baptist pulpit in the Southwestern part of the state. In an early day, when he was in his prime, protracted meetings, which very generally took the form of camp-meetings, were common in his field of labor, and his efforts were in demand in these meetings, and generally became very successful. Commencing with 1840, no man did more in his day to build up the Baptist cause in that great Southwestern field than Eld. D. R. Murphy.

Mr. Murphy's first marriage was with Miss Lucy L. Carter in 1822, who bore him six sons and four daughters. The last seven years of her life she was a cripple, unable to walk. During the most of this period Eld. Murphy continued his ministerial work as before, for five years of the time carrying his invalid wife in his arms to and from the carriage, while traveling over a large extent of country preaching the gospel. Thus were his labors continued under the most adverse circumstances; but he counted not his life dear unto himself, considering Him faithful who had promised.

In the beginning of this sketch Mr. Murphy was denominated a voluntary missionary. Such was he when he came to Missouri. He was, however, a colporteur of the American Baptist Publication Society from 1852 to 1855, and for short periods of time acted as missionary of his district association; all the while receiving only a small salary. The woman's missionary society at Cambridge, Mass.; the Dorcas society at Worcester; Dr. D. Jayne, and others at the East interested in the evangelism of the West, contributed to his support. We have before us a summary of receipts by him from 1840 to 1858, which shows an average of $181 a year, and during one year of the time he paid over $200 for doctors' bills.

Mr. Murphy was a man of more than average native talent, generous, of warm impulses, full of zeal, and thoroughly devoted to the building up of the Baptist denomination.

His second wife, Mrs. L. A. Allen of Cedar County, Missouri, whom he married in 1853, survived him and in 1876 was living at the homestead at or near Humansville. She furnished the following account of his death, which occurred at his home August 28, 1875.

"My husband's death was a most triumphant one. He suffered intensely for four months, but was patient and meek. Eight physicians were called to his bedside, but his case baffled the skill of all of them. The last song we sung was,

'I am going home to die no more,'

when he reached forth his lean, trembling hand, bid adieu to all who were present, and praised God for redeeming love." Thus he died in the 73d year of his age, an ear of corn fully ripe.

George Mitchell.*—The subject of this sketch was born in Yorkshire, England, September 6, 1820, and was educated at Horton Baptist Theological College, having entered this institution at the age of 22. He afterwards spent one year at Edinburgh as a preparation for the foreign field, but on his return to England was installed pastor of the First Baptist Church at Horsforth, July, 1847. The young pastor entered upon his charge with all the earnestness of his great heart.

In the following October he was united in marriage with Miss Mary Armitage, daughter of Mr. Samuel Armitage of Bradford.

At Horsforth, Eld. Mitchell labored for five years, when he received a unanimous call from the church at Irwell Terrace

* From a brief sketch of his life, by J. R. M., in *Minutes Freedom Association*, 1879; also a MS. by himself.

Chapel, Bacup. After continuing here for three years he determined to quit his native land and sail for the new world.

Early in the spring of 1855, he left Liverpool, and after a pleasant voyage of thirty-three days he landed with his family in Philadelphia. Immediately upon his arrival in America, he was settled as pastor of the First Baptist Church at Beverly, New Jersey. He continued three years at Beverly, when he was called to the pastorate of the Fourth Baptist Church, St. Louis, Mo. (the church of which Eld. J. V. Schofield is now pastor). When this church called him there were but thirty members. In less than two years the membership increased fourfold, numbering one hundred and twenty souls. A beautiful house of worship was erected. On the 1st of May, 1859, he preached the dedicatory sermon of the Fourth Baptist Church.

In the spring of 1860 he came to Miller County, Mo., by direction of the Home Mission Board. He was sent not only to instruct the people, but also to teach such of the ministry as might desire his instructions.

Soon the civil war broke out and blighted all his prospects. December 2, 1860, the church at Lebanon, Mo., extended to him a call, which he accepted, and removed his family thither. But little could be accomplishod when the domestic retreat was violated, and when even the house of God was no longer a sanctuary. Having previously studied medicine he went to the suffering and dying, ever carrying the blessed gospel of the Son of God. Toward the close of the war he went to Jefferson City to take charge of the hospital there. When the war closed he returned to Southwest Missouri, and began a great work in re-organizing the churches, especially in the towns. In this respect his labors were greatly blessed. He was pastor of several different churches.

In January, 1874, he resigned the pastorate of the church at Bolivar and went to California. In July of the same year he went to Hiawatha, Kansas. He preached for the church at this place for about two years. His labors seem to have been greatly blessed. The house was repaired, a large increase was made and a general interest in the advancement of Christ's kingdom showed itself. This, I believe, was about his last pastorate. He was afterward called to the Carrollton Church, but on account of a stroke of paralysis could not accept.

He has written in his diary of 1876: "This year has been a year of severe trial to me. Paralysis has severely threatened

me, and with that a severe pain in my left lung. It is with great difficulty that I read a chapter, pray or preach. If the Lord has designed to remove me by this sickness, the Lord's will be done."

He died May 27, 1879, at 4 o'clock, P. M. His departure was calm and serene. He has gone; but yet he liveth. His works do follow him.

CHAPTER VI.

JEFFERSON COUNTY ASSOCIATION.

Origin and Name—Sabbath Observance and Sabbath-schools—Bethlehem and Calvey Churches—David Stites—Lebanon, Swashing and Other Churches.

MESSENGERS from six churches, viz.: Bethlehem, Swashing, Mt. Zion, Calvey, Sandy and Little Meramec met at Bethlehem Church, Jefferson County, October 8, 1853, and organized the Jefferson County United Baptist Association. Elder James Williams was moderator of the meeting, and Augustus Wiley, clerk. The following were the ministers, so far as can be now ascertained: James Williams, Washington Stephens, Wm. McKay, J. C. Hudspeth, Sullivan Frazier and Wm. H. Hensley.

In 1856 the association met September 12, with the Swashing Church. The annual sermon was preached by Jacob Hudspeth. The attendance was large. The members from the different churches came up to the work in the true spirit of our holy religion. After receiving three new churches, the association passed many valuable resolutions relative to mission work, temperance, Sunday-schools, &c., &c., all of which seemed to be conducted in the greatest harmony. Eld. H. B. Graves, agent of the Baptist Convention of Southern Missouri, attended this meeting, participated in the deliberations, and received $25 in cash besides some pledges for the objects of his mission. On Sunday the audience was very large, and gave polite attention to the preaching of the word. After preaching a collection was made to raise money to sustain ministers who would consent to protract the meeting, amounting to $25. The meeting was continued until the following Friday evening. A revival ensued, which was fruitful in eight professions and five baptisms. The association continued to grow, though not rapidly.

The sixteenth anniversary was held at Mount Zion Church, commencing October 8, 1869. Eld W. Stephens preached the opening sermon, and was afterwards elected moderator. The original 6 churches had grown to 17, the following having been added since 1873: Pilgrim's Rest, Indian Creek, Rock Spring, Shiloh, Big Springs, Lebanon, New Harmony, Cedar Hill, Hope-

well, First Church, Sulphur Springs and Temperance Mission. The total membership of the 13 churches that sent statistics to this meeting was 791. Eld. Washington Stephens was appointed a messenger to the General Association, to meet in St. Louis, and an appropriation made to defray his expenses.

The "committee on Sabbath-schools and the observance of the Sabbath" made the subjoined report:

"*Whereas*, It is the duty of all Christians to 'remember the Sabbath day to keep it holy;'

"*Resolved*, That we refrain from visiting and chatting upon worldly topics on the Lord's day, and by going to the house of God and taking our children with us, to receive or give instruction from his holy word, we will endeavor to 'remember the Sabbath day to keep it holy.'

"*Resolved*, That this association proceed to organize a Sabbath-school convention."

In accordance with this last resolution, in the afternoon of the same day (October 9) a constitution was adopted, and the "Jefferson County Sunday-school Convention," auxiliary to the Missouri Baptist Sunday-school Convention, was organized, and a full corps of officers chosen.

Eld. W. Stephens was elected as missionary, the churches were requested to contribute to this object, and $80 were pledged by members on the floor for the same.

In 1870 when the session was held at Sandy Church, two new churches, viz: Oakland and First Victoria; also Shiloh Church from Franklin Association, were admitted into the union, and their messengers received the right hand of fellowship.

The association met with the Swashing Church, October 6, 1871, in its eighteenth anniversary. Mt. Zion and Valle Mines Churches were added this year to the list. The executive board reported $141 as the amount of money collected and expended for itinerant work during the year, and $116.30 paid for missionary work done during a preceding year. Eld. S. Frazier had spent 144 days in the field, received 93 into the churches and traveled 2,117 miles. This association perpetuates the custom of publishing circular letters. The one this year, on Luke 24; 47, and the one the year preceding (in 1870), on "The Design of Baptism," were both written by Eld. W. Stephens, the moderator of the body.

The minutes of 1879 are put up in a neatly printed pamphlet of 14 pages, and show a good state of things in the churches.

150 baptisms were reported and 22 churches are on the list, in which the aggregate membership is 1,380. The circular letter was on the communion question, written by Eld. J. H. Blaylock, and contains a thoroughly scriptural argument on the subject. The scope of the business is very well indicated by the subjects on which committees were expected to report, viz.: "Temperance;" "Duty of Christian Parents to Children;" "Sabbath-schools;" "Organization of Churches;" "Duties of Churches to Pastors;" "Church Discipline;" "Prayer;" "Who has a right to preach the Gospel and to administer the ordinances;" "Bible Reading;" "Missionary Operations."

In 1881 the meeting was held with Little Meramec Church, when 20 churches were on the roll. Two churches, Pisgah and Temperance Mission, had enjoyed revivals, the former adding 14 and the latter 10 converts to its membership.

Bethlehem Baptist Church.—The old pioneers, Lewis and James Williams, were among the early standard-bearers in Jefferson County. They preached the gospel through that section of the state in quite early times, and both are claimed as the founders of the Bethlehem Church, in 1829, some eight miles northwest of Hillsboro, the county seat of Jefferson County. No records were kept until 1833. James Williams was their minister for the first twenty years. Up to 1845 the church was a member of the Franklin Association, when it was dismissed, but for what purpose the records do not say. One writer says that the church was reorganized in 1840, and that 60 members were in it. A log house was first built in 1843, about 20x24 feet. The church rebuilt in 1863 a frame, 26x40, at a cost of $500. Bethlehem was one of the constituents of Jefferson County Association; has long been a great light, and numbered, in 1881, 91 members, the third largest in the association.

Calvey Church,—Franklin County, was first organized by Lewis Williams in 1829, with 5 members. Williams served the church as pastor for three years, and was succeeded by David Stites; he by James Williams; he by J. M. McCourtney; he by Henry Lollar; and he by Wm. J. Cunningham in 1847. The church is located near the line of Jefferson County, eighteen miles southeasterly from Union, county seat of Franklin County, where in 1854 it erected a small frame house of worship at a cost of $300. This church was also in the organization of Jefferson County Association.

David Stites,—a cotemporary of Lewis and James Williams,

was born in Pittsylvania County, Virginia, and served as a soldier in the war of 1812, having moved some time before to Smith County, Tennessee. He came early to Missouri, first settled in St. Louis County, where he married Miss Sarah Murphy, and subsequently removed to Franklin County, where, soon after, with a very limited education, he commenced exhorting and praying in public. His wife taught him to read, after which he commenced to preach the gospel to the pioneer settlers. His hours for study, while learning to read, and afterwards when preparing his sermons, were in the evening after the toils of the day had closed, by a light made from bundles of dry sticks in the fire-place. In those days not more than one man in a hundred could afford a log-chain; their traces were raw-hide tugs and clevises of the same material. Their farming implements were shovel and bar-shire plows with wooden rods; their axes were home-made, and their wagons were sleds, on which they hauled their wood and gathered in their corn and pumpkins.

Eld. Stites usually had the care of four churches while he continued to labor hard on his farm for a living. To most of his churches it was needful for him to start on Friday, from which he would reach home on Monday. Under the exposure and hardships of a frontier life, his wife, in 1835, was seized with that dread disease, consumption, from which she died January 6, 1837, leaving a family of eleven children, ranging from two days old up to 16 years. After this Eld. Stites distributed his children amongst his relations, and gave his whole time to itinerant work, traveling from Franklin County southward as far as the Arkansas state line. During his wife's protracted illness he got in debt, and was sued for $20. Money was hard to get. He went a distance of twenty miles from home, and for a friend of his, split 2,000 rails for $10, sold his trusty rifle for $10 more and paid the debt, after which two of his boys worked out the costs.

In 1839 he again married, and was solicited to preach for four churches in Gasconade County, at a salary of $1,200, but refused on account of the people in his old field of labor, who were poor and unable to support a minister.

From about the year 1847 he spent the residue of his life in Gentry County, Missouri, occasionally returning to his old neighborhood, where, to the gratification of the friends of his early life, he would hold protracted meetings, which were often attended with good results. His death occurred subsequent to the year 1858. No dates or circumstances are given.

LEBANON,—now the largest church in the Jefferson County Association, was formed in the fall of 1833 of 7 members, by James Cundiff and Walter W. Tucker. Its location is in Ste. Genevieve County, eighteen miles north from the county seat, Ste. Genevieve. Their first minister was J. C. Renfro who continued to break to them the bread of life for several years. After the custom of that early day the church worshiped in what might be called a log-cabin for twenty-five years, having built such the year after the organization was effected. This was replaced by a frame, 30x40 feet, in 1859. In 1882 the church had 140 members.

SWASHING CHURCH—bears date July 17, 1843, having been organized by James Williams and W. Stephens. Six members signed the covenant and chose Eld. W. Stephens as pastor. He was succeeded by S. F. Renfro, W. J. Weaver, Sullivan Frazier, James Williams and Wm. McKay. The location of the church is nine or ten miles southeasterly from Hillsboro, the county seat, and two miles from De Soto, where in 1868 it built a frame house worth $1,000. This was one of the original six churches of the Jefferson County Association. It had 86 members in 1882, and kept up a part of the year a Baptist Sunday-school.

PILGRIM'S REST.—This church was founded by Jacob Hudspeth, November 11, 1854, of 7 members, on Dry Creek, in Jefferson County. William McKay became their minister. The church worships in a neat frame building, valued at $800, erected in 1857. For three years during the war no meetings for business were held, but as soon as the boom of the cannon had died away the members resumed their places and the ambassador's voice was heard as before.

HOPEWELL.—The founder of this church was Eld. W. Stephens, September 24, 1855, with 7 constituent members. It is located in Washington County, twelve miles northeast of Potosi. The first pastor was Wm. McKay for two years. He was succeeded by S. Frazier for many years. The church in 1879 was without a pastor, and numbered only 24 members. Their house of worship, a frame, 24x40 feet, was built in 1871 and cost $1,000.

CEDAR HILL CHURCH,—was formed by W. Stephens, April 18, 1856, with 7 members, and in 1882 had 52 members. It is in Jefferson County, 14 miles northwest of the county seat. Eld. W. Stephens was the first minister.

INDIAN CREEK CHURCH.—Franklin County, twenty miles east of south from Union was organized March 15, 1858. The records

do not give the names of the constituents. About 1860 the church built a log house 20 feet square, at a cost of $100, which was the house it occupied in 1871. Thomas Mothershead first ministered unto them. We learn that from its organization it struggled hard for nearly ten years, when a revival was enjoyed by it, resulting in much good.

CHAPTER VII.

NORTH MISSOURI AND MT. MORIAH ASSOCIATIONS.

Organization and Brief History of North Missouri Association—Of Mt. Moriah—Preliminary Meeting—Its Object—Circular on Communion—Summary—New Salem, Gentryville, and Pleasant Valley Churches—Open Communion Trouble—Deacon R. D. Black—B. F. Kenney—The "Test Oath"—Israel Christie—J. W. Black—Israel Christie, Jr.—B. Wheeler—Sam'l Weir—F. E. Jewell—T. M. S. Kenney.

"A CONVENTION, composed of messengers from South Big Creek, Maysville, New Salem, Lost Creek and Freedom Churches, met with the New Salem Church, Daviess County, May 25, 1858, the object whereof being to consult with reference to the propriety of forming a new Baptist association." (*Minutes of the Convention*, p. 1.) After a full discussion, the decision was unanimous in favor of such an organization. B. F. Kenney, J. D. Black and John Osborn were appointed a committee to draft a constitution, and the convention adjourned to meet at the same place the following July.

"*July 9th, 1858.*

"The convention met pursuant to adjournment at New Salem Church, when the following churches were present by messengers: New Salem, South Big Creek (now Crab Orchard), Mt. Nebo and Gallatin, and completed the organization of the association by adopting a constitution and articles of faith. The 3d article of the constitution reads thus:

"This association shall be called the North Missouri Association of United Baptists, and it shall be a missionary body, but it shall exercise no ecclesiastical authority over the churches composing it, but shall act only as an advisory council." Also,

"Art. 8th. The youngest ordained minister shall preach the first annual introductory sermon, and the next youngest shall be his alternate, and so on in succession, until each ordained minister shall have preached one introductory sermon, and this shall be the perpetual order of this body in the preaching of introductory sermons."

The numerical strength of the churches above named was: New Salem, 60; S. B. Creek, 40; Mt. Nebo, 10; Gallatin, 22; total, 132; all were in Daviess County.

Deacon R. D. Black was the moderator of the convention, and J. H. Tuttle clerk.

The first anniversary was held at South Big Creek Church, Daviess County, October 1, 1858, when one new church, Kingston, with 47 members, was added. The officers of the preceding session were re-elected. In harmony with the constitution, this infant fraternity of five churches contributed this year for associational and missionary purposes the sum of $85.25; to which was added $8.90, a public collection on Sunday.

Ministers.—B. F. Kenney, J. B. Christie, R. C. Hill Benj. Wheeler, J. H. Tuttle and J. D. Black.

The second annual meeting was held with the church at Gallatin, Daviess County, October, 1859. "The last meeting of the North Missouri Association," says our correspondent, B. F. Kenney, "was held at South Big Creek Church in 1860, with the appointment to meet in 1861 at Kingston Church, but the thickening gloom and danger of the war prevented the session being held. The clerk of the association went South, our records were all lost, and the association ceased to exist." (We have on file the printed minutes of the association for the first and second meetings.)

MOUNT MORIAH ASSOCIATION.

This body occupies the same territory formerly occupied by the North Missouri, with considerably enlarged borders. It originated in a preliminary meeting held for consultation at the session of the North Liberty Association at New Salem Church, Daviess County, in August, 1869. The convention which completed the organization of the association was held at Zoar Church, the first Saturday in October of the same year. Messengers were present from 12 churches (for names, see table at close of this chapter) mostly, if not wholly in North Liberty Association, and located in Andrew, Daviess, Gentry and DeKalb Counties. B. F. Kenney was elected moderator of the convention, and W. W. Stout clerk. The name adopted was, Mount Moriah Association, without any prefix, although the constitution declared that the association would "abide by the terms of union long since adopted by the United Baptists, viz.: 'The preaching that Christ tasted death for every man shall be no bar to communion.'"

The objects of the association, as set forth in the constitution, were, "to receive statistical and other information annually from the churches; to give advice in difficult cases when solicit-

ed; to strengthen the bonds of union; and to adopt measures to supply the destitute in her own bounds with the preaching of the gospel; and to promote the interests of Christ's kingdom in the world."

In 1870 the association adopted the old London Confession of Faith. Messengers were appointed to the Gentry, North Liberty, West Fork and the General Association. At this session the title "United Baptists" was restored and the churches were requested to so designate themselves in their letters.

At the third anniversary, held at Bethel Church, Andrew County, in 1871, "a proposition was submitted to consolidate the three associations of Gentry, Platte River and Mt. Moriah; and after discussion the subject was referred to the churches to report on next year. The Platte River brethren, however, did not await the final action of the association; for on Saturday, December 30, 1871, the delegates from the churches in St. Joseph and other churches met at Bethel Church, Andrew County, and formed what is now the St. Joseph Association, the Mount Moriah Association losing one church—Bethel—by the transaction." (Sam'l Weir.)

Eld. B. F. Kenny read a circular letter at this session on the subject of communion, which was ordered published in the minutes.

The association has held regular meetings from its commencement to the present time, with no considerable degree of enlargement, adding only a few churches to the original list, and giving off an occasional one to another association; but at no time has the number of churches reporting at any given meeting exceeded thirteen, with a total numerical strength of 680. Soon after the association was formed, a Sunday-school Convention was organized in its bounds, and, from its earliest history, the association has been in active sympathy with domestic missions and denominational education. The ministry and the churches have met with very decided opposition to the spread of pure gospel truth.

"The association," says our correspondent, Eld. B. F. Kenney, "has endeavored to do the best it could, surrounded as it is with Campbellism, Adventism and other forms of heresy and infidelity, the adherents of which are holding occasional discussions which are mere burlesques upon religion, exciting alike the sneer of philosophy and the scoff of infidels; doting about questions to no profit, but to the subverting of the hearer, which things

we desire to avoid, knowing that they increase to more ungodliness." (From Eld. B. F. Kenney's MS.)

We herewith give a summary of the minutes of 1879:

Churches.—Crab Orchard, 54; Freedom, 55; Gentryville, 56; Hopewell, 29; Kenney Chapel, 53; Liberty, 106; Mt. Nebo, 32; Mt. Moriah, 68; New Salem, 188; Pleasant Valley, 36; total members, 677; baptisms, 66; receptions by letter, 27, by relation, 4; dismissed by letter, 30; excluded, 11; deaths, 7.

Pastors.—John Harmon, B. Wheeler, S. Weir, Jno. Ferguson, F. E. Jewell, Israel Christie, Arnold Pfister, D. C. Campbell, B. F. Kenney and T. M. S. Kenney.

The churches of Mount Moriah are mostly if not wholly in Daviess and Gentry Counties.

New Salem Church,—at Victoria, Daviess County, is one of the pioneer churches of this section of Missouri, having been organized by Elds. B. F. Smith and Franklin Graves, June 28, 1846, with Wiley Cope, Keziah Cope, Thomas M. Sherrill, Wm. and Susan Osborn, Abner and Eliza Osborn, Elizabeth Osborn, John and Rachel Osborn, Susan E. Sherrill and John H. Orr — a total of 12 members as constituents. The church united with the North Liberty Association the same year. From its organization to 1855 the successive pastors were Franklin Graves, Luke Williams, Jr., Jno. Whitchurch, Jonas D. Wilson, David Anderson, and F. Graves a second term. In October, 1855, B. F. Kenney was called to the pastorate and so continued until 1871 or '72, when, on account of failing health, his nephew, Eld. T. M. S. Kenney, was called to his assistance. The elder Kenney was continued as pastor though he preached but little. John Osborn was ordained as deacon in 1848. (From MS. of J. W. Black.)

Crab Orchard Church.—The sketch of this body may be found in the history of West Fork Association.

Gentryville,—in Gentry County, was organized October 26, 1850, by Mathias Cline, with seven constituent members, to whom were added in a five days' meeting held immediately after organizing, ten others. The town of Gentryville is ten miles south from Albany, the county seat. The ministers have been T. R. Ferguson, B. Wheeler, David Stites, Israel Christie, E. W. Dunagan and then John Ferguson. In 1857 the church built a brick house for worship, 30x50 feet, and in 1870 remodeled it and it is worth $2,000. Prior to the late civil war this was a strong church of 80 members; but during the troublous times the membership became very much scattered. Many never returned,

some died, and the general state of society was such that the church did not hold a meeting from 1861 to 1869. Since then, though much enfeebled, they have been gaining ground slowly, and now have an active band of 56 members. In February, 1859, this church set apart by ordination E. W. Dunagan to the work of the gospel ministry.

Pleasant Valley.—This church bears date February 1, 1868. It was founded by B. F. Kenney and B. Wheeler, on a constituency of six, soon after which others joined. They chose B. Wheeler as pastor, who continued two years, being succeeded by F. E. Jewell. "At this time the membership was 30, very many of whom were of the Separate Baptist order. About this time W. Williamson and Eld. Humer came that way and organized a church in the same house with Pleasant Valley. These men preached apostacy and open communion, styling themselves 'Union Baptists.' A large part of the membership of Pleasant Valley Church left in disorder and joined Williamson's Church of Arminians and open Communionists." The church has been small numerically ever since. (MS. of T. E. Kinkade.)

Deacon Reuben D. Black.—This devout Christian man was born in Virginia in 1803, and with his parents emigrated to Kentucky in 1812, thence to Boone County, Missouri, in 1824. He professed religion, united with the Columbia Baptist Church about 1837, and was baptized by R. S. Thomas. The same year he was chosen a deacon. In 1848 he removed to Daviess County, Missouri, united with the New Salem Church, and lived a very exemplary and useful Christian life, being highly respected by all who knew him. In 1877 he moved to Cameron and for several years has continued his visits to New Salem Church whenever his health would permit.

Benjamin Franklin Kenney,—for twenty-five years a resident of Missouri, the first moderator of Mount Moriah Association, and for over fifty years a minister of the gospel, was born in Scott County, Kentucky, January 5, 1805. In his early life he was rather skeptical, but becoming dissatisfied with this theory he for a time inclined much toward antinomianism. All failed him when the Spirit of God got hold of him and showed him his own personal guilt. His conversion occurred at the age of 21 years, after which he was baptized into the fellowship of Great Crossings Church by Silas M. Noel. Very soon after he commenced to exercise his gifts and was licensed to preach. In 1828 he married, removed to Owen County, Ky., and became a

member of New Liberty Church by which he was ordained in 1829, the presbytery being composed of John Scott, Joseph Crouch and Cornelius Duvall. Eld. Kenney entered at once upon the work of the ministry, and served as pastor of the following churches in Kentucky: New Liberty, Greenup's Fork, Long Ridge, Great Crossings, Long Lick, Buckrun, Forks of Elkhorn, Mt. Carmel and North Fork. All these churches were in the Franklin Association. He was also co-pastor with the venerable Abram Cook, of Indian Fork Church, Shelby County.

In 1855 (October) he removed with his family, settled in Daviess County, Missouri, and became pastor of New Salem, Crab Orchard and Gallatin Churches. He is now (1879) in his 75th year and has been preaching 52 years; has baptized about 1,000 persons, married about 700 couple, and is yet able to render valuable service to God's dear people, though not to assume the active duties of a pastor. Eld. Kenney is one of our most popular preachers, both for his age and for his depth and profundity in Scripture interpretation. Most highly respected and dearly beloved by the people among and for whom he has so long labored. (From MS. Sketch by Samuel Weir.)

Says another co-laborer of this venerable servant of Christ:

"A Sabbath with New Salem, Daviess County, made us acquainted with Brother B. F. Kenney, one of the old pioneers. He came from Kentucky to this state many years since. He is a man of amiable disposition, of fair talent and culture, and strongly entrenched in the affection of his friends. During the trying times of the Test Oath he endured the trial, refusing to subscribe on conscientious grounds. He was twice arrested, and would have gone to prison; but to avoid bloodshed he gave bond, so great was the excitement of the people. By change of venue his trial was removed from Gallatin, Mo., to St. Joseph, and he was released from bonds when the law was declared unconstitutional. Returning home by rail to Cameron with a light and joyous heart, he walked home, a distance of twelve miles, without weariness. (J. Merriam, in *Central Baptist.*)

Since the completion of the foregoing sketch, Eld. B. F. Kenney has passed to his home on high. He died as he had lived.

Israel Christie.—This good man was for many years a pillar in Zion; eminently pious, and a zealous and staunch member of the Baptist denomination. He was a native of Franklin County, Virginia; born Sept. 25, 1793. After his tenth year, he spent upwards of forty years of his life in Kentucky. When about 16

years of age he became the subject of God's converting grace and was baptized by that well known and faithful man of God, Abram Cook, having united with Indian Fork Church, Shelby County. On the 19th of December, 1815, he was united in holy wedlock to Miss Elizabeth Cook, who became a Christian the following year. At this time society was in a formative state in young Christie's neighborhood, and he found much to do in molding the thoughts of his frontier neighbors. The elements of a well developed Christian man were prominent in his life, and he impressed a healthy moral sentiment wherever he went. In 1849 he left the scenes of his earlier attachments and moved to Buchanan County, Missouri, where he spent six years of his life in fellowship and labor in the New Salem Church; moving thence he made his home in Daviess County, where he spent the residue of his life.

He raised a large family of children—15 in number—all of whom lived to become heads of families, and Baptists. At the time of his death, his posterity numbered not fewer than four score. Two of his sons, J. B. and Israel, are valuable and highly esteemed ministers of the gospel in Mt. Moriah Association.

Deacon Christie was a man of medium stature, dark eyes, and a remarkably pleasant countenance, especially when animated in conversation. He "spoke evil of no man." On one occasion the writer of this sketch, in the presence of Deacon Christie, used a harsh expression of one of his neighbors. The deacon looked at him in his own peculiar manner, and said, "Suppose we talk about something else." He was for years a diligent student of the Holy Bible, having clear and well defined views of Scripture doctrine, a fact that often led even the ministry to him for counsel and aid.

Such was the power and sweetness of his influence that it seemed almost impossible for strife and discord to long continue in a church blessed with his presence and membership.

On the 21st of January, 1873, this highly esteemed Christian man, in the 80th year of his natural life, fell asleep in Jesus and was buried in the cemetery at Liberty Church, Gentry County. About three years after he was followed by the companion of his youth and wife of his old age, who was laid by the side of him to whom, 61 years before, she had given her heart and her hand.

John Wickliffe Black.—The subject of this brief notice is now a member of the Mount Moriah Association. He is a son of Deacon Reuben Black, was born in Boone County, Missouri, Feb.,

1833, born again in 1848 and baptized at Columbia by M. M. Modisett. The same year he moved to and settled in Daviess County. He was ordained a minister by the New Salem Church, having been called to labor as a missionary in Gentry Association. He has for years followed the profession of a school teacher, still dividing his time between this employment and the ministry. He is welcomed wherever he goes, and is a sound gospel preacher. (MS. of Samuel Weir.)

Israel Christie, Jr.,*—for some years an active layman in the counties of Gentry and Daviess, long a clerk of Mt. Moriah Association, and also pastor of churches in its bounds, was born September 3, 1828, in Shelby County, Kentucky. He was converted, united with Indian Fork Church, and was baptized by Eld. B. F. Kenney in 1842. In January, 1849, he was married to Miss Elizabeth Basket, and in September of that year emigrated to Missouri, and became a member of Friendship Church, Gentry County. He and others obtained letters and organized Liberty Church, August 26, 1854, and he was chosen first clerk. He aided in organizing Freedom, Hopewell, Pleasant Valley and White Oak Churches. He commenced preaching in November, 1867, and was ordained February, 1871. Bro. Christie is an industrious and self-made man, and an earnest preacher. He has labored as pastor in New Castle, Liberty, Freedom, Island Branch and Little Flock Churches. In 1876 he held a meeting of seventeen days with Island Branch Church, and baptized 47 converts.

Benjamin Wheeler—is one of the most forcible and pointed speakers in the Mt. Moriah Association. He is a Kentuckian, born December 8, 1807, and was converted at the age of 21 years. His call and ordination to the ministry occurred in his native state, and was consummated in 1848, Elds. Moses Foley and Burdett Kemper composing the council. His removal to Missouri was in April, 1850, and his settlement in Gentry County one year after. For the past thirty years he has labored assiduously in that section of the state (with perhaps a short interval during the war) to build up and advance the Baptist cause; sometimes in the pastoral office, and then as an itinerant missionary; and his labors have been very much blessed in the salvation of sinners. He is now a faithful and worthy minister in the association, has acted as its moderator, is well versed in the Scriptures and handles his subject as a "workman that needeth not to be ashamed." (From the MS. of Samuel Weir.)

* MS. of Samuel Weir.

Samuel Weir—was born February 7, 1833, at Warren's Point, county of South, Province of Ulster, Ireland.

He emigrated to America, landing at Mobile, Ala., Oct., 1850, and moved to Missouri in Sept., 1855. After the close of the war he and his brother sailed from Baltimore, in May, 1867, for Brazil, and returned to Daviess County, Mo., in October of the following year. His conversion occurred at a meeting held by the venerable Kenney and Paul McCollum, and he was baptized on Easter Sunday, April, 1871, in the clear waters of South Big Creek. His ordination to the ministry was Sept. 30, 1874, at the call of Crab Orchard Church, after which he became its pastor. Here he continued a year, then resigned, moved his membership to Kenney's Chapel, Gallatin, for which he preached occasionally for two years, and moved his membership thence to Freedom Church, DeKalb County, where he still resides. Bro. Weir has rendered valuable assistance in perfecting the sketches of Mt. Moriah and West Fork Associations.

Fielding Ewell Jewell.—This brother is now an old man, having been born in 1814, in Clark County, Kentucky. At about the age of 18 years he was converted and united with the church. He came to Missouri in an early day, but did not commence preaching until 1854. He was ordained by a council called for the purpose in 1868, has for several years been pastor of two churches, Hopewell and Pleasant Valley, and his people love him. (From MS. of Samuel Weir.)

T. M. S. Kenney,—scarcely yet in his prime, was born in Stamping Ground, Kentucky, February 5, 1844. He emigrated to Missouri in 1856, and at about the age of 16 years professed religion and joined the Baptist Church in Weston, Platte County, having been baptized by the venerable Dr. Coffee. From the year 1864 he spent about twelve months at Evansville, Ind., with Geo. H. Chandler, a commission merchant. By the church here—then under the pastoral supervision of Geo. F. Pentecost—he was licensed to preach. In 1865 he returned to Missouri, and was called to the pastorate of New Salem Church, Daviess County, in connection with the long standing pastor, the late Eld. B. F. Kenney. By this church he was ordained in March, 1872, Elds. B. F. Kenney, Elias George, Robert Livingston and B. F. Goldsby composing the ordaining council. Feeling that God has specially called him to that work, he has remained in that section of the state ever since, all the while gaining ground for himself and for the Baptist denomination.

CHAPTER VIII.

ST. FRANCOIS ASSOCIATION.

Organization of—The Itinerant System—The Revival—The New Colony—Feet-washing—Sketches of the Churches—Biographical: C. T. Graham—A. Hughes—J. Crowley—W. W. Settle—Pinkney Graham.

TWELVE churches dismissed for the purpose from Black River Association, met together in Madison County in October, 1850, and organized the "St. Francois Association of United Baptists, Devoted to Benevolent Purposes." The meeting was at Castor Church. The name at once fixes in the mind the end for which the associationwas formed. Benevolent purposes. Just the end for which, indeed, every institution of the kind should be formed—to accomplish, by combining the influence of several churches, what one church cannot do of itself. Associations can be of little use unless they work to this end. The churches of this first meeting were scattered over Wayne and Madison Counties, and possibly a few in Bollinger County.

We have access to most of the printed records since the first meeting. The first annual meeting was held at Little Vine Church, Madison County, commencing September 27, 1851. Zion Church, Wayne County, and Salem Church, Bollinger County, were admitted to membership. The table gives the following as the ministers at this time: C. T. Graham, W. W. Settle, J. Duncan, J. B. Wallis, A. Hughes, R. S. Eaton and S. M. Ranhoff. The association proceeded without delay to provide for preaching among the destitute. To this end on Monday morning she "set apart Eld. Wm. W. Settle as an itinerant preacher, to travel in the bounds of the association, and ordered that he keep a schedule of his travels, the labor he performs, the amount of contributions he receives, and report to the next meeting of this association." Correspondence was opened with Union, Black River, Cape Girardeau and Franklin Associations. The strongest church, numerically, was the Sinking Creek, which had 63 members. The next was Cedar Creek with 53 members.

At the second annual meeting, held at Little Vine Church, the association divided its bounds into four districts, and appointed

a yearly meeting in each one, requested the ministers to attend these meetings, and also recommended that each church send up five members, including the deacon, to these meetings.

From the session of 1857 a messenger, Eld. Wm. W. Settle, and a contribution of $12, were sent to the Baptist Convention of Southeast Missouri. On Sunday a real Pentecostal season was enjoyed. Elds. Graham, Settle and Johnson preached in "demonstration of the Spirit and of power," the people were greatly moved, souls cried for mercy, a number were converted, and thirteen united with the Mt. Tabor Church. Such scenes were common in that day in the St. Francois Association.

From 1851 to 1858 the ministerial corps was enlarged by additions as follows: L. D. Bennett, A. G. Twidwell, A. R. L. Meader, A. Land, T. Langly, S. Farr, W. H. Maddox, M. A. Taylor and E. J. Bunyard.

The records show a steady increase in the membership of the old churches, and in the formation of new ones up to the breaking out of the war, when there were 20 churches. No meetings were held in 1861 and '62. In 1863 10 churches reported and a session was held at Big Creek, Madison County. These churches had received the small number of 22 by baptism during the three years and had only 326 members all told.

So soon as the blighting influences of the war had partially ceased, the association began to enjoy larger prosperity than before. Revivals swept over the field, hundreds were converted and baptized, and churches multiplied so that in 1874 they numbered 37, with over 1,400 members.

For convenience, in 1876 a colony of ten or more churches went out and formed the Wayne County Association, which left only eighteen churches in the St. Francois.

The association is now a permanent institution, promoting in a moderate way the various denominational enterprises. The minutes of 1878 give us the following summary.

Churches.—Antioch, Big Creek, Castor, Cane Creek, Cedar Creek, Ebenezer, Flatwoods, First Church Fredericktown, First Church Smithville, Hickory Grove, Little White Water, Marble Hill, Mt. Carmel, Mt. Pisgah, Mt. Zion, New Prospect, New Salem, Shady Grove, Sylvan, Trace Creek, Twelve Mile and White Water.

Ministers.—J. C. Hornby, Wm. London, H. F. Tong, L. W. Revelle, A. Twidwell, F. M. Halbrook, M. Robins, V. T. Settle, B. L. Bowman, J. F. Rudy and J. C. Hembree.

The churches are located mainly in the counties of Madison and Bollinger, and had a total membership of 1,200 in 1878. At this session the association adopted and took control of the educational institution at Smithville, a sketch of which will be found under the head of "Institutions of Learning."

Home missions have from the beginning been promoted, but only a few of the churches do anything for foreign missions. In the last seventeen years the following ministers have passed to their home above: C. T. Graham, L. D. Bennett, T. Langley, A. Hughes, Joseph Crowley, Samuel Farr, W. W. Settle and Pinkney Graham.

Some years ago she entertained the following sentiments on the ordinances:

"*Query.*—At what hour should the ordinances of the Lord's Supper and feet-washing be attended to?"

"*Answer.*—*Resolved*, Unanimously, by this body, that in our opinion, any hour after 12 o'clock noon the ordinances may be attended to." (*Minutes* of 1868, p. 4.)

During the first twenty years of the association, 1,354 converts were baptized and became members of her churches. This is doing well in the way of recruiting. What is now needed is the drill. Recruiting alone cannot make an effective army. The same is true of our churches. The membership need, in a majority of cases, that discipline which will develop them into active church life. In 1880 the association was composed of 19 churches, with 1,094 members.

Big Creek,—the oldest in the association, was organized in May, 1835, located about 18 miles south of Fredericktown. Its house of worship is log, built in 1854, and is 24x30 feet. Eld. Henry McElmurry was pastor for the first four years and was succeeded by C. T. Graham for the next twenty-two years. In 1882 it had a total membership of 75, with Bro. Wm. London as pastor.

Castor Church.—This body is next in date to Big Creek. It was organized by Elds. Graham, Settle and Eaton in July, 1845. This is now (1880) the largest church in the association, having 130 members. It is in Madison County, fourteen miles south of the county seat, Fredericktown. Its first house of worship, built in 1847, was of logs. Its next was a frame 25x36 feet, erected in 1859. Eld. H. F. Tong is the bishop of this old community.

Little Vine Church,—with which the first and second anniversaries of the association were held, was organized May 23, 1846, with 21 members. It went into Wayne County Association.

MARBLE HILL.—This was once called Dallas, if our MS. is correct. It was organized in August, 1848, in Bollinger County. H. F. Tong was pastor in 1882, the church numbering 75 members.

FREDERICKTOWN.—The first church here of which we have any account was organized by Elds. Wm. W. Settle and Silas Livermore in January, 1870. The church met in a hall and was preached to by Brother Settle until his death in 1871, when it scattered. In June, 1872, it was reorganized with 13 members. It has since had many hard struggles, but has reached a membership of 31. Eld. V. T. Settle, an earnest man, was pastor in 1882.

This association has been blest with an earnest and active ministry. They were a consecrated band. In this respect the St. Francois was doubtless favored equally with any association in the state. We place these worthies in this list in the order in which they fell in the conflict.

CARTER TERRANT GRAHAM.*—This laborious Baptist preacher was a native of either North Carolina or Tennessee, and was born September 6, 1800. He moved to Missouri, settled in Madison County as early as 1822, and married Miss Agnes Henderson of that county in October, 1827. His conversion occurred when he was 34 years old, when he united with St. Francois Church, having been baptized by Eld. H. McElmurry in Big Creek, not far from his own door, and only about one hundred yards from the family graveyard, where his body was deposited after his death. He was one of the constituent members of Big Creek Church in 1835, and was soon afterwards put forward into the ministry by the same body, became its pastor, and so remained until his death. Being raised on the frontier he had very little education, but was surpassed by few men in natural endowments. He was uncompromising in his ministry, opposed to pulpit affiliation and open communion, but was in favor of feet-washing as an ordinance. Though what was called a "farmer preacher," his ministry was quite successful in forming and building up churches in Madison County, where there were few when he commenced preaching. He was cotemporary with Eld. W. W. Settle. They labored much together in this field, and under their labors the churches "grew and multiplied." Settle spent much time as an itinerant, Graham spent most of his time with the churches, being pastor generally of four, some of which were twenty-five miles distant from home.

* By Eld. Pinkney Graham.

He continued to preach until the last, declaring the whole truth under adverse as well as favorable circumstances. This made him to be highly esteemed by a large circle of friends.

His last sermon, preached at his home church—Big Creek—September 15, 1861, was one of his best and strongest efforts. On the following day he was taken sick, and continued gradually sinking until the fifth of the following month, when he gave up the ghost. His sufferings were very great, but he bore them with much fortitude and patience, often exhorting his family and the many friends who were gathered around to witness the triumphant death of a Christian soldier. So passed away one of the most useful men of South Missouri. He left an affectionate wife and eight children to mourn his departure.

Anderson Hughes,—for some years a minister in St. Francois Association, was born October 6, 1822, in Tennessee; with his parents he came to Missouri when he was but a boy, and settled in Wayne County. When young he was of a very amiable and gentle disposition and thus became an object of high esteem among his many devoted friends. His conversion occurred when he was about twenty years old, and he became a member of St. Francois Church, having been baptized by Eld. Wm. W. Settle. In 1847 he was called to ordination by Cedar Creek Church, Elds. W. W. Settle and C. T. Graham acting as ordaining council.

He was moderately active as a minister, devoting most of his time to preaching and teaching vocal music in the bounds of St. Francois Association. He was pastor one year in Cape Girardeau. We find him in protracted meetings at Sinking Creek, Clark's Creek, Otter Creek and New Prospect Churches, in all of which he rendered valuable aid. While at meeting at the last named church he contracted a cold, which resulted in his last illness. He literally fell in battle—was hauled home sick from the neighborhood of the meeting, and died in a few days on the 27th of November, 1863. His wife and four children survived him. (From the MS. sketch by Wm. E. and J. L. Hughes.)

Joseph Crowley.—This brother was a local preacher in the Methodist denomination for we know not how long. About the year 1860 he embraced the faith of the Baptists and united with them, was ordained, spent a few years as a minister, and died in the year 1865. The following were adopted by the association:

"*Resolved*, That this association has sustained a great loss in the death of Eld. Joseph Crowley, a devoted minister of Christ. He was a pious Christian and rests from his labors.

"2d. That it is the Christian duty of brethren composing this body to see that the widow and minor heirs of deceased do not want for the comforts of life." (*Minutes of St. Francois Association*, 1865, pp. 4 and 5.)

WILLIAM W. SETTLE—emigrated to Missouri in 1833 in company with George S. Barnett and family, formerly of Alabama, having married his daughter Sarah the year previous. He was born near Murfreesborough, Tenn., April 9, 1809.

In boyhood he was of moral and studious habits. In fact he was a hard student all his life, most especially after maturity, rising early in the morning for study and general reading.

On his arrival in Missouri he spent a year on Grassy Creek in what is now Bollinger County, and in 1834 settled in the southeast part of Madison County, not long after which he made a profession of religion, and he and C. T. Graham erected by their own labor a small church house, of very rude construction, in which, in 1835, Big Creek Baptist Church was organized, Settle and Graham both becoming members.



REV. WM. W. SETTLE.

From the records of Big Creek Church we learn that he was ordained to the ministry in 1839, though his son, E. P. Settle of Greenville, Wayne County, thinks he was ordained earlier. Soon after he entered the ministry he was appointed by the American Baptist Home Mission Society as missionary for the counties of Southeast Missouri and North Arkansas, in which capacity he labored for two years. While thus employed he lived in Ripley County. At the close of this period, he being a poor

man, Dr. John Pettit sent teams to Ripley, removed him, and presented and settled him on lands upon which a large part of the town of Piedmont, Wayne County, now stands. During this time he continued his ministerial labors, preaching for and establishing various churches in Wayne and adjoining counties. A few years after this he moved to Twelve Mile, Madison County, and under the disadvantages of opening up a new farm continued preaching every Sabbath. Much of this time he received but little remuneration; but by industry and economy he prospered in worldly matters, was soon placed above want and made comfortable. This gave him a fresh impetus in his ministerial life, and he gave himself up to the work, much of the time without fee or reward, the churches being poor and but little trained to paying pastors. He was more inclined to the itinerancy—did not accept of pastoral work when he could avoid it. In 1855 he became missionary of the Southern Baptist Convention through the Baptist Convention of Southern Missouri, spending most of the time in the destitute regions of Stoddard and Dunklin Counties. After spending most of his life in the general or itinerant work, and accomplishing much for the denomination in this way in South Missouri, he was called to and accepted the pastoral office in Castor Church at Marquand, and Marble Hill, in 1868. In 1870 he organized the church at Fredericktown in Goff's Hall, for which he preached until his death.

Bro. Settle was truly a great man and a fine preacher, having received a liberal education by his own exertions and hard study. He stood in the first ranks of the Baptist ministry.

He ate no meats for twenty-five years, being dyspeptic; nor could he eat fruits of any kind. In October, 1870, after a severe attack of inflammation of the brain, and partial paralysis, he quietly fell asleep in Jesus.

Pinkney Graham*,—one of God's faithful servants in St. Francois Association, died at his residence in Madison County, Mo., July 3, 1877, after an illness of about eight months, which he bore with great patience and Christian resignation. His age was 64 years and 6 months.

Brother Graham was born in Green County, Ky., January 28, 1813. His parents immigrated to Southeast Missouri when he was 13 years old, where he spent the remainder of his long and useful life, attended with great self-sacrifice for the cause of his divine Master and truth.

* By Eld. V. T. Settle.

He professed faith in Christ and was baptized into the fellowship of Big Creek Baptist Church in this county, when about 22 years old, of which he was the faithful, highly esteemed and beloved pastor when he was called from his labors on earth to his reward in heaven. He was a constituent member of the St. Francois Association, and from that time until his death did as much if not more than any other member of the body to advance its interests and to sustain and promote the cause for which it was organized. Bro. G. was an earnest contender for the faith once delivered to the saints. He was a faithful, plain and practical preacher of the gospel. Though deprived of early advantages, he was deeply impressed with the importance of an educated ministry. When I last visited him he spoke with great feeling upon this subject. The fact that the Baptist cause in this portion of the state is suffering so much for the want of an educated ministry, seemed to be his saddest thought.

Although I do not think that it was ever his privilege to meet with his brethren in their state deliberations and share in their councils to extend and promote the religious and benovelent enterprises in which as a denomination we are engaged, and though the oldest minister in his association, none was more fully in sympathy with every good work in which we engage, than was our lamented Brother Graham.

Brother G. was ordained to the Christian ministry on the second Lord's day in October, 1857, and was constantly and successfully engaged in the pastorate from that time until his death.

He leaves a devoted wife, five children, and many relatives and friends to mourn their loss. He was a good man, and God blessed him both spiritually and temporally, while his family do not sorrow for him as those that have no hope. He was free from the sad lot of so many of our faithful ministers in the dying hour. He sorrowed not in the sad hour of death and separation from his devoted and heart-stricken companion and children because they were helpless in this unfriendly world, without the necessaries of life. His children are all married and comfortably situated, and his aged companion comfortably located in their midst with plenty to supply all her earthly wants. May the Lord supply all her spiritual wants until he shall call her also to her heavenly home.

CHAPTER IX.

TEBO ASSOCIATION.

Early Itinerant Work in—Formation—First Ministers—Effects of the War, and Subsequent Prosperity—First Church, Clinton—Sketches of Churches—Biographical; James Woods—W. A. Gray.

TEBO Association is a daughter of Blue River, having been organized by a convention of churches dismissed from that body.

This convention was held at Pleasant Grove Church, Henry County, commencing September 7, 1855.

Churches.—Mt. Olivet, Bethlehem, Mt. Zion, Pleasant Grove and Mt. Sion (spelled thus) in Henry County; Spring Grove, Mt. Pleasant and Warsaw, in Benton County; and Elk Fork, Salem and Bethel, in Pettis County. The aggregate membership was 489.

Ministers.—W. P. C. Caldwell, Wm. White, Wm. A. Gray, B. F. Goodwin, Peter Brown and W. P. Thompson.

Eld. Wm. A. Gray was president of the convention and moderator of the association as soon as organized.

The association adopted the principles and abstract of faith in the *Encyclopedia of Religious Knowledge*, and denominated themselves "United Baptists." Like her mother she took what we should call correct views of missions, &c., in the following language: "We deem it expedient to recommend to the churches which compose this association the propriety of sustaining their ministers, and to embrace all possible opportunities to supply the destitution during the present year, and that they send contributions for missionary purposes to the next annual meeting, the necessity of which we beg leave to urge."

At this session it offered correspondence with Saline, Blue River and Concord Associations.

As an outgrowth of her aggressive and evangelical policy, the association enjoyed great prosperity until interrupted by the war, her original 11 churches having grown by the year 1860 to 23, and her 489 members of 1855 to 829. She had added also to her list of preachers Elds. C. T. Teas, A. D. Landrum, W. P. Wright, Joseph Dageley, A. J. Jackson, G. T. Gray and G. Cross.

The war made sad havoc of the churches in this association. A few brethren met at Pleasant Grove in 1861, and adjourned until next year to meet at Mt. Olivet. In 1862 the country was groaning under the terrible scourge of civil war. Many a good man had already fallen on the crimsoned battle-field. An informal meeting was held at Mt. Olivet, no committees were appointed, but after preaching on Sunday the meeting adjourned.

In 1865 four churches sent letters to Mt. Olivet (including this church), reporting 98 baptisms and 359 members. Great desolation was found to exist among the churches. But the hosts of Emanuel went mightily to work, and by the session of 1867, held at Tebo, many of the waste places had been rebuilt, and the song of praise and the voice of prayer were again heard. Nine new churches were admitted at this session, viz.: Pleasant Hill, Cedar Grove, Mt. Hope, Liberty, Wright's Creek, Osage, First Baptist Church Clinton, Monigan, Mt. Gilead and Pleasant Gap. 337 baptisms were reported this year. At the same meeting the following churches were dropped from the list (reason not assigned), viz.: Spring Grove, First Warsaw, County Line, Bethel, Harmony, Hogle's Creek, Red Dirt, Mt. Hope, Deep Water, Brushy, Cold Spring, Panther Creek, New Salem and Union.

Ministers in 1867.—Wm. A. Gray, W. B. Lawler, B. F. Lawler, Lewis McComb, W. B. Wright, James Harvey, J. L. Briggs, Thos. Briggs, James W. Chaney, Wm. Thompson and L. M. Ingram; licentiate, W. F. Sibley.

In 1868 the association organized a district Sunday-school convention, with a president, secretary and treasurer, also one vice-president in each church. The convention was auxiliary to the Missouri Baptist Sunday-school Convention, and proposed to look after the Sunday-school interests in the association.

Since the date last named, the Tebo Association has ranked among the most efficient institutions of the kind in the state. It is active alike in promoting the various denominational enterprises, as education, Sunday-school and publication interests, missions, &c., &c.; is growing each successive year in efficiency and stability, numbering in 1878 32 churches with a membership of 1,874; and is contributing means for the spread of the gospel and the building up of the churches, both at home and abroad, and has a ministerial force of 16 ordained and 4 licensed. In 1881 there were 30 churches, and 1,904 members.

First Baptist Church, Clinton.—This church is by far the most important field in the association; Clinton being the coun-

ty seat of Henry County, at the junction of the M. K. and T. R. R. with the K. C., M. & M. R. R., and containing in 1875 an estimated population of 2,600. The church grew into being under the joint labors of Eld. E. T. Brown and James Woods, having been organized Sept. 16, 1866, of 7 original members, to whom were added thirteen new converts in a meeting immediately following, held by the above named ministers. The church worships in an elegant brick edifice erected in 1869, and has a prosperous Sunday-school upon the Baptist platform. Eld. — Houchens was pastor in 1882, the church numbering 138 members.

Mt. Olivet—originated in 1850 with seven members, and has had, from the beginning, but one pastor—Eld. W. A. Gray. In 1871 it worshiped in a frame house erected twenty years before, and had a membership of 136. In 1882 it had 161 members.

Mt. Pleasant,—in Benton County, 8 miles north of Warsaw, bears date a short time prior to the organization of the association in 1855. This church was reorganized in 1867 with about 25 members, and Eld. W. B. Lawler became pastor. In 1871 it met in what was called the "McFarland School-house," a log building. In 1882 it numbered 36 members.

Mt. Zion,—Henry County, was organized August, 1855, with 16 constituent members.

Providence—was located at first in Henry County, twelve miles southwest from Clinton, and subsequently moved to the Browning School-house, four miles south of Germantown. It was constituted March 1, 1859, by Elds. Teas and D. Horn. This has been a mother church. From it sprang the church at Germantown in the fall of 1867, and a little later Antioch, in Bates County, was organized of members dismissed from it; and again, in July, 1869, 9 members were dismissed and organized a new church called —— (name not given).

Tebo.—So far as our information extends this is the oldest church now existing in Tebo Association, having been organized in October, 1840. It is located near Leesville, Henry County. Eld. Daniel Briggs was pastor for 23 years, commencing in 1840. The church has a neat frame house of worship, 26x40 feet, which cost $800.

Windsor.—This church dates back to October 29, 1853. Eld. W. A. Gray was the first pastor and was succeeded by Eld. A. D. Landrum. It had, in 1881, 102 members, and Eld. R. H. Harris as pastor.

James Woods.—Though only about five or six years in Missouri,

this zealous minister of Jesus Christ and devout Christian laborer, merits a place in this connection.

James Woods was a native of Washington County, Pennsylvania, born January 16, 1807, and was converted and joined the Baptists when quite young. He was an earnest and active church member prior to entering the ministry. His first official work in the denomination was in the deaconship, in which capacity we find him acting in 1835, but how long he had been thus engaged our informant does not say.

He commenced preaching in December, 1837, having been licensed by the regular Baptist church at South Fork of Ten Mile; and in July, 1839, he was called to ordination by Smith's Creek Church, Pennsylvania, and became its pastor, serving in this relation for five years very successfully.

In 1845, feeling called to another field of labor, he removed to what is now West Virginia and united with Harrisville Church in Parkersburg Association, the most influential body in that part of the state, and made this association the field of his labors for 18 years as pastor and missionary, spending one-half his time in the latter capacity, being under the appointment of the General Association of Virginia. He was very successful wherever he went, or in whatever capacity he labored. For twelve consecutive years he was the much loved pastor at Harrisville; and on several occasions he was called to preside in the meetings of Parkersburg Association. For three or four years he labored in Monroe County, Ohio, winning souls to Christ and building up the churches.

Filled with a desire to travel and preach the gospel he visited Missouri in 1866, bought him a horse and traveled over many of the counties in the southern portions of the state, and labored in this capacity. The next year he removed and settled permanently in Henry County, in the bounds of Tebo Association. His first labor in Missouri, of which we have any account, was at Clinton, resulting in the formation of the First Baptist Church in that city. At the conclusion of the meetings thirteen happy souls were led by him into the water.

His successful labors continued in Missouri for several years, and he sweetly fell asleep in Jesus, September 11, 1872. He died of heart disease, having been sick only about one hour.

Bro. Woods came to Missouri "well recommended," and he fully sustained his former reputation. During a ministry of thirty-five years he baptized about 1,500 converts to Christianity.

WILLIAM A. GRAY—is one of the pioneers of the Tebo Association, and was its first moderator. He has for years been a laborious, useful and highly honored minister in that field. We sought, but failed to obtain a fuller sketch of him.

CHAPTER X.

UNION ASSOCIATION (HOWELL CO.) AND OTHERS.

First Settlement and Churches in Howell County—Richland Association—Devastation—Hutton Valley Association—Union Association—The Schism—W. A. Findley—State Line Association—Sketches of the Churches: Rich Valley, Harmony, Mill Creek, Mt. Nebo, Mt. Hope Nos. 1 and 2, Richland—N. Barnett—Refugees.

"THE first settlement in what is now Howell County, was made in 1838, in Howell Valley, on the present site of West Plains. This county was organized in 1857 from parts of Oregon and Ozark Counties." (*Campbell's Gazetteer of Missouri*, p. 255.) On the 6th of June of the same year the Mt. Pisgah Baptist Church (the first effective institution of the kind in the county) was organized by Elds. W. P. Freeman, James Hill and Elijah Reese, on 8 members. In the fall of 1857 the church joined

RICHLAND ASSOCIATION;

this body was formed prior to the organization of Howell County, and embraced in its territory parts of Carter and Oregon Counties.

Mt. Gilead Church—was also organized prior to 1860. There existed likewise for a time another small church in the southwestern part of the county. The membership of both these last named churches were killed and scattered during the war and the churches became disorganized, so that only one church in Howell County (Mt. Pisgah) existed through the struggle, during which the county was almost depopulated, there being only fifty families remaining at the close of the war. This explains the havoc among the churches. Although Mt. Pisgah withstood the shock, yet she held no meetings from 1863 until 1868, on account of the scattered condition of her members and existing political prejudices. In August, 1868, a few faithful souls again assembled together under these adverse circumstances, and the church has been gradually increasing ever since.

THE HUTTON VALLEY ASSOCIATION

was organized in October, 1859, of 5 churches, situated in Howell and Douglass Counties, some of which formerly belonged to the

Richland fraternity. Both the Hutton Valley and the Richland Associations became defunct during the war period, and, as previously intimated, many of the churches went to pieces. So soon as the smoke of battle had passed away, God's servants went to work gathering together the scattered fragments, and soon a few churches were again in working order. One of the most active ministers in this work was the Rev. Nathaniel Barnett, the oldest minister in the association, of whom more hereafter.

In the fall of 1865, six churches in the bounds of what had been Richland and Hutton Valley Associations, after frequent consultations, met by their messengers and organized

UNION ASSOCIATION,

embracing the counties of Howell and Oregon and a part of Carter County. The first annual meeting was held at New Salem Church, Oregon County.

The second annual meeting, held in 1867 with the Richland Church, at Thomasville, Oregon County, was an occasion of some trouble. Two sets of messengers presented letters claiming to come from Dyal's Creek Church. The association finally advised both parties to call helps from other churches, if need be, and settle the difficulty at home. The trouble in the church had originated over the pastor, who, with his party, which was the stronger of the two, refused to follow the advice of the association, and withdrew from it. Two other churches followed their example, soon after which event these three churches, together with three newly constituted churches, formed a new association by the name of Bethel. This association is partly, if not largely, in Arkansas; has never been on the list of Missouri institutions; and has had but little prosperity.

In 1869 (the fourth anniversary), the association took up the subject of destitution in her own bounds, and after consultation two of her ministers, R. O. Tribble and Nathaniel Barnett, volunteered to visit all the churches and the destitute points in the association during the year, and depend on the liberality of the brethren for a support. While this proposition showed forth a consecrated spirit on the part of these ministers, it did little or nothing in the way of developing a kindred spirit on the part of the churches.

The Union Association, in its original constitution, declared "Feet-washing" to be an "ordinance of the gospel." At its fifth anniversary, held at Mill Creek Church, Oregon County, this

subject was freely discussed, and the decision finally reached that "Feet-washing is not an ordinance, but an example." During this session of the association a district Sunday-school Convention was organized.

In 1870 the association consisted of 18 churches, with an aggregate of 536 communicants.

Eld. William A. Findley,—who had moved to Missouri and settled in the bounds of Union Association in the fall of 1870, was elected evangelist at the seventh annual meeting in 1872. His specific duties were "to preach in the destitute bounds of the association."

Bro. Findley was born in the state of Alabama in 1832. When six years old, with his father's family he moved to Tennessee, where he grew to manhood, married and was converted. In this state too he entered the ministry, having been ordained at the call of Goshen Baptist Church. He spent several successful years as a minister in Tennessee and moved to Missouri in 1870. He is a man of small property, large family, and labors hard as a means of support. His unflinching devotion to Baptist principles and his fervid zeal in their defense soon placed him as one of the prominent ministers of Union Association. Twice has he been called to preside over the deliberations of that body. His preaching is mainly doctrinal and his subjects are handled as by a skilful workman. May his career be a long and useful one to the denomination in the field of his choice in Missouri.

The Union Association held its session in 1873 with the Howell Valley Church, Howell County. The following churches were granted letters of dismission to form a new association, viz: Mill Creek, Lebanon, New Salem, Oak Grove and Pleasant Hill. These churches, by their messengers, met in convention at Lebanon Church in October, 1873, and organized

THE STATE LINE ASSOCIATION.

This has been a growing institution, numbering in 1878 eighteen churches, and had a corps of preachers, some of whom were faithful workmen in the Master's vineyard. For several years past the association has kept an evangelist in the field most or all of his time.

Although somewhat weakened by the dismission of the aforesaid churches, the Union Association soon gained her former numerical strength, as may be seen in the following summary for 1878:

Churches.—Bethel, 25; Birch Valley, 38; Center Grove, 49;

Concord, 13; Cold Spring, 25; Dry Creek, 49; English Creek, 10; Howell Valley, 38; Myatt, 26; Macedonia, 26; Mt. Pleasant, 44; Mt. Pisgah, 58; Mt. Zion, No. 1, 13; Mt. Zion, No. 2, 24; Mt. Olivet, 25; New Hope, No. 1, 33; New Hope, No. 2, 67; Pleasant Hill, 32; Providence, 14; Pine Hill, 26; Richland, 38; in all, 21 churches, with a total membership of 687 and baptisms 106.

Ministers.—W. H. Goldsbury, W. A. Hunycutt, N. Barnett, W. L. Bellew, A. Tonts, G. W. Byres, H. Forrest, D. W. Epley, W. A. Findley, W. F. Cantrel, J. J. Jackson, J. Norton, D. Neal, J. A. Lee, R. A. Colbert, C. B. Colbert, James Sutton, W. J. Lovin, C. Bolton, W. W. Pennington and William Bobo (colored.)

This association is landmark in sentiment, rejecting pulpit affiliation, alien immersion and open communion. Its boundary embraces all of Howell and Oregon Counties, and parts of Carter and Shannon Counties, Missouri; also small portions of Randolph and Fulton Counties in the state of Arkansas.

Rich Valley Church—was organized August 13, 1857, by Dabney Lynch and A. J. Jones, with 7 members, and is located in Shannon County. It worships in a union house, 20 feet square, which was built of logs in 1857. W. H. Goldsbury was the first minister, and was succeeded by Jacob Smith.

Harmony Church,—Oregon County, with a union house of logs, 18 feet square, was organized March 6, 1869.

Mill Creek.—This church was organized July 30, 1854, on a constituency of seven. It is located in Oregon County, seventeen miles southeast from Alton, the county seat. J. N. Russell, by whom the church was formed, became the first minister, and two years after was succeeded by R. O. Tribble. The house of worship, of hewed logs, was built one year after the church was organized, rebuilt in 1866, and is valued at $75.

Mt. Nebo Church,—six miles southeast from Alton, Oregon County, was organized March 19, 1868, by John B. Brown, with 21 members. It was reorganized June, 1871, and called "Oak Grove." It has a log-house 22x24 feet.

New Hope Church, No. 1,—in Carter County, is situated five miles westerly from Van Buren, the county seat, and is one of the pioneer churches of this section of the state, having been formed December 27, 1843. From 1845 to 1862 it worshiped in a log-house, 18x22 feet. The house was then burned by the Federal soldiers, and rebuilt by the church in the year 1866 of logs, at a cost of $100.

NEW HOPE CHURCH, No. 2,—Howell County, was formed September 30, 1866, by Jacob Smith. The 6 original members soon grew to be 60. This church has a frame house, 30x50 feet. Jacob Smith was the first pastor, followed by Wm. Goldsbury.

RICHLAND CHURCH,—in Thomasville, Oregon County, was organized some years before the war. During the civil strife the old records were all lost, and August 28, 1866, the church was reorganized by Nathaniel Barnett with 18 members, since which time he has been their minister. The church worships in a union house, made of logs, 20x26 feet, which is valued at $150.

NATHANIEL BARNETT,—now the oldest minister in the Union Association, and withal one of its most laborious pastors, is a native Virginian, born in Washington County, May 13, 1819. Under the watchcare of a widowed mother his opportunities for an education were quite limited. From a boy of six years he grew up in Tennessee, in which state he married Miss Martha S. Patty, August 10, 1837, about one year after which he professed conversion. Fourteen years of his ministerial life were spent in Tennessee, and in the fall of 1859 he emigrated to Missouri and settled in Howell County, eight miles northeast of West Plains. Entering at once this new field, he devoted himself with earnestness and zeal to the building up of the Baptist cause with the most flattering prospects, until the civil war scattered his congregations to the four quarters of the earth.

In the time of the conflict, like large numbers of his neighbors, he became a refugee, but returned to his home upon the cessation of hostilities, to find all his buildings in ashes, and no more than about thirty panels of fencing standing. While he was rebuilding his houses and replacing his demolished fences, he gave much of his time to the gathering together of the scattered churches of his field of labor.

With the exception of three or four years, he has been moderator of the Union Association since its organization, and upon the solicitation of his friends he became a candidate and was elected to the 28th General Assembly of Missouri, in which relation he was specially watchful over the interests of his constituency, while he worked for the good of the commonwealth at large.

Bro. Barnett is one of the very useful men and ministers of Howell and adjacent counties, and though but 63 years old, pauses occasionally to look for the crossing of the river.

CHAPTER XI.

ZION AND OZARK ASSOCIATIONS.

Formation of Zion—Sixth Meeting—Its Ministers—List of Meetings—The Anti-element—Compromise—Baptist College at Lebanon—S. W. Mo. Convention—Declension—W. C. Wheeler—H. H. Atchley—J. H. Lane—J. B. Miller—W. H. Elliott—Ozark Association—G. B. Stogsdell—Lowry Richardson.

THE Zion Association is mainly confined to Laclede and Camden Counties. From the best information we have been able to get, it was organized in 1855. In 1860—the 6th meeting—it met, October 4th, at Prairie Hollow Church in Camden County, when it was composed of Dry Glaze, North Prairie, Liberty, Little Niangua, Deer Creek, Mount View, Zion, Prairie Hollow, New Hope, Prospect, Good Hope and New Zion Churches, the numerical strength of which was 225. Some of these churches were in Dallas County. There must have been two sessions missed during the war period; for the ninth meeting was held in 1865; whereas, if the association had held meetings every year, this (1865) would have been the eleventh instead of the ninth session.

In 1865 Prairie Hollow was again the place of meeting. The total membership reporting was only 197; five of the churches not being represented. Pleasant Hill Church was admitted into the union at this time.

Good Hope Church, Camden County, was the place of meeting October 4, 1866, when Eld. Geo. Mitchell preached the annual sermon. Eld. H. Elliott was elected moderator, and Wm. S. Dennis clerk. Five churches were received, viz.: Pisgah, New Hope, Oak Grove, Fountain Grove and Mt. Zion, which swelled the aggregate membership to 420. The ordained ministers, so far as reported, were H. Elliott, C. L. Alexander, M. Burke, J. B. Miller and Pleasant Manes; licentiate, W. Carter.

The association held its eleventh session October 3, 1867, at Fountain Grove Church, Laclede County. The following churches were added to the list: Corinth, Mt. Carmel, Macedonia, Bollinger's Creek, Hopewell, Union, Mount Pisgah, Bear Creek, Friendship and Bethany. This gave an aggregate membership of 921. (The facts were furnished by J. H. Gray, present clerk.)

TIME AND PLACE OF MEETINGS FROM 1868.

Oak Grove Church, Laclede County,	October 1, 1868.
Linn Creek Church, Camden County,	September 30, 1869.
Elm Grove Church, Camden County,	——— — 1870.
Lebanon Church, Laclede County,	September 28, 1871.
Zion Church, Laclede County,	October 3, 1872.
Mount View Church, Laclede County,	October 2, 1873.
Bethlehem Church, Laclede County,	October 2, 1874.
Good Hope Church, Camden County,	September 28, 1875.
Union Church, Camden County,	September 21, 1876.
Corinth Church, Camden County,	September 20, 1877.
Pleasant Hill Church, Dallas County,	September 19, 1878.
Antioch Church, Laclede County,	September 25, 1879.

In 1868 two ministers, Wm. Carter and H. H. Atchley, were elected to travel and preach three months in the bounds of the association; and a "missionary board was organized to direct the movements of said missionaries as the funds and circumstances might warrant." The board consisted of J. Mayfield, L. Cash, J. H. Gray, J. C. Moreloch and C. C. Durham. The itinerants labored with an encouraging degree of success, but the churches manifested but little interest in the cause; hence a very small amount of money was contributed for missions. In fact, for a time this association alternated between missions and anti-missions. In 1872 a motion to appoint a committee to devise means for the support of a missionary was voted down. At the same session, although Sunday-schools had been urged upon the churches the year before, "a motion recommending the establishment of Sunday-schools in the bounds of each church of the association was lost."

In 1873 the Sunday-school and missionary element prevailed; but in 1874 a compromise was made in these words:

"*Whereas*, Some of the churches in this association are dissatisfied on missionary operations;

"*Resolved*, Therefore, that this association make no test of fellowship with any church or individual, either in giving or not giving to the missionary cause."

At this date there were 18 churches on the list, 14 of which sent letters and statistics showing their aggregate membership to be 545, which was 158 less than reported in 1868, six years before. Good Hope Church, with 146 members, was the largest, and Mt. Pleasant, with 8 members, the smallest church.

Great spiritual dearth pervaded most of the churches in 1875, 8 only of the 17 being represented, and 3 only reporting baptisms, of which Good Hope Church reported 9, and Union 20.

At the session of 1876 a movement was inaugurated and a day appointed for the organization of the "Southwest Missouri Convention." (See sketch in another place.)

Ministers in 1876.—F. Starns, Wm. C. Brown, S. H. Lane, Wm. Lane, Joseph Lane, M. Burke, S. B. Elliott, J. M. Hibbs, F. Jeffries, J. J. Burke, Wm. R. Brown, J. A. Frank, C. H. Lowry, M. Thrailkill, J. G. Lemen, J. M. Looney, D. L. Allen, G. Rogers and G. W. Mizer.

In 1878 the following resolutions were adopted:

"1st. We recommend the patronage of the Baptist College at Lebanon, Missouri, as an institution worthy the patronage of the people of Southwest Missouri, especially the Baptists."

"2d. There being a manifest need of Sunday-school work in the bounds of our association, we recommend that where such do not already exist, the brethren, and especially the ministry, urgently insist upon the churches organizing Sunday-schools and prayer meetings, and encourage them in the work by giving their approval and presence to the same."

An effort was made in 1879 to restore the ancient order of things, and $50 in cash and pledges were contributed by individuals to aid in the support of an evangelist. Such had been the declension that 8 churches were reported as disorganized and ordered stricken from the minutes, viz.: Bethlehem, Dry Glaze, Pin Oak, Hickory Barrens, Mt. Pleasant, Prairie Creek, New Liberty and Pleasant Ridge. This left the association with only fourteen churches on the list, with a total membership of 498.

Better things may be expected of the Zion Association, if she carries out the spirit of her doings in 1879.

Zion Church.—The oldest church in this fraternity is the Zion, in Laclede County, twelve miles north of Lebanon, the county seat. It was organized in April, 1854, when C. H. Manes became their minister and so continued for three years. About eighteen years afterwards the church built a frame house, 20x30 feet.

All other churches now belonging to this association of which we have any information, were organized since the war.

William C. Wheeler.—This able and self-consecrated minister was born in Clark County, Indiana, in the year 1824. He was married in 1847, and the same year made a profession of religion.

From the first his devotion to God was of a positive and deci-

ded character, he having made a full surrender of himself in body, time and talents to Him. His brethren were not long in recognizing his powers for usefulness, calling him at an early period to exercise his gifts in preaching the blessed gospel, and in 1848 he was ordained to the full work of the ministry.

In 1860 he moved to Missouri and settled first in Osage County, then in Pulaski County, and thence moved to Stoutland, where for four years he was the beloved pastor of the Baptist church, and where, in the midst of loving friends, and in the bosom of his own dear family, he bade adieu to earth, March 11, 1875.

Eld. Wheeler was especially noted for his genial spirit in social life, as well as for ability and consecration in the ministry. The wife of his early choice and a large family survived him. (*Minutes of Zion Association*, 1875, p. 3.)

H. H. Atchley—was a native of Rhea County, Tennessee. He was born in 1823. He was baptized at eighteen years of age in Souxy Creek, by Rev. John Farmer, and united with Pisgah Church, Tenn. At the age of twenty he was licensed to preach. In 1847 he emigrated to Missouri and settled in Laclede County, where, in 1857, he was ordained by Elders McCord Roberts and G. Mitchell. He died April 6, 1870, after twenty years of successful labor in the ministry. The last four years of his life were of great suffering, caused by a pulmonary affection, contracted and aggravated by over-exertion and exposure while preaching. Being of a highly sensitive organism and intensely zealous in his efforts to do good, he has fallen in the meridian of life, a victim to the mistaken idea that the power of the gospel consists in the thunder tones with which it is proclaimed. He was missionary of Zion Association, and died with the armor on. Long will he be remembered as a faithful evangelist and steadfast friend. In his last moments on earth he spoke words of victory over sin, and of a glory near at hand.

J. B. Miller—was born in Tennessee in 1831, and at the age of sixteen years professed religion. He was ever afterwards a most faithful servant of his Lord and Saviour Jesus Christ. In 1858 he emigrated to Missouri and settled on the Union road in Camden County, near where Stoutland now stands. Here he engaged in farming and was highly respected by all who knew him.

"In 1868 he gave up all for Christ and commenced the glorious work of proclaiming salvation to a dying world. In his

labors he was eminently zealous, and many souls professed a hope in Christ under his powerful preaching. No stain of any kind was ever attached to his character, but he was loved by all.

"On the night of the 1st of June, 1876, when he and his family were quietly sleeping at home on Dry Creek, in Douglas County, they were suddenly awakened by the rising of the waters in their house, the result of a waterspout that had burst near them. Before they could get out of the house it was set afloat on the raging torrent. He and his wife and five children were all drowned. Two sons, who were away from home at the time, are still living. A young man staying at the house escaped. The last he heard of those in the house, Brother Miller was praying. Thus we see what a blessed thing it is in the hour of death, to have a hope in Christ." (*Minutes of Zion Association*, 1876, p. 4.)

Joseph W. Lane.—This brother died at a comparatively early age, in August, 1877, at which time he was pastor of Pin Oak Church in Zion Association. He left a wife and five children to mourn his loss. He was born in the year 1837 and had been living in Missouri about 25 years, six of which he had spent in the ministry. He was a faithful man and well beloved.

H. Elliott, —one of the constituents of the Zion Baptist Association, "was born March 10, 1810, in the state of Kentucky, but was raised mostly in Indiana, where he joined the church and commenced preaching at the age of nineteen, and eighteen years after that moved to Southwest Missouri, where he remained the balance of his days, the most of the time traveling and preaching, and did a great deal in establishing and sustaining the Baptist cause in that region. He had a good voice for speaking and singing, was the meekest of men and a great favorite with the people wherever he went, wielded great influence and turned it to good in building up and sustaining churches. He was faithful in attendance and active in business. He was sound in faith as a Baptist. By calculations of his own, in the course of his ministry, which lasted about 48 years, he baptized about 1,000 persons. He married when young and raised a large family. His widow and seven of his children are still living, and three of his sons are Baptist preachers. He died December 16, 1877, leaving an abiding evidence that his faith and hope sustained him triumphantly to the end." (*Minutes of Zion Association*, 1878, page 7.)

THE OZARK BAPTIST ASSOCIATION.

This association was organized at the Mount Moriah Church,

Wright County, October 22, 1870. It was once a part of the Zion Association, and its origin is due mainly to the opposition to missions among the churches of that body. The Ozark is thoroughly evangelical. There were 7 churches in the organization, viz.: Mt. Pleasant, Mt. Moriah, Shiloh, Shady Grove, Bethany, Union and Clark's Creek. Shiloh Church is in Douglas County; the rest are in Wright County, and all of them in the midst of or adjacent to the Ozark Mountains.

This association was formed upon the basis of a missionary body, and grew up under the labors of Wm. Carter, a missionary of Zion Association, and C. L. Alexander, Joseph Miller, H. Elliott, H. Brazeal and W. S. Dennis. From the beginning of its existence it has been active in the encouragement of home and foreign missions, and a friend of Sabbath-schools and ministerial education.

In 1872 the third meeting was held at Union Church, Wright County, commencing August 16th, up to which time two churches, New Hope and Good Spring, had been added to the original list, making 9 churches and 180 members in all. Of this number Mt. Pleasant Church with 34 members was the largest; and New Hope with 9 members was the smallest. An executive board was appointed, and it was agreed to put an evangelist at once into the field. The board consisted of J. G. Riden, W. C. Calhoun and Joseph H. Freeman. By unanimous consent the Ozark Association became auxiliary to the General Association, and has, we think, so continued ever since. In 1879 Eld. L. Richardson was put into the field as the joint missionary of the two bodies, to labor in the bounds of Ozark, and showed himself a faithful worker in the cause.

The association in 1879 was composed of 16 churches, in which there were 438 members. Her ordained ministers were then G. B. Stogsdill, W. H. Henderson, S. W. Rutledge, T. G. Helm, Wm. Bailey, J. D. Pritchett, L. Richardson, J. J. Mitchell, J. A. Long, G. L. Burke, H. M. Elliott, W. W. Bryant, W. S. Dennis, A. Davis and J. D. Pettyjohn.

Eld. Bailey is giving most of his time to the ministry, associating with several congregations. Eld. H. M. Elliott follows school teaching, but does not preach very much. Eld. W. S. Dennis is a stock dealer, driving cattle from Arkansas to North Missouri. Eld. Davis has charge of his lead mines, which hinders him not a little, but preaches occasionally. Eld. J. J. Mitchell is 73 years old, and seldom preaches. Eld. Pritchett, with

an invalid wife, is working all he can and wields a good influence. Eld. G. L. Burke is one of the strongest doctrinal preachers in the association. Eld. S. W. Rutledge is one of the active ministers of the association. He also works in the itinerancy.

G. B. Stogsdell.—The meeting of the Ozark Association for 1881 was held at Shiloh Church, Douglas County. The minutes chronicle the death of one of her devoted ministers, Eld. G. B. Stogsdell, who died March 15, 1881, at his residence in Texas County. He was born in Kentucky, June 26, 1826, and moved to Missouri in 1837, settling in Texas County. He was converted and joined the Baptists in his native state. In 1868 he was ordained to the ministry by the Baptist Church at Cedar Bluff, and soon was made pastor of said church, and served in the same office in the Pleasant Hill, Dry Creek and other churches. His education was limited, and his standard of appeal was the Bible. Whenever the question of aid in missions or pastoral work was agitated in the meetings, Brother Stogsdell was generally the first to respond. A few days before he went to the arms of Jesus, he visited the Church at Dry Creek, in Howell County, and preached with great power, bidding his brethren farewell, saying his time on earth was short, and "All is well with me." He complained of being sick before he left the neighborhood. From this sickness he never recovered. He reached his earthly home and soon after closed his eyes on the scenes of earth. (From an obituary in *Minutes Ozark Association*, 1881, pp. 9, 10.)

Lowry Richardson,—a moderator of the Ozark Association, was a devout and pious Baptist minister of Wright County. He was a poor man, but rich in faith and good fruits in the kingdom of Christ. He was a useful man in South Missouri, and one of the most devoted and self-sacrificing heralds of the Cross in that section of the state, laboring at times as a joint missionary of the Ozark and the General Association.

His death occurred in the spring of 1882, but of the particulars we have not learned.

PERIOD SEVENTH.

1860–1870.

CHAPTER I.

CANE CREEK AND BUTLER ASSOCIATIONS.

Date and Organization of Cane Creek—Timothy Reaves—List of Churches in 1867—W. H. Reaves—Public Collections—"Alien" Baptism—Ministerial Need—Butler Association—First Called Western Missouri—Quarterly Communion—Affiliation with State Convention—Help From the Home Mission Society—Record of Meetings—Change of Name to Butler.

THE Cane Creek Association is a daughter of the Black River, having been formed of churches dismissed for the purpose from that body. "Five churches," says brother C. B. Crumb, the present clerk of Black River Association, "were dismissed from this association in 1857 to form Cane Creek Association." From the records before us it does not appear to have been organized until 1861. It may have been formed, however, in 1857 or '58, and failed to meet two or three years during the war; this would explain the difficulty. Its object was to perpetuate a union and communion amongst its churches, maintain a correspondence with each other, and supply with preaching and cultivate the field which God had assigned them. That its founders intended an aggressive policy is abundantly set forth in the name "Cane Creek Association of United Missionary Baptists." In conformity with this purpose it commenced aggressive work early in its history. Eld. Timothy Reaves was the itinerant in 1866, and reported a good year's work at the next meeting, resulting in 83 baptisms and the organization of five new churches. The salary was small, but the people were poor; only $53.80 were collected on the field.

This association is on the border of two states, Missouri and Arkansas, and embraces a very important and large field in Butler, Carter and Ripley Counties in the former, and Clayton and Randolph in the latter. The following churches appear on the list in 1867: Cane Creek, Little Flock, Union, Mt. Zion, Providence, Hopewell, Mt. Pleasant and Logan's Creek, in Mo.; and Good Hope, Harmony, Mt. Pleasant, State Line, Poplar

Bluff and New Hope, Ark. The eight last named united at this meeting.

The association very wisely urged the circulation and reading of a denominational newspaper, and recommended the *Missouri Baptist Journal*, published at Palmyra, by J. H. Luther, as the paper of the denomination and worthy of patronage.

WILLIAM H. REAVES.—This highly esteemed minister had recently passed to his home above, and was thus respected and lamented by the body:

"*Resolved*, That this association has sustained a great loss in the death of our much esteemed and beloved brother, Eld. Wm. H. Reaves, who departed this life on the 8th of December, 1866. He died in the full triumphs of the faith, in the fifty-third year of his age."

Proper views were taken of the influence of Sunday-schools, and the churches urged to promote this institution upon the Baptist platform.

Alien baptism was rejected in the following manner: one of the churches (name not given) sent up the following query: "Is it right, or legal, according to Baptist usage, to receive members from pedobaptist societies, Campbellites, or other denominations, not of our faith and order—yea, or nay?" After discussion, answered unanimously, "Nay."

In 1874 the association deliberately declared it as her conviction:

"1st. That it is the duty of each pastor to make a public collection once a quarter for the support of the gospel.

"2d. That it is the duty of each church to organize a Baptist Sabbath-school; and

"Recommend, earnestly, each pastor to preach two or more missionary sermons during the year."

In the face of the supposed liberality of many churches (and not a few are somewhat liberal) we unhesitatingly declare that there exists a criminal indifference in the Christian world on these subjects.

This year, 1874, 18 of the 24 churches reported 57 baptisms and a total membership of 632. No records to which we have had access give any information as to the number of ministers in the association. Concerning their ministry, a brother thus wrote in 1871: "The people in this country are generally poor and unable to pay large salaries for their ministers. We need ministers with talents to preach the deep doctrines of the Bible. Our

ministers are young in the cause, but are improving fast. We have become very cold in the cause of religion. Pray for us."

Up to 1875 (our latest information) the association had grown to the number of 22 churches, located as follows:

In Missouri: Bethel, Cane Creek, Friendship, Good Hope, Indian Creek, Liberty, Little Flock and Poplar Bluff, in Butler County; Hopewell, Mt. Pleasant, Zion and Smith's Chapel, in Ripley County; and New Hope and Providence, in Carter County. In Arkansas: Bethel, Mt. Pleasant and Shiloh, in Clayton County; and Good Spring, Harmony, Mt. Pleasant, Smith's Chapel and Zoar, in Randolph County.

BUTLER ASSOCIATION.

At a preliminary meeting, held at Butler, Bates County, September 7, 1867, a new association was formed called the "Western Missouri Association." The churches composing it were in Cass and Bates Counties.

The first anniversary was held in October of the same year, at Austin, Cass County. Messengers were present from five churches, namely: Everett and Austin in Cass; and Butler, Crescent Hill and Willow Branch in Bates County. These churches numbered in all 180 members.

Eld I. Wilcox was elected moderator and W. J. Hiser, clerk and treasurer. Elds. S. D. Bowker and A. G. Newgent, also Brother E. F. Rogers of Kansas City, were made honorary members of the association.

Resolutions were passed recommending Baptist churches to have Baptist Sabbath-schools, to hold communion quarterly, and to affiliate with the Missouri Baptist State Convention, and the Home Mission Society of New York.

The second session of the association was held at Crescent Hill Church, Bates County, commencing October 15, 1868. There were only 4 churches present, Willow Branch having gone out of existence. The moderator and clerk were the same as last year. The whole number of membership in the association was 259. Rev. A. H. Deane, Rev. Jno. Smith and Isaac Wilcox were the ministers at this time.

The third anniversary of the Western Missouri Association was held at Butler, Bates County, September, 1869. The Miami and the Altoona, new churches, were admitted to membership. Eld. P. J. Gabriel was moderator, W. J. Hiser clerk and J. H. Wilcox corresponding secretary. The missionary board had employed Eld. P. H. Evans as itinerant missionary at a salary

of $800, the American Baptist Home Mission Society agreeing to pay $300 of the amount. This was undertaking a good deal for a membership of 312—really more than was expedient; for, at the end of the second quarter, the association was $110.29 in arrears with the missionary. A Baptist Sunday-school convention was formed auxiliary to the state Sunday-school convention, with J. H. Wilcox as president, J. Popenoe as secretary, and J. P. Gabriel as treasurer.

In 1870 the association met at Everett Church, Cass County, and received three new churches, viz.: Walnut Creek, Dayton and West Point, which, with the accessions by baptism and otherwise, swelled the membership to 510—an increase of 198 during the year. Collections were made for the home mission society and the publication society. Elds. James Lacy and A. H. Deane were present as corresponding messengers from Blue River Association, and Eld. J. Lawton for the publication society. The officers of this session were, P. H. Evans moderator, J. H. Wilcox clerk, W. J. Hiser corresponding secretary, and A. Arnett treasurer. (From a sketch of the association printed in the *Minutes* of 1871.)

In 1871 the association met at Miami Church, Bates County. P. H. Evans was moderator, J. H. Wilcox clerk, and W. J. Hiser corresponding secretary. In 1872 the association met at West Point, Bates County. J. W. Sage was moderator, J. R. Pennington clerk, and Alex. Arnett treasurer. In 1873 it met at Crescent Hill, Bates County. P. H. Evans was moderator, and J. H. Wilcox clerk. In 1874 it met at West Line, Cass County. J. W. Sage was moderator, and I. R. M. Beeson clerk.

In 1871 a resolution was adopted changing the name of the association from Western Missouri to that of "Butler Baptist Association."

The Missionary Board made the following report at this meeting:

"The past year has been marked by a total failure of anything like progress. The meetings of the board were not attended. We found a debt against us of $45. We succeeded in raising and paying over $24 of the amount, leaving a debt still of $21.

"H. Quick, *President.*"

Times were somewhat better in 1872. J. Howerton, J. W. Swift, J. H. Wilcox, J. K. Lacy, P. H. Evans, J. W. Sage, —— Weller and J. R. Pennington were the ordained ministers at this time.

From the number of reported baptisms, four of the churches seemed to have enjoyed revivals, namely: Butler, Walnut Creek, West Point and New Hope.

In 1873 Elds. J. W. Swift and I. R. M. Beeson were active ministers in the association, the latter having but recently succeeded the former in the pastoral office at Butler, much the largest church in the association, no other numbering over 100 members.

During the year ending September, 1874, large accessions were made to the churches by baptism—155 in all. One-half of the churches enjoyed revivals. There were then 21 churches in the union, numbering 1,100 members. The area of the association was the most or all of Bates County, a part of Cass, a small part of Henry, and one church, Lewisburg, in the state of Kansas.

Twenty-three churches were on the list in 1881, when the meeting was held at Dayton Baptist Church. L. McComb was the moderator. The reported membership of the churches was 1,262.

CHAPTER II.

CENTRAL (FORMERLY CALLED SEDALIA) AND OTHER ASSOCIATIONS.

"The Queen City"—First Baptist Church, Sedalia—East Church—Sedalia Association—Formation of and Change to Central—South Fork Church—Isaiah Spurgin—E. T. Brown—Pettis County Association—Why Formed—Harmony Association—Why Organized.

SEDALIA, "The Queen City of the Prairies," one of the most thriving business towns of Western Missouri, with a population of 15,000, was laid out in 1859 by Gen. Geo. R. Smith, and called at first, Sedville, for his daughter Sarah, familiarly called Sed. (*Campbell's Gazetteer of Missouri*, 1875, p. 430.)

First Baptist Church, Sedalia—was organized in 1865, with a membership of 25, by Rev. E. T. Brown, he having settled in that city early in the same year. Subsequently a substantial building was erected. Under Mr. Brown's ministry the church prospered, but in 1872 it found itself without a minister. In 1873 Rev. J. C. Davidson was called to the pastoral care of the church. Having been some time without a pastor the congregation had scattered. The new pastor found a church of 50 members and began his labors among them. In 1878 this church numbered 125 members and the services were attended by large and appreciative audiences.

In 1873, during the spring, the house of worship was repaired; two ante-rooms, a pastor's study and Bible class-rooms were added. The pulpit was also remodeled and the house painted and papered. In the fall of 1876 an elegant pipe organ was purchased by the congregation, the only instrument of the kind in the city. (From the *Sedalia Democrat*, January, 1878.)

East Sedalia Baptist Church.—In the summer of 1874 a house of worship was erected in the eastern part of the city, being an offering to the Lord by Rev. E. T. Brown, except about two hundred dollars contributed by various persons in lumber, labor, etc., and was ready for worship October 8, 1874. On that day it was occupied for a prayer meeting, made up of six persons—Rev. E. T. Brown, wife and daughter, and Misses Sallie and Hannah Hill and Miss Gertie Gleason. October 11, 1874, the first

sermon was preached by Rev. E. T. Brown, from Psalms 118; 25: "We beseech thee, O Lord, send now prosperity." At 2 o'clock the same day a Sunday-school was organized with about 40 scholars and teachers, which increased in number until it reached 225 scholars and teachers. From this date regular Sabbath services were kept up by Rev. E. T. Brown, with evident tokens of the presence of the Lord.

October 28, 1874, this house was dedicated to God's service. The sermon on the occasion was delivered by Rev. G. J. Johnson of St. Louis.

A deed to the property, free from debt, was made, duly recorded, and presented to J. Letts, J. D. Crawford and E. T. Brown, as trustees, to be held for the use of the Baptist church in this location, and if it ceased to be used for such purpose it is then the property of the Amer. Bap. Home Mission Society.

March 1, 1875, a series of meetings were conducted by Rev. George Balcom, which resulted in great good.

On the 19th of March an invitation was given to those who held letters from Baptist churches to come together and form a church at this place, whereupon eleven persons presented their letters. A suitable sermon having been preached by Rev. Geo. Balcom, from 2d Cor. 8; 5, "But themselves they gave first to the Lord, and to us by the will of God," they were then and there declared, in the name of God and the Baptist denomination, a Baptist church, ready and authorized to receive members and to transact business. Several Baptist ministers and members of other Baptist churches were present. On the same day S. H. Olmstead was elected clerk of the church.

March 21st, at 11 A.M., the first baptism was administered by Rev. E. T. Brown, in the new baptistry, his own daughter, Mattie, being the first subject, and six others following. At 6 P. M., same day, the hand of fellowship was extended to the infant church on behalf of the denomination by Rev. Geo. Balcom, Rev. J. Letts and Rev. L. W. Whipple, and the Lord's Supper was administered the same evening. (From the *Sedalia Democrat*, January, 1878.)

Rev. E. T. Brown was chosen first pastor April 17, 1875, and served about a year, when Rev. J. Letts succeeded him and continued one year. In August, 1877, Mr. Brown was again chosen and resumed pastoral work. The present (1878) membership of this church is 88, and since its organization it has received 118 members.

Eight churches met at the First Baptist Church, Sedalia, January 6, 1866, and organized what is now the Central Baptist Association, then called the Sedalia Association, under the auspices of the Missouri Baptist State Convention. Constituent churches: First Sedalia, 24 members; Antioch, 103; Georgetown, 22; South Fork, 35; Warrensburg, 19; Bethlehem, 63; Union, 7; Providence, 127; total, 400 members. Eld. E. T. Brown, the father of the association, was the first moderator.

The second meeting was held at Antioch Church, Saline County, October 6, 1866, when 4 new churches were admitted to membership: Bethel, 22; Providence, 32; Walnut Street, Kansas City, 50; and Friendship in Benton County, 32.

Bethlehem, Pettis County, entertained the session of 1867, held October 5th with the same churches and the following additions: Hopewell, 44; Smith City, 48; and Elm Spring, 59. This raised the numerical strength of the body to 810.

In 1868 the association met with the Union Church, October 3d, when Eld. J. M. Robinson, the corresponding secretary of the General Association, preached the introductory sermon. The First Baptist Church of Dresden was on application received into the union. The executive board consisted of one member from each church in the association; and the moderator and clerk were made president and corresponding secretary of it. $165 were pledged to aid in the spread of the gospel in the associational field.

The fifth session was held at South Fork, October 2–4, 1869. Pleasant Green, Pleasant Point and Cornelia Churches were admitted into the association.

Ministers in 1869.—I. L. Crow, J. Gott, C. G. Gibbons, Z. Kirkpatrick, S. D. Bowker, E. H. Burchfield, I. H. Denton, L. W. Whipple, Isaiah Spurgin, E. T. Brown, J. Letts, H. P. Thompson and B. F. Thomas. Licentiates: J. Q. Bridges and F. A. Potter.

About $200 had been expended in associational missions, and $160 pledged for the coming year. The Grand Avenue Church, Kansas City, having disbanded, and the Warrensburg Church, Johnson County, having united with the Blue River Association, their names were ordered stricken from the minutes.

In 1872 the meeting was held at Hopewell, Pettis County. One of the churches in the union, the name of which is not given, requested a reorganization of the association; the matter was referred to a committee consisting of Brethren Gott, Letts, Potter,

Burchfield, Burke, Spence and Reese, who, after a free discussion of the subject, recommended that the name be changed from Sedalia, to "Central" Association. "The object of this was," says L. W. Whipple, one of our correspondents for this body, "to allay prejudices which had existed against the association from its organization."

In 1877 the history of South Fork Church was published in the minutes, as follows:

South Fork Church—was organized in September, 1855, by Eld. G. W. Sands and others, with eleven members. Eld. Sands was the first pastor. His successors have been T. Rucker, A. Horn, E. H. Burchfield, L. W. Whipple and Isaiah Spurgin. In all, she has enrolled on her church book 118 names, but death, removals and exclusions have reduced the number to 36.

In the year 1879 a movement was inaugurated which somewhat weakened the association. It was the formation of the Pettis County Association. This left only 4 churches in Pettis County, viz.: Camp Branch, East Sedalia, Olive Branch and South Fork, members of the Central Association. There were also 5 other churches that continued with the body: Cornelia and Pleasant Point in Johnson County; Oak Grove in Saline; Lamine in Cooper; and Orange in Benton County.

Isaiah Spurgin—was born in North Carolina in 1801. In 1822 he was converted and joined the Abbott's Creek Baptist Church in his native state and commenced preaching soon after his conversion. After spending 21 years in the ministry in North Carolina he moved to Missouri in 1843, and the year following settled in Pettis County on the farm where he died. He was one of the constituent members of South Fork Church in 1855, and continued with this church the balance of his life. His last pastorate was at South Fork Baptist Church. After several months' painful illness he died August 4, 1877, being at the time in the seventy-sixth year of his age, having been 55 years in the gospel ministry.

Edwin T. Brown*.—Born in Lancaster County, Pa., in 1818, a grandson of Elder Joshua Vaughan, who was an eminent pioneer Baptist minister, he became at the age of 12 years a follower of our Lord Jesus Christ, and about a year afterward, on a visit to Pittsburg, was buried with Christ in baptism at the hands of Dr. Elliot, a Baptist minister of that city. The scene of his immersion was ever a sacred place to him.

* By Rev. S. D. Fulton, of Sedalia, Mo., in *Central Baptist*, June, 1879.

He studied two years at Fayette College, Pa., and on the removal of his parents to Virginia completed his education at Rector College, in that state. At the age of twenty he was presented with a license to preach, with an urgent request that he consecrate himself to the gospel ministry. This he did calling on God for strength and wisdom. His first sermon was preached July, 4, 1841, from Matthew 6; 24: "Ye cannot serve God and mammon." In illustration of the instability of human greatness and earthly riches, he referred to the death of President Harrison. Certain politicians present took umbrage at his remarks and laid wait to dispatch him. The brethren assisted him to escape and encouraged him to continue preaching to them. He accordingly continued his labors in the mountains of Pennsylvania and Virginia for a year or more. His first text foreshadowed what his life was to be—an unreserved service of God. His first sermon indicated his outspoken frankness and unflinching courage.

In May, 1843, Bro. Brown was ordained as pastor of the Baptist church at Connelsville, Pa. Shortly after he married Miss Eliza J. Bryson, daughter of Deacon Bryson, of Uniontown, Pa. Mrs. Brown is an intelligent and cultured lady, an esteemed and earnest Christian, whose years have been filled with prayers and good works. Her assistance has been no small item in the successful ministry of her husband, whom she lives to mourn, though not as those who have no hope. To them were born three children, of whom a son and a daughter still survive.

In 1844 he removed to Ohio, and was successively pastor at Mount Vernon, Wooster and Warner. In these fields he spent twenty years of his early vigor in his Master's service. In each of these important fields he established the Baptist interest upon a firm footing, and in each his memory is held dear by those whom he led into the Redeemer's kingdom and instructed in the ways of righteousness. He looked back to those days with pleasure and cherished the names of those who had upheld him in his labors for Christ.

His love of country and sense of duty led him in the dark days of the civil war to leave the quiet scenes of home, and he accepted service for the government as chaplain of the 2nd O. V. Cavalry. Through all the perils and hardships of war he attended his regiment, and by his endeavors to promote the welfare of the men in body and soul, by self-sacrifice and fidelity, he secured the confidence and esteem of all about him.

On his return home he was appointed missionary for the

home mission society of New York, and in 1865 came to Missouri. He took up his residence in Sedalia, where he has since lived, and where he closed his eyes in his last sleep. Here he found a few Baptists, but no church. He set at once about his work, organized a church, and with assistance from the home missionary society built a house of worship. This done and the church placed in condition to sustain itself, he went to Clinton, the county seat of Henry County, where he gathered a large congregation, built one of the finest church edifices in Central Missouri, and rendered the Baptists the leading denomination of that city. While thus engaged he also reorganized a large number of churches which had been scattered by the war, and assisted in gathering them into an association, now known as the Central Association, of which he was first moderator, and to which he imparted a remarkable zeal for missions. He traveled several years in the interest of the publication society, and as financial agent for William Jewell College. In this work he displayed the same ability and fervor.

But the Lord had a pleasanter task for him. Sedalia was fast developing into a city, and seeing the need of providing the families of railroad men with gospel privileges as well as the importance of securing the new elements for the Baptist interests, he built almost entirely at his own expense a commodious chapel in the eastern part of the city and deeded it in trust to the home mission society. He here labored gratuitously for five years, and succeeded in the conversion of many railroad men, a class usually out of reach of the ordinary means of grace, and gathered a church of about one hundred members. He resigned the pastorate of this church a few months before his death; but he loved the East Sedalia Baptist Church as a crown of his labors and the apple of his eye.

His ministry was a fruitful one. In 38 years he baptized nearly 1,900 converts, was pastor of seven churches, organized three, and built three church edifices. These are his monument more lasting than granite. His name is engraven on many a gem that will shine in the temple of the living God forever.

He died at his home in Sedalia at 10 o'clock P. M., June 9, 1879, after an illness of half an hour, of apoplexy.

PETTIS COUNTY ASSOCIATION.

This association was mostly, if not wholly, from the Central Association, and grew out of a desire to heal divisions and strife in that body, to which allusion has been heretofore made.

The meeting for the organization of this fraternity was held at Flat Creek Church, Pettis County, commencing October 24, 1879. 6 churches—Bethlehem, Hopewell, Flat Creek, Providence, Dresden and Smithton—were enrolled. A permanent organization was effected by electing B. T. Thomas moderator, W. B. Baugh secretary, and James F. Spence treasurer

The following action was taken relative to the motives which led to the formation of the association:

"*Whereas*, There has been some misunderstanding in regard to the motive which led to the organization of a new association; therefore,

"*Resolved*, 1st. That we condemn all unnecessary strife and division;

"2d. That we will strive together for harmony and peace;

"3d. That we desire to co-operate with all the Baptist churches of Pettis County and others, whose interests may be served by it, in giving the gospel to the destitute in the bounds of this association."

The numerical strength of the constituent churches was 447.

Great earnestness was manifested on the question of missions, $210.70 in cash and pledges being raised for said purpose; and the association resolved to relieve at once the destitution in Pettis County, which was reported to be very great.

HARMONY ASSOCIATION.

A majority of the churches in Pettis County, met at Dresden, December 16, 1881, and organized the Harmony Association. The following churches were represented: Dresden, Flat Creek, Hopewell, Lamonte, Prairie Grove, Hazel Dell, Antioch, Providence and Smithton. These churches, save Antioch and Hopewell, composed the Pettis County Association at its preceding session in September. B. T. Thomas, moderator of the Pettis County Association, was elected moderator of the Harmony Association. The treasurer of the former also reported to the latter. As its name indicates, the object in forming the Harmony Association was to harmonize some differences among the county churches. This was accomplished, and a much better feeling prevails than formerly. And further, the Harmony supersedes the Pettis County Association. (From the MS. of T. A. Wood, of the Pettis County Association.)

Positive and very decided action was taken by the new association on the subject of missions and temperance.

CHAPTER III.

GENERAL BAPTISTS AND FREE WILL BAPTISTS.

Bethany Association of General Baptists—Missouri Association of General Baptists—Big Creek Association of Free Will Baptists.

BETHANY ASSOCIATION OF GENERAL BAPTISTS.

FOUR small churches: Fellowship, Mt. Pleasant, Bethany and Pleasant Prairie, met September 15, 1867, at Bethany Church, Hickory County, and formed an association with the above title. F. M. Coy and T. Holman were the ministers. The entire membership of the 4 churches was 88. The constitution, rules of decorum and articles of faith are the same as those of the Missouri Association of General Baptists. The Fellowship Church, Polk County, was the place selected for the first annual meeting to be held in September, 1868.

This association and the one next to be named, are the only associations in the state of the General Baptist order of which we have obtained any information.

MISSOURI ASSOCIATION OF GENERAL BAPTISTS.

The Missouri Association of General Baptists was organized in 1866, with 4 churches, most if not wholly in Ozark County, Mo. According to its constitution, Art. 11, "The association possesses appellant jurisdiction in all matters of difficulty that may arise in the churches." Article 12 provided that "The Lord's Supper shall be celebrated at each annual meeting."

The first anniversary was held at Mt. Lebanon Church, Ozark County, Saturday, October 1, 1867. There were then 6 churches: Mt. Lebanon, 121; Union, 58; Liberty, 29; Spring Creek, 42; Pleasant Hill, 30; Richwoods, 14; in all a total membership of 294, 86 of whom had been received the past year. The only two ministers we can find from the minutes were Thomas Norris, the moderator and M. C. Martin. Correspondence was opened with the "Union Association of General Baptists" of Kentucky.

The latest records that have come to hand of this community are for 1870. That year it met in September at Casey Church, in Taney County, and had increased to 9 churches and 352 members.

BIG CREEK ASSOCIATION OF FREE WILL BAPTISTS.

This association was organized in 1870 or '71.

We have the minutes of the second anniversary, held at Liberal Church, Pulaski County, commencing August 23, 1872. It then numbered 18 churches, with 502 members. The churches were located in the counties of Texas, Pulaski, Phelps, Shannon, Laclede and Wright.

We give a few extracts from its constitution, articles of faith and its doings, as the shortest method of classifying it as a Baptist institution:

Constitution.—"Sec. 4. No church will be admitted into this association that declares itself an independent body."

Faith.—"Art. 12. *Freedom of the Will.* We believe that the will of man is free, irresistible—controlled by no other power—it being a self-controlling power.

Perseverance.—"Art. 14. We believe that only such believers as persevere in a life of holiness unto the end will be eternally saved."

Baptism with them is immersion. The Lord's Supper is to be administered to all true believers. "Washing the saints' feet is an ordinance."

This association holds or held quarterly meetings somewhat like the Methodists, and was a semi-legislative body, shown in the following acts:

"On motion, we make it the duty of the ordained ministers, licentiates, deacons and clerks to be in attendance at our associations, and also to attend all quarterly meetings in our bounds; and we further make it the duty of the churches of our body to be represented by one lay delegate to the quarterly meetings in their respective districts."

Here is another somewhat novel record:

"Eld. B. C. Stephens (the evangelist for the past year) presented his report as follows, viz.: miles traveled, 1,128; families visited, 66; sermons preached, 53; exhortations, 6; ministers ordained, 3; deacons ordained, 4; churches constituted, 1; administered the Lord's Supper, 4 times; expense for fare, 75 cts.; expense for horse-shoeing, $3; money received, $1.10; goods received, one handkerchief, 15 cts.; received two pieces of flat tobacco, 10 cts."

With the foregoing declaration of principles and doings of this association before us, we have with some degree of reluctance given it a place among Baptist institutions.

CHAPTER IV.

THE MISSOURI BAPTIST SUNDAY-SCHOOL CONVENTION.

Its Constitution, Motto, Work, and Final Dissolution—Rev. S. W. Marston—M. L. Laws.

THIS institution was organized at Paris, Missouri, August 9, 1868, during the sitting of the General Association. The ground of this movement is set forth in the following action of the last named body:

"*Whereas*, The Sunday-school board of the General Association has not been able to accomplish the work designed in its organization; and, *whereas*, the Missouri Baptist Sunday-school Convention has now been organized; therefore,

"*Resolved*, That the Sunday-school Board of this General Association be, and is hereby dissolved." (*Minutes General Association*, 1868, p. 11.)

OFFICERS.

President: E. D. Jones, St. Louis.

Vice-presidents: W. D. Sheppard, Lansing Burrows, Dr. J. R. Yates, Peter Setters, T. E. Hatcher, A. C. Avery, Z. N. Goldsbury, A. R. Levering, F. M. Ferguson.

Corresponding Secretary: D. L. Shouse, Kansas City

Recording Secretary: E. H. E. Jameson, St. Louis.

Treasurer: D. H. Hickman.

Executive Board: J. H. Luther, E. W. Pattison, C. F. Mills, D. T. Morrill, W. D. Crandall, R. S. Duncan and J. W. Warder.

General Agent: S. W. Marston, St. Louis.

The following was adopted as the constitution of the newly formed convention:

CONSTITUTION.

Article 1. The name of this body shall be, *The Missouri Baptist Sunday-school Convention.*

Art. 2. Its object shall be to establish and improve Baptist Sunday-schools in all the churches and destitute neighborhoods of the State, and to awaken a general interest in the religious education of both the *aged* and the *young* by gathering them into the Sunday-school.

Art. 3. This Convention shall be composed of *Life Members*, made such by the payment of Twenty Dollars; of *Annual Members*, made such by the payment of Five Dollars, and of the Baptist pastors of the State.

Art. 4. This Convention shall meet at least once in each year, at the call of the Executive Board, or by adjournment at such a time and place as may be agreed upon.

Art. 5. The Officers of this Convention shall be a President, nine Vice-presidents, a Corresponding Secretary, Recording Secretary, a Treasurer and an Executive Board of seven members.

Art. 6. It shall be the duty of the President to preside at all the meetings of the Convention, to decide on points of order, and to perform such other duties as usually belong to a presiding officer. In the absence of the President, any one of the Vice-Presidents may fill his place.

Art. 7. It shall be the duty of the Corresponding Secretary, personally or through the Missionary Secretary (who is elected by the Executive Board), to correspond with all the Baptist Sunday-schools of the State and with all the officers of Auxiliary Conventions; and to secure from them the full statistics of their Sunday-schools and names of the officers of their respective organizations, and make a correct report of the same at the annual meetings.

Art. 8. It shall be the duty of the Recording Secretary to keep a full and correct account of all the meetings of the Convention and also of the meetings of the Executive Board, and record the same in a book, to be published or not, as the Board may direct.

Art. 9. It shall be the duty of the Treasurer to take charge of all funds of the Convention and pay out the same at the order of the President of the Executive Board.

Art. 10. The Executive Board shall meet at the call of the President of the Convention, who, by virtue of his office, shall be its chairman. It shall be composed of seven brethren elected annually by the Convention, and shall be entrusted with the employment of the Missionary Secretary, the receiving of funds through the Finance Committee and the general work of the Convention, with power to fill vacancies.

Art. 11. Associational Baptist Sunday-school Conventions may become auxiliary to this Convention by contributing to its funds and furnishing their Sunday-school statistics to the Corresponding Secretary.

Art. 12. This Constitution may be altered or amended by a vote of two-thirds of the members present at any annual meeting.

The first annual meeting of the convention was held at Columbia, Missouri, August 6th, 7th and 8th, in connection with the session of the General Association.

The president, E. D. Jones, was in the chair.

Much enthusiasm had been awakened throughout the state. The general agent, Rev. S. W. Marston, had performed a vast amount of labor perfecting the formation of twenty-eight auxiliary Sunday-school conventions, each bearing the name of the association to which it belonged. His report shows that he had labored 338 days and traveled 19,104 miles; Sunday-schools partly instrumental in organizing, 84; money raised for individual Sunday-schools, $1,314.86.

The treasurer's report exhibits $3,190.07 as the amount collected, and $3,516.25 as the amount expended in promoting the objects of the convention.

The motto of the convention was, "The Children of Missouri for Christ."

The convention next met (second annual meeting, 1870) at the Second Baptist Church, St. Louis, commencing October 15. This year it adopted as its sentiment, "A Sunday-school in every Baptist church in Missouri." During the year the general agent, Rev. S. W. Marston, had become the missionary secretary. In his report he says: "At our last annual meeting there were reported 28 auxiliary conventions in the state. Since that time 19 more have been organized. We now have 47 of the 53 associations in the state organized into Sunday-school conventions."

In submitting his report, the president, E. D. Jones, said:

"When two years since we took the field, 74 Sunday-schools were all we could number, according to our reports, in this state, while to-day our corresponding secretary lays before us actual reports from 590 existing schools, with more scholars, more teachers, more workers and more universal sympathy than ever existed before. Of the 590 schools their organization may be divided thus: 4 prior to 1850; 12 between 1850 and 1860; 27 between 1860 and 1867; 52 in 1868; 84 in 1869; 259 in 1870. Many bear no date of organization, and we may safely infer that a large portion of them are of recent establishment.

"Our reports show that there are taken and distributed in these schools, 1,146 copies of the *Baptist Teacher;* 3,200 copies of the

Bible Lessons; and 13,801 copies of the *Young Reaper* (monthly).

"During the year 3 institutes have been held, respectively, in the following places: Lexington, Macon and Springfield. Their influence has been good upon the sections in which they were held."

The third annual meeting was held at Clinton, commencing October 11, 1871. Contributions from all sources amounted to $7,549.72.

The fourth annual meeting was held at Glasgow, commencing October 9, 1872. The convention was called to order by vice-president Wm. M. Bell. S. W. Marston, the missionary secretary, reported that each of the sixty district associations in the state had an auxiliary convention in it, working with more or less efficiency.

Contributions from all sources amounted to $5,600.84. Of this amount $1,993.20 were contributed on life memberships, and $1,012.30 by the American Baptist Publication Society.

We have before us the minutes of the fifth annual meeting of the convention (1873) held at Macon. $3,857.56 had been expended during the year. Of this amount the publication society gave $1,028.98.

At this session a proposition was received from the General Association relating to a consolidation of the agencies of the two bodies; whereupon the following was adopted:

"*Resolved*, That we instruct our executive board to confer with the committee appointed by the General Association upon the subject of the consolidation of the two bodies, and if in their judgment such a consolidation would promote efficiency in both the Sunday-school convention and the General Association, to perfect the necessary arrangements."

The consolidation was not finally consummated until 1878, when in October the convention held its last formal session at Mexico, during the sitting of the General Association. The preceding year at the annual meeting at Lexington, held October 27th, the executive board put Rev. M. L. Laws into the field as corresponding secretary, at a salary of $1,200, to be raised on the field. At the close of his first year's work he urged the consolidation, which was effected as above stated.

Since 1878 Rev. M. L. Laws has labored efficiently throughout the state as the corresponding secretary of the Sunday-school board of the Missouri Baptist General Association.

Sylvester W. Marston—descended from an English family

that lived on Marston Moor (1664) and was prominent in the support of the parliamentary party under Oliver Cromwell. He was born in Maine, July 23, 1826. At the age of sixteen years his father, who was a tanner, said to him, "You can stay at home and work at the trade, or take your time, be lazy and go to school. If you select the latter you need not expect any help from me." He decided to go to school, and regards this decision the turning point in his life. By dint of effort he worked his way through a nine years' course of study, commencing with Parsonsfield Academy, Maine; then at Effingham Academy, N. H.; and closing with a four years' course at the Collegiate and Theological Seminary at New Hampton, N. H., where he graduated with honors in June, 1852.



REV. S. W. MARSTON, D.D.

During a vacation, while teaching in Medway, Mass., he was baptized by Abner Mason, Nov. 7, 1847, which event turned his attention to the ministry. About two months after his graduation he entered the pastorate at Brookfield, Mass., where he labored successfully for two years, when from failing health he resigned, and by the advice of his physician spent the winter in the South. Returning in the spring he spent two years teaching at Middleboro, Mass., at the same time preaching in New Bedford and other places. He came West in 1856 and taught in Greenville Institute, Illinois, and Burlington University, Iowa; and in 1860 was called to the pastoral office at Plainfield, Ill.

In 1865 he settled in Boonville, Missouri, and took charge of the Boonville Institute; three years after which he left the

school-room for the purpose of inaugurating a plan for the development of the Sunday-school work of the state, and in five years the number of Baptist Sunday-schools increased from 74 to 603. There had been also under his management an efficient Sunday-school convention organized in each of the 59 associations of the state, auxiliary to the State Sunday-school Convention of which he was the "Missionary Secretary."

From October, 1873, for three years he filled the position of superintendent of state missions for the General Association, and in 1876, under an appointment from president Grant, he entered upon the duties of United States' Agent for the 57,000 civilized Indians in the Indian Territory. He filled this responsible position with marked ability and gave great satisfaction to his employers. In January, 1879, he was appointed "Superintendent of Freedmen's Missions" in the South, by the American Baptist Home Mission Society; and in August, 1881, the society made him district secretary for the Southwest with headquarters at St. Louis.

Dr. Marston has from early life been an untiring worker. Having been trained by such men as Walsh, Upham, Smith and Knight of New England, and belonging to a family of physical, mental and moral force, he is thoroughly baptistic, impressive and logical in preaching, and in every true sense an efficient man.

M. L. Laws.*—The name of M. L. Laws was widely known in Missouri. He was born in Accomac County, Virginia, August 1, 1842. His father, Wm. Laws, was a Baptist minister, ship owner and coast trader. He was educated at Madison University, N. Y., Columbian College, D. C., and Brown University, R. I.; from the latter institution of which he received the degrees of A. B. and A. M. While a pupil at Columbian College he was converted. It occurred on this wise: At the college there was a diminutive Jew who had been converted to Christ. His piety was simple and exemplary. Mr. Laws suspected him of hypocrisy and despised him. But the life of the despised Jew was the means of convincing Mr. Laws of his wickedness, and as a penitent he sought the prayers of him whom he had despised. Mr. Laws first united with East Baptist Church, Washington, D. C., in the year 1869.

After spending a short period of time in the states of Iowa and Kansas he removed to Missouri in 1870, and in Saline County

* From Dr. W. Pope Yeaman's sketch in *Central Baptist*, June 8, 1882.

taught a school while he labored to prepare himself for the ministry. He then commenced that career which for progress and usefulness was so distinctly marked, and which has wreathed his name in garlands of beauty.

In 1871 the feeble, struggling church at Glasgow, Mo., called him to lead them as pastor. He was ordained at Rehoboth Church, Saline County, then returned to Glasgow and entered upon his work. At the time the church numbered only about 15 members. He felt the church's need of a house of worship, and at once applied himself to the seemingly doubtful enterprise of supplying this need. The result was eminently successful. A house costing with the lot $12,000 was built and paid for. The membership also increased to 69.

In March, 1873, Brother Laws moved to St. Louis as pastor of Park Avenue Church, where he was eminently useful until May 1, 1874, when failing health compelled his resignation. He then traveled for the *Central Baptist* through the summer, and in September of the same year settled as pastor at Boonville, Missouri. Here his labors were blessed in the building up of the church and the Sabbath-school. Failing health again compelled his resignation, and he vacated the pastorate, having baptized over 20 persons at Boonville.

In October, 1877, he was called to be corresponding secretary of the Missouri Baptist Sunday-school Convention, in which position he evinced great mental acumen, executive ability and spiritual mindedness. He had as clear and comprehensive a conception of the mission of God's word as any man in the state. In this work he won the hearts of Missouri Baptists, and in September, 1881, he resigned his position as corresponding secretary to accept the pastorate at Decatur, Illinois, where, owing to declining health, he had to terminate his labors about the first of February, 1882. From this time until his death, May 3, 1882, he was a great sufferer. His last days were a beautiful and effective commentary on the truth and power of the gospel. His triumph was glorious. Being told a few days before his death that he was leaving this world, he replied, "My order has not yet come." The next day while sitting in his rocker—where he rested in his last illness nearly one-fourth of his time—his wife sitting on one side and her father on the other side of the sufferer, who was in the greatest agony gasping for breath, he smiled and said, "The Messenger has now come," and for an hour seemed to be dying, but he again revived and lingered yet about 12 hours, during

which he was heard to say, "Come, dear Savior, come quickly." At about 3 : 15 A. M. on the 3d of May, while the watchers were tenderly and sorrowfully looking on the sublime scene of a feeble man in conquering conflict with Death, he was heard to say: "I now take a ride in Israel's chariot;" then his face became bright as with a celestial smile.

Mr. Laws was twice married. His first wife was Miss Virginia A. Lucas of his native state, to whom he was united in January, 1866, 4 years after which she died, leaving one child, a baby boy 9 months old. His second marriage was in December, 1872. This time he took to wife Miss Gertrude A. Taylor, a daughter of Rev. B. T. Taylor. This lady, bereft and sad, survives the husband of her profound and tender love.

CHAPTER V.

MISSOURI VALLEY ASSOCIATION.

Date and Purpose of Organization—Early Prosperity—Carroll County, Sketch and History of its Churches—The Three Horsemen—Old Log Court House—Carrollton Church—"The Devil's Headquarters"—Big Creek, Wakenda, Bethlehem, McCroskie's Creek, Good Hope, and Other Churches—Biographical: J. M. Goodson—Kemp Scott, Pioneer Life—J. D. Murphy—G. W. Hatcher—C. Bullock.

ON the eighth of October, 1860, messengers from ten churches dismissed from the North Grand River Association, met in convention at Carrollton, Carroll County, and formed the Missouri Valley Association. The purpose in this movement, as stated in the minutes, was "the greater convenience of the churches in the southern bounds of the North Grand River Association." (*Missouri Baptist*, Vol. I, No. 36).

W. C. Ligon was the moderator.

Churches.—Big Creek, Carrollton, Hurricane, McCroskie's Creek, Wakenda, De Witt, Bethlehem, Little Ridge, Utica and Bethel. Aggregate membership, 454. (*Minutes N. G. Association*, 1860.)

The second annual meeting (1862) was at Wakenda Church. Only six churches sent statistics; no baptisms were reported; numerical strength of the 6 reporting churches, 340.

Our next information is for the year 1865. Letters were received from Bethlehem, Carrollton, McCroskie's Creek and Wakenda Churches; and volunteer messengers from Bethel and Big Creek; total members from the 5 churches first named, 263. But little business was transacted at this session. The meeting was held at McCroskie's Creek Church, as was also the session of 1866.

In 1867 the association met at Carrollton. Seven churches had enjoyed revivals; 144 baptisms were reported, of which 68 were at McCroskie's Creek. Elds. Bullock, Durfey, Scott and Linnville had labored as itinerants and organized three new churches. The missionary board had collected and expended $191. The Sunday collection at this session was $100 in cash, and the same amount in pledges. The proceedings throughout indicated new life, and a consecration far in advance of any previous session.

It will be remembered, however, that only one meeting was held prior to the breaking out of the war, which prevented the earlier growth of the body. On the day preceding this session of the association (September 6th), the Missouri Valley Baptist Sunday-school Convention was organized at Carrollton to meet in connection with the association. This was one year in advance of the State Baptist Sunday-school Convention. Lewis B. Ely was the first president and Curtis Bullock corresponding secretary.

The eighth anniversary was held at Utica in 1868, when 17 churches were enrolled, in which there were 924 members; baptisms, 177. The executive board complained of great discouragement for want of co-operation on the part of the churches. It had, however, raised sufficient means to keep Eld. Kean in the field 11 months, Eld. Spurgeon 11 days, and Eld. Bullock 14 days. This session was cheered by the presence of Dr. Thos. Rambaut, of William Jewell College, and Eld. A. F. Martin, of Linneus.

Mt. Zion Church was the place of meeting in 1869, by which time the total membership had grown to 1,131. Eld. C. Bullock had labored 10 months as colporteur and missionary under the appointment jointly of the American Bap. Pub. Society and this association. Two new churches (Providence and Hurricane) were constituted, and many feeble churches were aided by protracted meetings, in most of which revivals followed.

The tenth annual meeting was held at Big Creek Church in 1870; L. B. Ely was elected moderator, and Thos. A. Welch clerk, both laymen. There were now 24 churches, with a total membership of 1,357; baptisms, 172; receipts for associational purposes, $264.70. Sunday-schools on a denominational basis were almost universally reported in a good condition. So marked was the difference between them and Union Sunday-schools, that the association urged that in every eligible community there should be Baptist Sunday-schools.

1871. Nothing of special interest. The meeting was held at Wakenda.

The attendance on the twelfth anniversary, held at McCroskie's Creek, September 6th, 1872, was not so large as common, but deep interest was manifested in the business of the body, especially in the itinerant work; the receipts for which were $440.53. The subjects of ministerial education, Sunday-schools and denominational literature received hearty and unanimous support, both moral and material. At this date, Carrollton, with

381 members was the largest church; Wakenda, with 139, was the next in size; Hopewell with 14 members was the smallest church in the body.

In September, 1873, the meeting was held at Hurricane. All the churches (26) save two (Hopewell and Rock Ford) were represented. Two (Pleasant Grove and Pleasant Hill) had disbanded. The total membership was 2,042; baptisms during the year, 293, of which 133 were at De Witt, 62 at Carrollton, and 29 at Utica. 23 of the 26 churches reported Sunday-schools, 19 of which were Baptist, 4 union, and 9 were kept open the year round.

In 1876 the session was held at Carrollton. The summary statement gives the following:

Churches.—Bethel, 80 members; Bethlehem, 91; Big Creek, 113; Bridge Creek, 29; Carrollton, 362; Chapel Hill, 35; Calvary, 56; Dawn, 72; De Witt, 130; Fair View, 17; Gilead, 69; Good Hope, 40; Hopewell, 13; Hurricane, 110; McCroskie's Creek, 112; Mt. Zion, 152; McGill's Creek, 43; Mt. Hope, 7; Norborne, 64; New Salem, 51; New Haven, 16; Providence, 61; Rock Ford, 29; Union, 90; Wakenda, 201; Walnut Grove, No. 1, 43; Walnut Grove, No, 2, 134; Woolsey Grove, 40; total, 2,260.

Pastors.—David Utt, E. Spurgeon, G. A. Crouch, A. J. Miller, T. W. Minnis, S. M. Thomas, G. W. Hatcher, W. W. Walden, J. M. Goodson, J. L. McLeod, D. C. Bolton and W. C. Barrett.

This association has for years been one of the most active fraternities in the state, fostering with a ready mind and a beneficent hand the many denominational interests. Her numerical strength in 1879 was 1,893. This decrease from former figures was caused by the dismission of one or more churches, the dissolution of one or two, and the revising of the lists in many others. Without discriminating against others, we mention the names of the following active laymen: Simeon Creel, J. R. Yates, Alex. Trotter, I. O. Herndon, Archer Herndon, S. L. Babcock, Thos. A. Welch and J. F. Brandom; and of pastors' names: J. D. Murphy, F. Menafee, T. W. Minnis, C. Bullock, A. D. Axton and J. L. McLeod.

The association met at Gilead Church, Carroll County, September 10, 1880, when 19 of the 23 churches sent messengers; great harmony prevailed and the churches reported an aggregate of 169 baptisms. The latest records we have are for 1881. That year the meeting was held at Mt. Zion, commencing September 9th. Rev. G. W. Hatcher, of Miami, being on a visit, by invita-

tion preached the introductory sermon; 17 churches reported by messengers, which left two unheard from. Carrollton with her 347 members was the strongest; Wakenda with 260 was next in size; Enon with 11 members was the smallest. The total membership of all the churches was 1,900. Only 60 baptisms were reported this year.

Almost all the churches are in Carroll County, with one or two in Ray, and one perhaps in Chariton County. Carroll is among the largest Baptist counties in the state, which is some evidence of the consecration of the members of the Missouri Valley Association.

The first permanent settlement in the present limits of Carroll County was made in the year 1819, by John Standley and Wm. Turner, from North Carolina. The former settled just east of the present site of Carrollton, on what is known as "Timmons' Addition," and the latter north of the town, on the place now owned by Mr. John Tull. Carrollton, the county seat, has an elevated and beautitul situation on the Missouri Bluffs, overlooking the rich river bottom. It was laid out in 1837, incorporated in 1847 and had in 1875 a population of near 3,000.

For an interesting account of the first Baptist meeting held at Carrollton, Mo., see history of Mt. Pleasant Association, p. 176.

Carrollton Baptist Church—was organized August 26, 1839, at the old log court-house, with 10 members. The following is a record of the proceedings:

"At a meeting held in Carrollton, Mo., August 26, 1839, after divine service, the brethren and sisters whose names are hereunto attached determined to form themselves into a church holding the principles of the United Baptists.

"The ministering brethren present were Thomas Fristoe, Fielding Wilhoite and A. F. Martin. Proceeded to the election of officers, viz.: Brethren B. Ely, clerk *pro tem.*; Wm. Freeman, moderator; John Trotter, deacon.

"Agreed to call the church the 'Carrollton Baptist Church of Christ.' Appointed Brethren Freeman and Ely to write a letter to the Mt. Pleasant Association. Appointed Brethren Trotter, Creel and Ely delegates to the association.

"Agreed to meet on the second Saturday and Sunday in each month.

"*Names of Brethren and Sisters.*—Wm. Freeman, John Trotter, Wm. Goodson, Benjamin Ely, W. R. Creel, Joel Curtis, Theodosia Hutchinson, Martha Ely, Mary Freeman and Elizabeth Cur-

tis—in all ten, who agree to form a constitution and rules of decorum. Adjourned. B. ELY, *Clerk pro tem.*"*

Rev. A. F. Martin is the only minister living who was present and participated in the organization. He is over 70 years of age, has vigorous health, still preaches the gospel, and has two sons in the ministry.

Of the ten constituent members, Wm. R. Creel only survives. He lives a few miles northeast of Carrollton and is an influential member of the Big Creek Church. Benjamin Ely, the clerk of the first meeting, was the father of Lewis B., Robert C. and Frank Ely, all of whom are staunch supporters of the Baptist faith. Joel Curtis lives in the person of his son, John J. Curtis, now a valuable member of the Wakenda Church.

For years after the organization, the old log court-house afforded the church an occasional place of worship.

Meetings were frequently held at the residences of the members in different sections of the neighborhood. At that time there was but one house of worship in the county—that a log-house four miles northwest of Carrollton, used both for schools and religious services. Thus did the denomination itinerate until about the year 1846, when the old brick court-house was built. In this they became more permanent in their place of meeting.

Rev. A. F. Martin was chosen first pastor and so continued until in 1841, when William C. Ligon removed to the county and assisted him. In 1844 (February) Alvin P. Williams was elected as pastor, continued one year and was succeeded by Eld. Ligon for several years.

In 1848 the church appointed a building committee to confer with the Freemasons and Sons of Temperance, from which conference resulted the erection of what was known as the old Baptist church and Masonic hall, on the west side of the public square, where the church continued to worship until the occupancy of their present edifice. This old landmark was destroyed by fire in March, 1880.

By the year 1875 the old house of worship had become somewhat dilapidated and far too small for the congregation. In May of that year a committee of the deacons of the church was appointed to solicit subscriptions to build a new and more commodious house. On the 12th of the following month, the committee having reported a subscription of $6,266, a resolution was passed, creating a building committee, consisting of L. B. Ely, Noah

* As published in the *Carrollton Democrat*, Vol. I, No. 1.

Krout, W. S. Crouch, J. M. Farris, A. M. Herndon, S. M. Kelley and Sam'l Turner, who were instructed to select the ground and build the house, the cost of which was not to exceed $1,000 more than the full amount of the subscriptions. Subscriptions were continued and grew far beyond the expectations of even the most sanguine.

About August 5, 1875, ground was broken, and on the 29th of the same month the foundation was laid in the presence of a large assembly of people. W. R. Creel, the only living member of the original church, Rev. J. M. Goodson, the first member admitted by baptism, Rev. A. J. Miller, the pastor of the church, and J. H. Turner, delivered appropriate addresses on the occasion.

The building is 40x80 feet, elegantly finished in Gothic style, furnished throughout, with a spire 135 feet from the street below. Its entire cost was about $15,000. The dedicatory services took place September 10, 1879, and were participated in by Rev. J. R. Graves, of Memphis, who preached the sermon; also by Elds. S. H. Ford of the *Christian Repository*, and A. J. Miller, pastor of the church. (From the sketch published in *Carrollton Democrat*, Vol. I, No. 1.)

The predecessor of Eld. Miller in the pastoral office was G. L. Black, and his successor was J. D. Murphy.

The 10 members and one organization of 1839, in Carroll County, had increased to about 20 churches and 1,900 members in 1881.

Carrollton Baptist Church in 1882 numbered 347 members, had a flourishing Sabbath-school, contributed statedly to district, state and foreign missions and ministerial education, and wielded a potent influence in the affairs of the denomination.

Big Creek Church.—Eight persons of the Baptist persuasion met June 22, 1844, at the house of James Hill, near William R. Creel's, ten miles northeast from Carrollton, signed the covenant and became the "Big Creek Baptist Church." The ministers present were John Curl and Joseph Riffe. Their first minister was Kemp Scott, who continued with them for 11 years, and was followed by Geo. T. Kinnaird for the same length of time. Then came R. P. Scott, followed by W. F. Huff, and he by J. K. Graves. In 1846 the church built a small log-house in which to worship, using it for this purpose until 1862 when it was accidentally burned. It was succeeded by a good frame building, 33x45 feet, in 1869, at a cost of $2,000.

WAKENDA.—The exact date of this church is not given. It was a member of North Grand River Association in 1854, when it numbered 49 members. In 1882 it was next to the largest church in the association, having 260 communicants.

BETHLEHEM.—This church was organized about the year 1854 or '55. It grew up under the labors of Eld. Kemp Scott, who now sleeps in its cemetery. In 1882 this church numbered 105 members with F. Menafee as pastor.

MCCROSKIE'S CREEK CHURCH,—eight miles west of Carrollton, bears date of Feb. 4, 1855. James M. Goodson was its founder and first pastor; 36 persons became constituent members. At the end of three years Eld. Goodson was succeeded by Geo. T. Kinnaird one year, when he was recalled to the pastoral office and served for many years. Two years after its formation the church erected a brick edifice, 35x50 feet, which was valued at $3,500.

BETHEL CHURCH,—another constituent of the Missouri Valley Association, was organized by James M. Goodson of 7 members, on October 11, 1857, in the neighborhood of Coloma, fourteen miles north of Carrollton. James Linville was the first pastor. The church grew rapidly, and in 1861 numbered 75 members; but the war coming on it was broken up. Possibly the present Coloma Church is its successor.

GOOD HOPE CHURCH, —in Chariton County, was organized August 14, 1868, on 10 members. This church is not now a member of the association.

HURRICANE,—twenty miles northeast of Carrollton, was founded November 29, 1868, with 17 constituent members.

GILEAD (FORMERLY MOSS CREEK) CHURCH—was organized the first Saturday in April, 1867, with eleven members, and in 1882 had 93 members.

MT. ZION,—seven miles northwest from Carrollton, was founded December 5, 1863, with 8 members. In 1882 it had 128 members.

NORBORNE,—on the Wabash, St. L. & Pac. R. R., ten miles above Carrollton, was organized October 25, 1870, with 10 members. In 1882 it numbered 82 members.

PROVIDENCE—was organized November 10, 1868, with 16 constituent members. It is located fifteen miles west of Carrollton and in 1881 had 59 members.

WALNUT GROVE, No. 1—was formed February 29, 1868, of eight members. It is situated eight miles southeast from Carrollton, and in 1882 had only 31 members.

Walnut Grove, No. 2.—This church is near Hardin in Ray County. It commenced in April, 1867, with 6 members, and has grown to 99 members.

J. M. Goodson,—for years a most laborious minister of the gospel, whose work extended over a large part of the Missouri Valley Association, was born July 15, 1811. He was ordained at the call of the Carrollton Baptist Church, for which he labored for some time in the pastoral office. He was regarded one of the best of men, whose influence for good in his field of labor will never die. He died December 2, 1879.

Kemp Scott—was one of the pioneers of the North Grand River country, and has been very properly called "The earnest preacher." "This faithful servant and minister of Jesus Christ died at his residence in Carroll County, Missouri, April 13, 1864. He was a native Virginian, and was born in Washington County, June 20, 1790, eighteen months after which he became fatherless.

"His mother, Dorcas Scott, with true Christian heroism and small means, sought to train her eight children for Christ and for usefulness, but soon after the death of her husband she passed away, and young Kemp, now an orphan, was put under the care of a brother-in-law, with whom he lived until he was nineteen years old, when, in 1810 he emigrated to Barren County, Kentucky, not far from the Mammoth Cave. On the 24th of May the same year he was united in marriage to Miss Anna Allee, daughter of Rev. David Allee, a Baptist minister who subsequently removed to Missouri and died in Cooper County in 1836.

"Soon after his settlement in the county, Kemp Scott was deeply convicted of sin under the ministry of Eld. R. Petty. His experience, like that of John Bunyan, was pungent, continued—yea! almost fearful. But gradually light broke in upon him and he saw with a clear heart-vision how God could justify him that believeth in Christ. In May, 1811, he was baptized by Elder Petty and united with the Baptist Church at Glover's Creek.

"Though possessing a very limited education, having found a mine of wealth—a well of life—a new world with bright hopes bursting all around him, he felt a burning anxiety to tell others about it and to try to lead others to it. He commenced preaching in 1815 and was ordained to the gospel ministry by Hiram Casey, James Fearse and Robert Norvill, at the call of the

Cumberland River Church, Monroe County, Kentucky. During his stay in Kentucky for four years succeeding his ordination he preached to five different churches, besides spending much of his time holding meetings in neighborhoods where there were no churches.

"In October, 1824, he removed to Missouri and settled in Cooper County. He became a member of the Mount Pleasant Church, the first formed in the Boone's Lick country, then only a small body. He became pastor of this church and so continued for nineteen years, leaving it with a membership of over 200. In July, 1836, the church hearing that he was receiving a salary of $150 from the American Baptist Home Mission Society, voted him out by a majority of two; but in December following voted him back unanimously. He remained in the Cooper County country until December, 1846, during which time he had served for a longer or shorter period as many as twelve churches, and rode five years as missionary, under the appointment of the Am. Bap. Home Mission Soc. From Cooper he removed to Carroll County, and served as missionary of the North Grand River Association some six or seven years, of which body he was moderator for six successive sessions. From the time of his settlement in Carroll County he preached for eleven churches. During his ministry he aided in the organization of 20 churches, assisted in the ordination of a number of ministers and deacons, and baptized between twelve and fifteen hundred persons.

"In that far-back day in Missouri Kemp Scott was a strong advocate of Sabbath-schools, an organizer of temperance societies, and as he advanced in years his zeal in his Master's cause increased, continuing to enlarge even up to the time of his death.

"He raised twelve children, all of whom he lived to see church members; one or two in the ministry, one a deacon, and all are walking in the truth.

"Kemp Scott was a warm-hearted, energetic and able preacher, of sound theological views, extensive knowledge of the Bible, and though of a very kind disposition, he was fearless in his defense of what he believed to be the truth. He had a limited education, yet his language was mainly correct and his delivery natural. The purity of his life gave moral force to his teachings, and where well known his influence was very great. A priest in his own family, he continued his custom of social wor-

ship under his own roof, even when on his death bed. But having served his generation, God has bidden him come up higher." (Dr. A. P. Williams in *Western Recorder*, in 1864).

"While Eld. Scott lived in Cooper County, he was pastor at one time of the Baptist church in Jefferson City, and of another in Saline County, some 70 miles distant. One year he visited Spring River Association as a corresponding messenger, which was about 200 miles from his home, and on several occasions traveled westward as far as Plattsburg, Clinton County, on preaching excursions. After his removal to Carroll County he traversed a territory 50 by 90 miles, preaching the gospel to the settlers in rude log-cabins, sometimes crossing the watercourses on rafts, and grazing his horse at night on the grass while he slept under the branches of some towering tree." (MS. of Eld. R. P. Scott, a son.)

"Eld. Kemp Scott was a man of strong, bony frame, six feet high, with boldly marked features; and when preaching would stand erect; commencing always slowly, one-third of his sermon would consist in quoting parallel passages of Scripture, to an extent you would think altogether redundant; and then, as though encased in the scriptural armor in which he had clothed himself and his subject, and rising in all the strength of a felt faith, he would pour forth a commanding appeal as authoritative and effective as though a prophet spoke.

"The waves of war broke at the old man's feet. His infirmities grew upon him and he was confined to his house. He had selected as his resting-place the burying-ground of the Bethlehem Church, which had grown up under his ministry, located about six miles northeasterly from Carrollton.

"The coming shadows were deepening over him, and yet the old zeal burned in his heart. He arranged and held a protracted meeting in his own house, preaching twice a day for four days until help reached him. The meeting lasted ten days. The last of his twelve children had found faith in Christ; and now, of seven persons who had professed religion at his home protracted meeting, one was his own grandson.

"His son, Eld. R. P. Scott, who had attended these services, was to administer the rite of baptism, the father being too feeble to do so; but when the day approached, the old hero said: 'It is the last opportunity I shall have of administering the ordinance of my blessed Master, and I am determined to do my whole duty.'

"As the aged pilgrim descended into the stream they supported his bent form. A deacon stood by him in the water and aided him in performing the rite, and the grayhaired veteran, with the light of other days still beaming in his eye, his voice trembling with emotion, baptized his youthful grandchild in the name of the Trinity. The heavens smiled sweetly down upon the man and upon the scene, while weeping witnesses waited to welcome and bless the sire and the son.

"And that was the closing scene of his life's labors. His health soon after rapidly declined. His constant prayer was answered, that he might bear his affliction, which was severe, without a murmur. (He died of a cancer). And as the spring sunshine began to warm the air, and the time of the singing of the birds had come, and the early rose was opening its petals to the light, the sainted man fell asleep in Jesus." (Dr. S. H. Ford, in *Christian Repository*, New Series, Vol. XI, pp. 277–'9.)

John Decatur Murphy,—one of the foremost men in the state, was born in Franklin County, Missouri, February 3, 1835, where, as a farmer's son, he grew up destitute of religious influences outside of the family, having never heard a sermon preached until he was twelve years old. Mr. Murphy is a grandson of the pioneer, Rev. Lewis Williams. His conversion took place in the winter of 1850, in the beginning of his fifteenth year, under the preaching of a Presbyterian physician who sometimes preached in an irregular way. The text was Matt. 16; 26. The direct result of the sermon was the conversion of young Murphy and another youth, both of whom be-



REV. J. D. MURPHY, D.D.

came Baptist preachers. Mr. Murphy was baptized by Rev. Peter Williams into the fellowship of Providence Baptist Church. Soon after this, at the suggestion of his brethren, he commenced holding religious meetings, and when in his sixteenth year he preached his first sermon. On the nineteenth anniversary of his natural life—February 3, 1854—he was ordained to the full work of the gospel ministry at New Hope Church in his native county, by Elds. Peter Williams, B. Leach and Deacon H. O. Walton. Here he commenced his pastoral labors, continuing eighteen months, when, securing a call from the Saline Association, he became a missionary of that body in 1858. He remained in Saline County about seven years, during which period he was pastor of Zoar Church; also for a longer or shorter term he acted in the same capacity for Heath's Creek, Good Hope and Fish Creek Churches.

In 1865 he became pastor of Walnut Grove and Rocheport Churches in Boone County. In this field he remained also for seven years, and was pastor for different times of Mt. Gilead, Mt. Pleasant and Big Lick Churches; the first two in Howard, the last named in Cooper County. During this period of his life he also did much itinerant work, and was greatly blessed in all his labors.

In 1872 he was called to and accepted the pastorate in Mexico. To this church he devoted all his time and labors. Here he continued some five years, during which the church paid off a debt of $1,200 and was about doubled in membership. Late in the year 1876 he entered into the pastoral office at Bryan, Texas, continuing two years and adding 58 members to the church, 22 of whom he baptized. In June (12th), 1878, Baylor University —Dr. Wm. Carey Crane, president—conferred on him the honorary degree of Doctor of Divinity.

His pastoral work began at Carrollton, August 1, 1878, where he has been doing solid and substantial work for the Master.

Dr. Murphy has baptized one person for about every twelve days of his ministry, 104 being the largest number baptized within any one year of this time. In his early ministry he was thrown among the anti-mission Baptists and Campbellites, who, in that day often made common cause against the Baptists. Eld. Murphy being often compelled to meet them, was driven to a very close study of the Scriptures, which has proven of incalculable benefit to him, and which he regards as specially providential.

He was married to Miss Culpernia Rogers, February 18, 1858,

who still lives to bless his life, and, as far as is meet, to share his toils.

Eld. Murphy is a writer, and wields a ready and nimble pen. He is a close, logical thinker and an able minister of the New Testament.

GREEN WAGENER HATCHER—was born in Green County, Kentucky, August 5, 1846, where he grew to manhood and was baptized into the fellowship of the Mt. Gilead Baptist Church, in his native county, in the year 1858. He removed to Missouri and settled in Carroll County in 1870, and in April, 1872, was ordained to the work of the gospel ministry by the Mt. Zion Church in said county, G. L. Black, Duncan H. Selph and E. Spurgeon assisting. For about six years he labored as pastor in the bounds of the Missouri Valley Association, serving at different times the Mt. Zion, Wakenda, McCroskie's Creek, Moss Creek, Hardin and De Witt Churches. To Wakenda and Moss Creek he preached for five years each. In January, 1878, he was settled as pastor at Miami, Saline County, where he has been doing good, solid work for the Master.



REV. G. W. HATCHER.

In the first seven years of his ministerial life Mr. Hatcher preached 1,348 sermons, about an average of two hundred a year, and baptized 315 converts. He is a pleasant and an entertaining speaker; an excellent gospel preacher; and a companionable and genial Christian gentleman.

CURTIS BULLOCK—has spent about fifteen years in Missouri, mostly if not wholly in the bounds of the Missouri Valley Association and vicinity.

He was born in Boone County, Kentucky, June 17, 1816. His father was Nathan Bullock. From childhood until he reached his 16th year he was a thoughtless boy. From this time to the 22d year of his life he had seasons of conviction, when he was converted and joined the Old School Presbyterian Church. He then lived in Indiana. From 1847 to 1849 he traveled as colporteur of the American Tract Society. In 1850 he emigrated to Keokuk County, Iowa, and four years afterwards became a Baptist, and in September of that year (1854) was licensed to preach, not long after which, at the call of Brookville and other churches, Iowa, he was ordained a minister. He remained in Iowa until 1865, preaching most of the time for four churches, at a salary of from $100 to $250 a year, when he moved to Carroll County, Missouri, and entered the service of the American Baptist Publication Society as missionary colporteur, continuing in this work about three years, and baptizing between three and four hundred converts. He has labored as pastor of Moss Creek, Union, Wakenda, Big Creek and other churches in the Missouri Valley Association, into the fellowship of which he has baptized many hopeful converts.

He married Martha Zeigler in June, 1838, in the state of Indiana.

CHAPTER VI.

THE MISSOURI BAPTIST STATE CONVENTION.

Where, When, and Why Formed—Objects—First Executive Board—"Test Oath" Endorsement—Money Expended on the Field—Conference for Peace—Consolidation with General Association Proposed—How Accomplished—Dr. Burlingham's Speech—Closing Remarks.

THE Missouri Baptist State Convention was organized soon after the close of the war, under the auspices of the American Baptist Home Mission Society of New York. The preliminary meeting for this purpose was held in the pastor's study of the Second Baptist Church, St. Louis, during the Northern anniversaries in that city, in May, 1865. The accompanying extract from the minutes of said meeting will give a correct view of the published motives that originated this new institution:

St. Louis, Missouri, May 29th, 1865.

The Baptist pastors of Missouri, in attendance upon the May anniversaries, convened this P. M.

Rev. G. Anderson was appointed chairman, and Rev. C. A. Bateman secretary.

Rev. A. C. Osborn presented the following preamble and resolution, which was adopted:

Whereas, neither of the Baptist state associations of Missouri have, to the best of our knowledge and belief held a meeting for the past two years; and,

Whereas, we believe the interests of our denomination imperatively demand that we should meet and consult together, and devise ways and means by which to spread the gospel in the state: therefore,

Resolved, That the loyal Baptist churches throughout the state of Missouri be requested to send their pastors and delegates to meet at Hannibal, on Friday, September 29, 1865, at the hour of 10 o'clock, A. M., for the purpose of forming a Baptist State Convention.

The pastors of St. Louis were requested to prepare a constitution, &c., to be presented at the September meeting.

Pursuant to the foregoing call, the convention met at Hannibal, Missouri, September 29, 1865; the organization of the body

was perfected, and the following permanent officers were elected:

G. Anderson, *President.*
W. S. Ingman, D. J. Hancock, } *Vice-Presidents.*
C. A. Bateman, *Recording Secretary.*
E. W. Pattison, *Corresponding Secretary*
Nathan Cole, *Treasurer.*

From the constitution:

Art. 1. This association shall be called the Missouri Baptist State Convention; shall be auxiliary to the American Baptist Home Mission Society, and shall co-operate with the other national organizations of our denomination.

Art. 2. The object of this convention shall be to promote the preaching of the gospel in, and the thorough evangelization of, the entire state.

Art. 3. This convention shall be composed of annual members, life-members and delegates from Baptist churches and associations contributing to its funds and co-operating in its objects.

Rev. J. S. Backus and Rev. E. T. Hiscox were present and participated in the organization of the convention as the official representatives of the American Baptist Home Mission Society, and Rev. G. J. Johnson, Dis. Sec. of Am. Bap. Pub. Society, was also present; and so was Rev. Daniel Read, President of Shurtleff College.

The following composed the executive board of missions: Rev. G. Anderson, Rev. J. V. Schofield, Rev. A. C. Osborn, Rev. J. S. Gubelmann, Rev. Henry Farmer, Rev. S. L. Collins, Rev. Wm. Hildreth, Rev. J. B. Fuller, Rev. C. A. Bateman, Rev. J. M. Johnson, Rev. B. Stevens, Rev. J. L. Johnson, Rev. J. H. Hardin, Rev. D. R, Murphy, Rev. W. D. Tucker, Rev. A. P. Rogers, Rev. J. E. Welch and Rev. Robert Harris; and brethren Thomas Pratt, E. G. Obear, D. J. Hancock, J. Barnhurst, R. Campbell, P. J. Thompson, E. W. Pattison, E. D. Jones, Wm. Jones, W. Schneider and D. A. Winter.

The convention may be said to have recognized the "Test Oath" of the new constitution of the State, in the report on religious destitution, thus:

"Before the war there were, in this state, 450 Baptist ministers, and 750 Baptist churches, having 45,000 members: now, there are perhaps 50 qualified ministers, and 100 churches holding regular services."

The same document says of the Wyaconda Association: "Before the rebellion there were in this body 32 churches, well supplied with ministers; now the most of these ministers are silenced by the new constitution oath."

This is the same Test Oath so earnestly remonstrated against by the General Association of the state, and also by nine-tenths of the denomination, as in violation of the liberty of conscience (a principle very dear to Baptists), and was, soon after the times of which we write, pronounced unconstitutional by the supreme court of the United States.

The second meeting of the convention was held at Kansas City, at the Walnut Street Baptist Church, in September, 1866. Twenty-four missionaries had been in the field during the year under the auspices of the convention, by the appointment of the American Baptist Home Mission Society, at a cost of over $14,000. They reported the organization of 39 churches. The total amount of receipts from the state during the year was $16,297.19; of which St. Louis contributed $14,674.73; and of this amount $13,751.80 were expended in church extension work in that city. The $14,000 paid to missionaries does not appear in the report of the treasurer of the convention, but seems to have been paid directly out of the funds of the society at New York.

The third and last meeting of the convention was held at Jefferson City, commencing September 27, 1867. Thirty missionaries had labored under the joint auspices of this body and the Home Mission Society, to whom were paid about $11,000. The whole amount of money received for the convention during the year was $11,106.65, of which $9,140.80 was raised and expended by the St. Louis Baptist Union for church extension.

At this session the following paper was read and adopted as a part of the report of the executive board, D. J. Hancock, chairman.

CONSOLIDATION WITH THE GENERAL ASSOCIATION.

"Soon after the last annual meeting of our society, several brethren connected with the state convention became engaged in correspondence with brethren connected with the General Association, relative to the issues between the two wings of the Baptist denomination in this state. Out of this correspondence grew an informal conference of brethren unofficially representing both bodies, which met in St. Louis and adjourned to meet in Lexington. At this adjourned meeting the brethren of the state convention came in contact with a large number of the prominent

brethren of the General Association. The objects of this convention were clearly vindicated in that conference to be the building of our wasted and suffering Zion within the limits of this state—by the collection and efficient distribution of evangelizing instrumentalities secured by the auxiliary relation to the American Baptist Home Mission Society—this work being done by the efficient agency of a board, scattered as to membership over the entire state, but located as to base of operations in the proper denominational centre—the city of St. Louis. It was demonstrated that the state convention had no ulterior or selfish object in view, but simply to secure the spread of the gospel and the upbuilding of the Master's kingdom in Missouri. These representations were accorded a respectful hearing and evidently made a strong impression for good upon the minds of many connected with the General Association.

"Your board are clearly of the opinion that in considering any propositions for the consolidation of Baptists, into one state organization—a consummation devoutly to be wished—there are three things to be strenuously insisted upon by the state convention:

"1st. A continuance of such auxiliary relation to the American Baptist Home Mission Society as shall secure their sympathy and aid in our work as a consolidated society.

"2d. A continuance of the location of the board in St. Louis, as the only proper and most effective base of operations. To neglect making this demand, we believe to be a betrayal of the trust imposed in us as a state organization for evangelizing purposes.

"3d. A clear recognition of the baptistic doctrine that all Baptists, without reference to race or color, have an equal right to a participancy in our counsels, immunities and privileges.

"While this question is pending your board believe it to be their duty to adhere to the principles already adopted as a rule by the board—to avoid all possible collisions with the General Association and its friends, and to cultivate the things that make for peace."

On the last day of the meeting the subjoined preambles and resolution were adopted:

"*Whereas*, The division of the Baptist denomination in this state into two bodies, whose common object is the evangelization of the state, is greatly to be deplored, as contrary to the spirit of our religion and inimical to the progress of the Redeemer's kingdom in the state; and,

"*Whereas*, Informal consultations heretofore had between members of the state convention and members of the General Association, have given strong encouragement and hope that, with the blessing of God, all causes of difference may be ultimately removed; therefore,

"*Resolved*, That we hereby appoint A. A. Kendrick, J. E. Welch, D. J. Hancock, A. H. Burlingham, E. F. Rogers, R. H. Harris, C. Nevill, A. P. Rogers, A. C. Osborn and J. C. Bernard a committee of this body to meet the General Association, or a like committee of that body, should such be appointed, to consult with reference to a union of the two bodies upon the basis laid down in the report of the board and adopted by this body, and report to this body at their earliest possible opportunity."

This committee, in whole or in part, attended the meeting of the General Association at Lexington soon after the close of this session of the convention. Some account of the result is given in the history of the General Association in the session of 1867.

The Missouri Baptist State Convention never met after its adjournment at Jefferson City in 1867. Concerning its dissolution Dr. A. H. Burlingham, in an address at the meeting of the General Association at Hannibal in 1876, said:

"The state convention dissolved between 1867 and '68. Some said, 'What shall we demand—shall we not require some conditions?' I said, 'No! Let us go to the General Association and knock and they will receive us. We did so and were received."

Thus ended the brief career of the state convention—a body organized just at the close of the war, under the influence it must be believed of more or less of sectional feeling, and regarded by hundreds of the influential men of the denomination as an almost semi-political institution. Blunders, the convention may have made—none of which need be enumerated here;—but it nevertheless did good by way of planting or of resuscitating churches at important points, and in devising measures for gathering into churches the scattered African Baptists of the state.

The General Association never having disbanded (it failed to meet in only one year—1864) the existence of the convention became at once an irritating element in the denomination. This fact being discovered by influential members of the convention, good counsel prevailed, this young state organization disbanded, peace was restored, and the members returned to their former seats in the General Association.

CHAPTER VII.

NORTH CENTRAL ASSOCIATION.*

Meeting of the Convention—First Anniversary—The Object Stated—Faith of—Approves Test Oath Constitution of Missouri—Rescinds that Approval—Summary of the Year 1874.

THIS association is composed of churches located in the counties of Sullivan and Putnam, extending to the northern line of the state. This association originated in a convention of messengers from Yellow Creek, St. John's, Pleasant Hill, Lebanon, Smyrna and Little Union Baptist Churches, which met at Unionville, Putnam County, Mo., September 1, 1865, in order to go into an associational organization. The following from the constitution will show upon what basis the body was founded:

CONSTITUTION.

"Article 1. This association of churches shall be called the 'Northern Central Association of Missouri of Regular Baptist Churches.'

"Art. 2. This association shall be composed of such churches only as embrace in substance the following doctrines:

"The being and unity of God; the existence of three equal persons in the Godhead; the divine inspiration of the Scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice; the just condemnation and total moral depravity of all mankind by the fall of our first parents; God's eternal purpose of grace; the proper divinity of our Lord Jesus Christ; the all-sufficiency of the atonement; effectual calling; justification freely by grace; perseverance of the saints; believers' baptism by immersion only; the Lord's Supper a privilege peculiar to immersed believers regularly admitted to church fellowship;

* Locust Fork Association formerly occupied the territory in which the North Central was organized, but on account of difficulties between the ministers it disbanded about 1860 or '61, a part of the churches going to North Union, a part to North Grand River Association, and a few of them dissolved. Yellow Creek and Oak Grove Churches, in Sullivan County, did not belong to Locust Fork, but to North Union Association, until it dissolved during the war. Yellow Creek became a constituent of North Central, as may be seen above, and Oak Grove became a member in 1867, when the meeting was held at St. John's Church, Putnam County.

the resurrection of the body and general judgment; the final happiness of the saints and misery of the wicked alike interminable; the obligation of every intelligent creature of God supremely to believe what God says, to practice what God commands, and the religious observance of the first day of the week.

"Art. 3. The objects of the association shall be, by correspondence and personal intercourse to promote unity of faith and practice, fellowship, cordiality of feeling, and union of effort in promoting missionary education, and other purposes connected with the interests of Zion."

"Art. 10. We give our cheerful support to the new constitution of Missouri, and refuse a seat in this body to any who are disfranchised by it on account of their disloyalty."

The association held its first anniversary the same year (1865) at Yellow Creek Church, Sullivan County, commencing October 14, when one new church (Mt. Olive) was received into the union, making in all seven churches, the total numerical strength of which was 224. Geo. W. Benton was moderator, and Joshua Gray clerk.

Ministers.—J. Starkey, H. Gray, J. Gray, G. W. Benton, J. Worthington and N. H. Redding.

Pleasant Hill Church, Putnam County, entertained the second anniversary, begun October 13, 1866. Mt. Pisgah, New Bethel and Hopewell Churches petitioned for membership and were admitted. On Sunday a public collection was made for home missions, amounting to $11.50. Joshua Gray, John Starkey and L. G. Parker were appointed a committee to solicit the American Baptist Home Mission Society to appoint a missionary to labor in the bounds of the association. For periodical literature *The Christian Times and Witness*, *The Macedonian* and *The Young Reaper*, were recommended to the churches.

The third annual session was held with the St. John's Church, Putnam County, September 13, 1867. New churches were admitted, namely: Oak Grove and Union. The 10th article of the constitution, endorsing the new constitution of Missouri was stricken out. Correspondence was solicited with the North Grand River and the Northeast Missouri Associations; also with the Eden and the Fork River Associations, Iowa. About this time the title of the association was changed from Northern Central to "North Central," as the name appears at the head of this article.

Yellow Creek was the place of meeting in 1868. Peter Set-

ters was moderator, and Joshua Gray clerk. Committees were appointed on "The State of Religion," "Benevolent Efforts" and "Sabbath-schools." Peter Setters, missionary colporteur of the Am. Bap. Pub. Society, made quite an encouraging report of work done: days service, 311; volumes sold, 467; volumes granted, 59; tracts distributed, pages 2,226; sermons preached, 144; found families without a Bible, 90; supplied families with Bible, 36; churches organized, 2; total amount of sales $437.06; received from churches and missionary fund, $86. Deep Spring and Mt. Zion Churches were received into the association at this session.

The association met at Oak Grove meeting-house, Sullivan County, September 3, 1869. The general lamentation from the church letters was "coldness, inactivity and consequent barrenness." Two churches only (Yellow Creek and Mount Zion) reported baptisms; the former 17, the latter 7. A prayerful, earnest, determined effort was made for a better state of things, and on Saturday pledges for home missions were taken, amounting to $222.50; for Am. Bap. Pub. Society, $45.50 on Sunday; and for Sunday-school work, $15.50. During the year preceding this meeting the North Central Baptist Sunday-school Convention had been organized and held its first anniversary in connection with this session of the association. C. W. H. Bentley was the president of the convention, and Peter Setters was secretary.

The association met at Mt. Zion Church, Putnam County, September 2, 1870, and was called to order by the moderator. Upon application, Wintersville, Salem and Spring Creek Churches were enrolled as members of the association. The whole number of churches was then 16, and members 471. There were 57 baptisms during the year. The association voted "to become auxiliary to the General Association of Missouri," and, secondly, it

"*Resolved*, That all our missionary work be done through the executive board of the General Association."

The executive board of the North Central Association reported itinerant labor performed by the missionary, to the amount of $165.60; amount collected and paid, $150.75; sermons preached, 95; exhortations, 56; baptisms, 33.

At the session in 1871, held at Yellow Creek Church, there was great rejoicing with some of the churches over blessed revivals during the year, and lamentation in others over unfruitfulness.

The board reported a gratifying increase in the liberality of some, and a great lack of interest on the part of others. The evangelist had labored to the amount of $312, but only $146.85 of this amount had been collected.

The eighth annual meeting was held at Mt. Olive, Putnam County, August 30, 1872. Union and Milan (new churches) applied and were received into membership. There were 73 baptisms this year. Nine of the nineteen churches reported Sunday-schools, seven of the number being Baptist schools.

Little Union Church, Putnam County, was the place of meeting in September, 1873.

The minutes of the 10th anniversary, held September 4–5, 1874, showed the following summary:

Churches.—Little Union, 53; Mt. Zion, 49; Ravanna, 34; Wintersville, 28; Spring Creek, 40; Smyrna, 40; Deep Spring, 21; Union, 40; New Bethel, 28; Salem, 18; St. John, 37; Mt. Olive, 27; East Locust, 64; Welcome Home, 66; Mt. Pleasant, (col.), 10; Hopewell, 23; Mt. Pisgah, 53; Pleasant Hill, 29; Pleasant Grove, 13; Milan, 9; Yellow Creek, 79; making a total membership of 761; baptisms, 89.

Pastors.—J. C. Hinton, Peter Setters, C. Woodward, A Jackson, A. M. Green, J. E. Bondurant, Wm. H. Tuston and Green Cloyd.

The session passed off pleasantly, with P. McCollum, W. B. Rogers, G. R. Bondurant, J. E. Vertrees, W. B. Ballew, J. W. Bolster, and J. H. Snider present as visitors.

The churches of this association are all in Putnam and Sullivan Counties, except two (Ravanna in Mercer and Spring Creek in Adair County). Our latest information of this fraternity is 1874.

CHAPTER VIII.

NORTHEAST MISSOURI ASSOCIATION.

Where and How it Originated—When Organized—A Helper of the State Convention—Disintegration—Not Very Prosperous—Biographical: J. M. Ingold and Stephen G. Hunt—Sketches of Highland, Greensburgh, and West Bethel Churches.

THE above named association originated as follows:

PRELIMINARY MEETING.

"*House of Edward Weber,*
"*Near Dover, Lewis Co., Mo., Sept. 8, 1866.*

"At a meeting composed of delegates from Luray, Bethlehem, Winchester, Zion, Fairmount, Highland and Sugar Creek Churches, Rev. Monroe Ingold was elected moderator, and J. F. Rairden clerk.

"The Wyaconda Association having voted unanimously to authorize such churches to form themselves into a new association, on motion it was resolved to meet at Winchester on Friday, October 12, at 11 o'clock, to form a new association.

"*Resolved*, That J. F. Rairden, Wm. H. Bradford, O. L. Knowlton and Thomas Gray be appointed a committee to draw up a constitution and rules of order.

"Rev. J. M. Ingold was appointed to write the circular letter, and Rev. J. F. Rairden to preach the introductory sermon.

"Adjourned. J. M. INGOLD, *Moderator.*

"J. F. RAIRDEN, *Clerk.*"

In accordance with the foregoing action a convention was held at Winchester, Clark County, and a new association was organized October 12, 1866, called the "Northeast Missouri Baptist Associatlon." The constituent churches were the seven above mentioned from Wyaconda Association, together with Newark Church, a then newly formed interest.

The constitution was presented and adopted, the eighth article of which reads as follows: "This association shall be auxiliary to the Missouri Baptist State Convention, and the American Baptist Home Mission Society." Art. 7 of the same instrument read: "This constitution may be amended by a vote of two-thirds of the members present at any annual meeting (except the 8th

article)." The total membership of the churches was 438. The ministers were Wm. Yolton, J. F. Rairden, S. G. Hunt and J. M. Ingold.

J. F. Rairden was moderator, and Aaron Matley was clerk of the first session.

The churches were located mostly in Clarke County; one at least was in Knox; and one in Lewis County; nor was the boundary line between this and Wyaconda Association ever very clearly defined.

Although a daughter of the Wyaconda, the Northeast Missouri Association never succeeded in securing correspondence with the mother institution. This doubtless grew out of the fact that the Northeast Missouri Association gave such unequivocal encouragement to the Missouri Baptist State Convention, an institution regarded by the great mass of the denomination in the state as a disintegrating element (see Mo. Bap. State Convention).

The latest minutes we have of the Northeast Missouri Association are for 1871. These exhibit only a moderate degree of prosperity, there being only two more churches that went into the organization in 1866, and an aggregate membership of 532—less than one hundred more than at the beginning. The ministers in 1871 were Wiley Bunch, O. N. Collins, C. R. Stephens, J. Barker and J. C. Harvey.

This community dissolved about 1872, and in 1873 we find most of its churches on the roll in the old Wyaconda Association.

J. Monroe Ingold—was born in North Carolina; at an early age he moved to Indiana, and afterwards to Iowa. At 18 he became the subject of Divine Grace, was converted and joined the Baptist church, having been baptized by Eld. Cole. Soon after his conversion he entered the school at Richmond, Iowa, with a view to the ministry. In 1864 he came to Missouri and began to preach under many discouragements. But with energy and decision he pressed on, was ordained in November 1865, and appointed colporteur of the American Baptist Publication Society, in which capacity he continued a faithful and diligent laborer until his last sickness. In July, 1868, he was taken with jaundice, and in the month following he passed over the river, and is now at rest, where the wicked never trouble.

Stephen G. Hunt.—The following is from the committee on obituaries at the meeting of the Northeast Missouri Association in 1869:

"Bro. Hunt was born in Wayne County, Indiana, October 7,

1813. He experienced religion in his 20th year, united with the Rolling Prairie Baptist Church, in Laporte County, Ind., being baptized by Father Hastings. He was married to Louisa Salisbury, August 8, 1838; entered the ministry in 1845; became pastor at Sandwich, Ill.; remained there five years, where he sowed the seed of the kingdom, which has since produced a bountiful harvest, there being five flourishing churches on the field he then occupied. In 1850 he took the care of the church at Middlebury, Ind., where he remained three years. He then removed to Knoxville, Iowa, where he found a feeble church, which increased to 107 during his ministry, and began to build the noble house they dedicated a short time ago. From there he moved to Wayne County, Ind., the place of his birth, and took charge of the Elkhorn Baptist Church, where he was instrumental in the conversion of his uncle, Isaac Estele, who entered the ministry, but has preceded his spiritual father to glory. From there he came to Missouri under the employ of the home mission society where his labors have been blessed of God. He organized the Highland, Greensburgh and West Bethel Churches, besides laying the foundation of truth in many other places. At the time of his death he was laboring for the publication society. He leaves a widow and four children, with many other friends to mourn his loss; yet our loss is his gain. He died in the triumphs of faith. We can but pray, Lord, send more such laborers into the vineyard.

"J. F. Rairden,
Wm. H. Bradford,
C. Daughter,
Committee."

CHAPTER IX.

OLD PATH ASSOCIATION.

Why and When Organized—Early Ecclesiastical History of Hickory County—First Minister—Ministers' Salaries—London Confession of Faith—Thomas Moore's Apostasy—The Case of J. H. Smith—Resolutions and Queries.

AT the commencement of the war the Freedom Association was composed of 33 churches scattered over seven counties. Sad was the state of things in the churches in this section of the country when peace was declared in 1865. The Freedom met and was reorganized in 1866, and very unwisely amended her "confession of faith," declaring "non-fellowship for those who had been in rebellion against the government of the United States, without evidence of gospel repentance." (Two years afterwards at the session of 1868, be it said to her praise, the Freedom Association expunged this obnoxious item from her "articles of faith.")

To this a number of churches in her communion took exception, eight of which, namely: Pisgah, New Hope, Macedonia, Mt. Zion, Slagle Creek, Mt. Moriah, Prospect and Hopewell, withdrew, met in convention at Hopewell Church, Polk County, October 25, 1867, and together with Bethany, Little Niangua and Fountain Grove Churches formed "The Old Path Association."*

The total membership of the churches that were in the organization was 706, spread over an area embodying the principal part of the four counties of Polk, Dallas, Hickory and Camden. The organization was needful to reach a vast field of destitution in her bounds which others did not or could not supply. This the association has endeavored to do. Within five years after the organization the membership had doubled, the association being then composed of 28 churches, containing 1,488 members.

The first regular Baptist minister in Hickory County was Eld. Thomas Pitts, who now sleeps with the fathers. The second was Eld. Joseph Callaway, who baptized Turner Washburn, soon after which in the house of Mr. Washburn, Elds. Thomas Pitts

* From the MS. of Eld. Z. T. Strickland.

and John Miller organized the first Baptist church in the county, consisting of six members. This was about the year 1843. Two of these veterans were living in 1879: Mrs. Mary Green and Mrs. Mary B. Pitts. The pastors of this pioneer church, up to the war, were Elds. Thomas Pitts and James Wheeler; the former serving thirteen and the latter nine years.

During the war the church (the name of which we have not learned) was broken up, the scattered members uniting with Elkton, Mt. Moriah, Oak Grove and Hopewell Churches, all of Hickory County save the latter. At the close of the war there was not a Baptist minister in the county, save L. J. Tatum, who had but recently (1864) moved into it. He at once commenced to preach for the Mt. Moriah Church of 25 members, in an old log school-house. At the close of three years the church numbered 125 members and had a house of worship. About this time, some dissension arose on the question of pastor's salary, the two deacons using all their influence against the support of the gospel. The end of the controversy found the church split, one of the deacons dead and the other a member of a small anti-mission party of eight or ten members who worship in the old house. All that was saved out of this rubbish was a small church of fourteen members, called Ebenezer, formed January 14, 1869, numbering 25 members in 1881, with Eld. David Hitson as pastor.

The second annual meeting in 1868 was at Mt. Moriah Church, Hickory County; in 1869 the association met at Bollinger Church, Camden County; at Slagle Creek, Polk County, in 1870; at New Hope, Dallas County, in 1871; at Little Niangua, Hickory County, in 1872; at Pisgah, Dallas County, in 1873; at Pittsburg, Hickory County, in 1874; at Harmony, in Camden County, in 1875; at Hopewell, Polk County, in 1876; at Prairie Hollow Church in 1877; and in 1878 at New Hope again.

Moderators from 1867.—Eld. W. W. Palmer, 10 years; Eld. J. M. Russell, 3 years. *Clerks for the same time.*—J. Moore, 1 year; L. J. Tatum, 10 years; Z. T. Strickland, 2 years.

Ministers in 1867.—C. L. Alexander, T. Moore, Wm. W. Palmer, Wm. Godwin, A. Long, J. W. Cranfill, Isaac Ingram, L. J. Tatum, D. J. Morrow, —— Morris and G. Kelley.

Old Path Association reached her largest membership in 1872. There was then a large ministerial force connected with her churches, consisting of 19 ordained preachers and 11 licentiates. For convenience the churches now began to withdraw and unite

with other associations, which reduced the strength of Old Path, in 1878, to 23 churches and 1,002 members.

From the year 1869 to 1878, including 10 meetings, the churches reported an aggregate of 1,237 baptisms—a number considerably more than the present membership; and from 1870 to 1878 $1,247.41 were contributed to home missions. For the same time, pastors' salaries reported amounted to $3,085.62. The amount of sales of religious literature was $1,208.91; number of volumes sold, 1,429; donated, 317; and 90 families were supplied with the Bible. Elder L. J. Tatum has for most of the time been the efficient missionary, and to his labors, under God, many of the churches are indebted for success and prosperity.

In 1868 the association published the following endorsement of the faith of the primitive Baptists:

"Instructed the clerk to arrange our articles of faith in order, and that he include the article of faith relative to the support of the gospel, originally put forth by the elders and brethren of more than one hundred congregations of Christians (baptized upon a profession of their faith) in London in 1689, and adopted by the Philadelphia Association in 1742."

Said article reads as follows:

"We believe the work of the pastor being constantly to attend the service of Christ in his church in the ministry of the word, and prayer with watching for their souls as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability (Acts 4; 4, Heb. 13; 17, 1 Tim. 5; 17, 18, Gal. 6; 6)."

We have often wondered why so many churches, and even not a few pastors, are so timid on the question of ministerial support, as nothing—no doctrine whatever—is more explicitly taught in the Scriptures than the adequate support of the gospel preacher. Churches are often very careful as to the conduct of their members relative to other items of faith, or doctrines of the Bible, and even in matters of less importance, but we have seldom known churches to call members to account for habitually neglecting to help defray church expenses. We have known pastors to preach very earnestly for hours on baptism, the Lord's Supper, the proper observance of the Sabbath and very many other things affecting Christian duty; but never a word about the support of the gospel. Why all this? Why leave out this one great question? Why demand that every applicant for

church membership shall be a penitent, have faith in Christ, be baptized, &c., &c., and then keep such an one in the church for years, while he positively neglects, and, in thousands of cases, refuses to contribute even to the support of his pastor. It is an outrage upon the Christian name—an encouragement to infidelity.

This is a question that the Old Path Association, and some, if not all, of her churches were not afraid to handle. As an illustration of this we cite an event that occurred at the meeting in 1877. One of the ministers had been silenced from preaching on the grounds of opposition to ministerial support, denouncing ministers who received remuneration for labor as "hirelings," &c. The case was carried to the association in 1877, the action of the church was sustained, and the man's name dropped from the list of ministers. The effort was renewed in 1878 and a motion made to rescind the action of the preceding year, which after a long discussion was lost, and the friends of the deposed minister failed to secure his restoration. Why not revoke a preacher's credentials for opposition to ministerial support as unhesitatingly as for opposition to any other plain precept of the holy Bible?

This association was consistent in other matters also. In her confession of faith she declared her adherence to the old Bible doctrine of final perseverance of the saints. In 1871 she withdrew her fellowship from Bethany Church, because said church permitted one Thomas Moore to lead her members astray on the doctrine of apostasy, without an effort to discipline the parties.

In 1870 the association "took up the following query from Mt. View Church:"

"Is it consistent with missionary Baptists to receive members from any other denomination who believe in apostacy and open communion without re-baptism?" Answer—"No."

Again in 1874:

"*Whereas*, Intoxicating liquors are many times the cause of the loss of property, health and peace, and lead men to trouble in life, misery in death, and finally eternal banishment from God; therefore,

"*Resolved*, That we raise our banner against this soul-destroying poison as a beverage, and recommend that our pastors preach a sermon to their congregations against the use of intoxicating drinks as a beverage, or visiting places of revelry, where they are sold and drank."

The association in its fifteenth annual session assembled at

Hopewell, Benton County, August 26, 1881. 25 churches were on the roll, all of which sent messengers save one; their total membership was 1,088. The amount of money expended for home missions was $149.20. J. H. Stinecipher had labored 113 days as evangelist with good success. A case of some interest occurred at this session. The Wright's Creek Church, from Tebo Association, presented a letter and asked to be admitted. The vote was unanimous for her reception except one member. A committee of five were appointed to hear his objections, and made the following report:

"We, your committee, appointed to investigate the objection made by Brother S. B. Davidson against receiving the church at Wright's Creek, consider that his objection is entirely unfounded. S. LASWELL, *Chairman.*"

"Therefore, the delegates of Wright's Creek were extended the hand of fellowship and took their seats in the council."

CHAPTER X.

ROCK PRAIRIE (NOW DADE COUNTY) AND OTHER ASSOCIATIONS.

Rock Prairie Formed—Change of Name—Pastoral Support, Position On—Confession of Faith—Missions—Lack of Unity—Nevada Association—Sketches of Churches: Harmony, Nevada City—Report on Temperance—Webster Association—Sketches of Churches: Antioch, Cedar Bluff, Fairview, Good Hope, Good Spring, Mt. Zion—Biographical: Jacob Mingus—B. J. Smith—E. A. Mingus—Sketch of Prospect Church.

THE Rock Prairie Association was organized in October, 1867, with the following churches, viz.: Pleasant Valley, Chalybeate Spring, Sinking Creek, Pleasant Hill, Liberty and Sycamore—six in number, containing about 175 members. J. D. Shelton and Joel Martin were the ministers; William Ruark and William Fisher licentiates. The churches were located mostly in Dade County.

The second anniversary was held at Sinking Creek Church, Dade County, beginning September 10, 1869. J. D. Shelton was moderator, and Preston Mitchell clerk. James Hill was elected to ride and preach among the destitute as missionary for the ensuing year, and the churches were recommended to become auxiliary to the General Association. In the two years the number of churches had increased to 10, and the aggregate membership to 380; 20 baptisms were reported at this session.

Chalybeate Spring Church was the place of meeting in September, 1870. The committee on destitution reported that "half of the association was destitute of Baptist preaching." Nine of the ten churches only sent messengers to this meeting.

In 1871 the session was held at Mt. Pleasant Church, Dade County, commencing September 8th. J. W. Campbell preached the introductory sermon. J. D. Shelton was again elected moderator, and Preston Mitchell clerk. Rev. S. W. Marston was present as a visitor; and Rev. Wm. Hildreth, as correspondent from Blue River Association, was invited to a seat.

The fifth annual meeting, September, 1872, convened at Sinking Creek Church, Dade County, when James Hill preached the

introductory sermon, and was afterwards elected moderator; clerk same as last year.

In 1871 the association requested the churches of Dade County to call a convention for the purpose of forming a Dade County Association, said convention to meet in October of that year at Zion Church in the aforesaid county. This is all we hear of the Convention. It may, or it may not, have met. At the sixth anniversary held at New Friendship Church, Dade County, September 11, 1873, the question assumed a somewhat different shape, and the name of the association was changed to that of "The Dade County Association." After the change to this name, Eld. James S. Buckner (then one of the ministers of this body) was requested to write to the churches in Dade County and request them to unite in an association in said county, to be called "The Dade County Association of United Baptists."

Queries and resolutions acted on at this session:

1. "Ought a gospel minister to take the pastoral care of a church which will not pledge to pay him a support according to its ability?" The yeas and nays being called, stood thus: "Yeas; J. D. Shelton, W. L. Burnett, Isaac J. Wheeler, John Williamson, Minor Gentry, Stephen Blakey, William Tindall, James Kelley, W. H. Mitchell, E. Hurst, Thomas Cusick, Jas. P. Grisham, Hugh McMillen, Allen Wheeler, W. A. Dyson and James Taylor—16; Nays; Jas. S. Buckner, B. F. Meek, Jas. L. Powell, Jas. L. Allison, Lewis Hine, Lewis Redman, J. M. Marcum, C. F. Coram, Geo. Lewellen and William R. Divine—10.

2. "*Resolved*, That gospel ministers shall not, by virtue of their offices, be delegates to the associational meetings.

3. "Is a church in gospel order who, although able, will not support its pastor? Answer, 'No!'

4. "Ought a church to support a prayer-meeting in its midst? Answer, 'Yes!'

5. "Is it right for Christians to attend balls, dances, or play-parties? Answer, 'No!'

6. "Will this association employ a missionary or missionaries to labor in her bounds during the year, and sustain him or them? Answer, 'No!'

7. "Shall we correspond with the General Association?" Yeas and nays being again taken, resulted, yeas, 9; nays, 14.

The answer to the 6th query above, relative to a missionary, proceeded from a semi-opposition to missions on the part of the majority. At all events there was an anti-missionary element in

the churches comprising this fraternity, partially prevailing at times in the meetings of the association. This view of the case is fully confirmed by the subjoined action at the session of 1874:

"Is there any missionary system taught in the Bible?—Answer, 'Yes. The system is for each church to sustain her own pastor; taught in Paul's letters to the churches.'"

For several years there was a manifest lack of unity in this body, during which time but little progress was made. In 1872 there was a laxity of sentiment on the subject of confessions of faith. That year the following query was presented touching this matter:

"Does the Rock Prairie Association recognize a church as legally organized without written articles of faith?—Answer, 'Yes!'"

Subsequently at the same meeting it was

"*Resolved*, That as a matter of expediency we advise our ministers to organize no church without an abstract of faith."

This resolution was manifestly a compromise measure. The year following the same question was again introduced and disposed of thus:

"Can the association recognize or hold a church as a sister body without a declaration of faith?—Answer, 'No!'"

From this time forward the Dade County Association had a gradual growth, favoring, though not doing much for, Sunday-schools, home missions and foreign missions. On this last, she declared it as her belief that "according to the 'commission' we are under obligations to send the gospel to the heathen."

Churches.—Sinking Creek, 53; New Providence, 57; Concord, 30; New Friendship, 48; Liberty, 82; Pleasant Hill, 65; Mt. Pleasant, 83; Limestone, 85; Pleasant View, 37; Sharon, 30; Tabernacle, 12; Cedarville, 36; Pleasant Grove, 115; total members, 733; baptisms, 50.

Ministers in 1877.—A. C. Bradley, J. D. Shelton, B. F. Meek, Lewis Hine, Minor Gentry and D. G. Young.

In 1879 only twelve churches reported (New Providence having dropped out) with an aggregate membership of 704; baptisms, 59; and 7 ministers.

The session in 1881 was held at Cedarville. There were then 14 churches and 544 members.

THE NEVADA ASSOCIATION.

This is a moderatively active Baptist fraternity, having been, from the commencement of its history, in sympathy and co-

operation with the various denominational, benevolent and religious enterprises, such as home and foreign missions, Sunday-schools, education, &c., &c. Its churches are now located principally in Vernon and Barton Counties, with three in Cedar and one in Bates.

The Nevada Association was organized in 1867. We state this as a fact upon the authority of the title page of the minutes of the third anniversary, held at Marmaton Church, September 9–10, 1870. It was then composed of the following churches, viz.: Nevada, 32; Mt. Hebron, 23; Olive Branch, 25; Marmaton, 58; Osage Valley, 17; Glade Spring, 60; Liberty, 96; and Sulphur Spring, 53, in Vernon County; Lamar, 31; Pleasant Valley, 6; and Harmony, 30, in Barton County; and Clintonville, 21, in Cedar County; 12 churches in all, with 452 communicants.

The ordained ministers at this date were, G. M. Lamkin, C. Ingram, B. W. Harmon, Jesse Johnson, James Roberson, J. B. Carrico, A. P. Rogers and C. Capron; licentiates, P. Richey, J. Wilhoite, G. Drummond and M. A. Wolf.

The association held its fourth annual meeting at Sulphur Spring Church, Vernon County, September 7–9, 1871. Bethlehem, Salem and Bethel Churches were admitted this year, which, together with the baptisms, increased the total membership to 654. Elds. G. M. Lamkin and P. J. Collop were elected messengers to the General Association. On the last day of the session a Sunday-school convention was organized, for the purpose of promoting this interest in the bounds of the association. At the meeting in 1870 the constitution was so amended as to embrace in the name of the association, the appellation "United." The confession of faith, commonly called the "New Hampshire Confession of Faith," previously adopted by the association, was published in full in the minutes of 1871.

Harmony Church,—Barton County, though not long a member of this association, is among the older Baptist institutions in this part of the state. John D. Star, clerk, gave in 1869 the subjoined sketch of this church: "Harmony Church is located twelve miles southeast of Lamar; has a joint church house and school-room, now almost worthless, but proposes soon to build a new house about one and a half miles south of the present site. J. B. Carrico was the first pastor, having organized the church on 22 members in 1853, and has continued in this relation ever since, save a brief interval during the war, with no salary except about $30 this year. He is very enthusiastic, but without an education,

and is considered somewhat visionary. We do not 'wash the saints' feet,' and have not partaken of the Lord's Supper for eight months or more. We have never had a prayer-meeting nor a protracted meeting." In 1879 this church numbered 48 members, and M. D. Ramey filled the pastoral office.

NEVADA CITY BAPTIST CHURCH—was organized in 1869. In the fall of 1876, or early in 1877, W. J. Brown was called to the pastoral office in the church, and at the following session of the association they reported a glorious revival, and a total membership of 115, being an increase of 58 during the year. Bro. Brown has continued pastor ever since, and in 1879 the church numbered 105 members.

In 1873 the Nevada Association met with Liberty Church, Montevallo, Vernon County, August 9. The list of churches was increased by adding the following: Pleasant Ridge, Zion, Mount Zion No. 2, Center Baptist, Little Dry Wood and Deerfield. This increased the number of churches to 24, and the communicants to 737. Under the auspices of the executive board not much itinerant work had been accomplished, but a real revival of the missionary spirit followed the reading of the report of said board, and churches and individuals contributed in cash and pledges the sum of $243.50 for this purpose. The following was submitted by the committee as the

Report on Temperance.—"Considering the use of ardent spirits as a beverage to be the prolific parent of many vices, the greatest scourge of the human family, carrying its thousands yearly to the dark river of death, and that in its path are found more tears, anguish and sorrow than are caused by war, famine and pestilence, therefore we recommend to the churches and individual Christians, to discourage the sale and use of ardent spirits as a beverage in every laudable way, as the only proper and consistent course for them to pursue.

"J. J. BRINING,
JAMES ROBERSON,
W. S. WILLOUGHBY, } *Committee.*"

The twelfth annual session of the association was held at Osage Valley Church, commencing September 26, 1879. There were then 26 churches on the list, 4 of which sent no intelligence. The 22 reporting aggregated 963 members.

Ministers.—W. J. Brown, I. L. Crow, C. Ingram, R. Richie, E. P. Burdett, M. A. Wolfe, J. B. Carrico, Jesse Johnson, W. J. Scott, J. Roberson, R. J. Terrill, J. P. Smith, T. Harvey, W. S.

Willoughby, W. J. Lett, M. D. Ramey, S. D. Francis, T. B. Freeman, W. A. Wilson and G. M. Lamkin.

Since writing the above sketch, we find the records of the association for 1869. That was its second anniversary, held at Lamar. Prior to this meeting the association numbered only three churches—Nevada, Lamar and Marmaton. Mt. Hebron, Pleasant Valley and Olive Branch, all new churches, were received at this session. The entire membership of the six churches was 133. Ministers' names were not given. Jesse Johnson was moderator.

WEBSTER ASSOCIATION.

Messengers from 9 churches met in convention July 3, 1868, at Marshfield, Webster County, Missouri, and after "mature deliberation" organized a new association. Jacob Good was elected moderator and E. A. Mingus, clerk. The constituent churches were, Mt. Zion, Fairview, Cedar Bluff, Spring Bluff, Prospect, Good Hope, Antioch, Marshfield and Good Spring.

CONSTITUTION—(*Extract From.*)

"ART. I., *Sec. 1.* The *name* of this association shall be the Webster Association of United Baptists.

"*Sec. 2.* The *object* of this association shall be to promote Christian fellowship, to spread the gospel among the poor and destitute, and to foster and encourage the interests of Christian education.

"*Sec. 3.* The membership of this association shall consist of the ministers and delegates from regularly organized churches of the 'United Baptists,' in good standing."

"ART. IV., *Sec. 3.* No political test shall ever be instituted as a necessary qualification for membership in this association."

The first regular meeting of the association was held the second and third days of the following October, with the New Prospect Church, Webster County. Eight of nine churches were represented, the total numerical strength of which was 324. The ministers of the association were Jacob Good, J. H. Wommack, Peter McCracken, E. A. Mingus, S. P. Hawkins, and B. J. Smith; licentiate, John Alford. The churches were mostly in Webster and Wright Counties. "Each church was recommended to send a missionary to preach in the bounds of the association as long as she felt willing to sustain him." This was the method of itinerating at that time with these descendants of the primitive Baptists. Correspondence was opened with the Old Path, Zion and Osage River Associations.

Good Hope Church, Webster County, entertained the body at its second anniversary, October 8–11, 1869. New churches united as follows: Harmony, New Salem, Pleasant Hill and Fellowship. A resolution was adopted declaring the Webster Association auxiliary to the General Association, and $11 were raised to entitle her to a seat in that body. Eld. Jacob Good was elected to travel as an itinerant in the bounds of the association; and Jno. Hyde, W. Letchworth, L. T. Freeman, W. W. Wommack and F. M. Turner were appointed as an executive committee to "take the oversight of the missionary cause."

New churches were added to the association as follows: New Hope in 1870; Little Creek, Friendship, Pleasant Grove and Shiloh in 1871; Henderson in 1873; Concord and St. James in 1874; Finley Creek and Providence in 1875; Marshfield and Hickory Bluff in 1877; and Mt. Pisgah and Hartville in 1878. The whole number of churches on the roll in 1878, was 18, with an aggregate membership of 857, leaving out Hickory Bluff Church that sent no statistics.

Good Spring Church being divided sent two letters to the association in 1875. Both letters were read, after which the case was referred to a committee consisting of W. W. Oliver, T. C. Dyche, James Newton, L. J. Ellis and I. E. Brown. The said committee reported that in their judgment neither party could be received as Good Spring Church, and recommended that the parties get together, acknowledge their faults and try next year to send one letter. The report of the committee was adopted. The next year the church was enrolled on the list as usual.

By the year 1877 Baptist sentiments had been widely disseminated over the field of Webster Association, new churches had been planted, and at this date the Baptist denomination had the ascendency over others. At this meeting it was wisely decided, that to hold the ground they then had won "they must have consecrated work." God had given them a section of the state destined in the near future to be one of great importance, being rich in natural resources, both mineral and agricultural. The Romish church had seen all these advantages and was striving hard to plant her seeds of error. All these things the Baptists have discovered, and are putting forth very commendable efforts to "possess the land."

During the year ending October, 1878, actual cash was paid into the treasury for missionary purposes amounting to $183.70, and the evangelist, Solomon Forrester, reported 1,671 miles

traveled, 243 days of labor, 205 sermons preached, 63 converts baptized and 2 new churches organized. The pastors in 1878 were, E. A. Mingus, J. G. Lemen, Thomas Foster, Jacob Good, J. H. Jackson, W. N. Crane, J. S. Bateman, S. P. Hawkins, E. W. Webb, D. F. Ellis and T. Richardson.

Antioch Church,—Wright County, is not an old church, having been formed November 5, 1866, by J. Wommack, with but 5 members. Jacob Good became their minister. For some years the church worshiped in a log-cabin, 18x20 feet.

Cedar Bluff Church,—in Greene County, not now a member of Webster Association, was organized with 8 members, September, 1858, and chose D. R. Murphy, who was the father of it, as pastor. The same year, at a cost of $600, the church erected a frame meeting-house, 30x40 feet. J. W. Williams succeeded D. R. Murphy as pastor; then J. H. Wommack; and after him came Jacob Good.

Fairview Church—was organized March 24, 1867, with eight constituent members, and is situated twelve miles west of the county seat. The same year a log-house of worship was built, valued at $100. This church is not now on the list in Webster Association.

Good Hope—is located in Webster County, four miles east of Marshfield. In 1882 the church numbered 56 members, with J. Good for pastor, and had a frame house of worship, 22x42 feet, valued at $500, which was erected in 1862.

Good Spring Church,—also in Webster County, was organized August, 1866, with 17 members, and built a frame house of worship, 22x32 feet, in 1869. J. H. Wommack was the first pastor, and was succeeded by B. J. Smith.

Mt. Zion,—a church of 94 members, located in Wright County, ten miles west of Hartville, the county seat, was formed August 9, 1856, with 16 constituent members. In 1858, a hewed log house of worship was built, 20x24 feet, and was repaired in 1865, and then valued at $150. Jacob Mingus was their first minister.

Jacob Mingus,—son of Jacob Mingus, Sr., and father of E. A. Mingus, was born June 10, 1796, in Elizabethtown, Tennessee, but grew up from a small boy in the state of North Carolina. He remained with his parents until near 30 years of age, with the exception of two years spent as a volunteer in the war of 1812. In 1823 he married Sarah Seabolt, settled a new home and followed his favorite employment—farming—in North Carolina for

a number of years. His conversion occurred when he was 33 years of age, not long subsequent to which he entered the ministry. His work was mostly that of a pastor.

In 1852 with his large family he moved to Wright County, Missouri, soon after which he was installed pastor of Prospect Church. He became also the father, founder and first pastor of Mt. Zion Church in 1856. In the office of pastor he continued until his failing health compelled him to retire, which was in 1862. For the last four years of his life he was confined most of his time to his bed, and suffered intense agony from gravel. Not long prior to his death he called his son, Rev. E. A. Mingus, to his bed-side and said: "My son, take care of the churches; my labor is done on earth and I am now awaiting the summons to depart and go to my home on high." On the 2d of June, 1866, his sufferings were ended, and his spirit took its flight to "God who gave it." Thus closed the life of a devoted servant of Christ, who had lived 70 years, lacking 8 days. (Furnished by the son, E. A. Mingus.)

PROSPECT CHURCH,—one of the pioneer Baptist interests of Webster County, twelve miles east from Marshfield, was organized by John Aaron and Jonathan Owens with 8 members, June, 1844. In 1850 the church erected a house of worship—a frame structure, 20x40 feet. The same was rebuilt in 1866 at a cost of $800. The first minister was John Aaron, and Jacob Good was pastor in 1882. Sister L. S. Dyche is superintendent of the Sunday-school, which is under the control of the church.

B. J. SMITH, —who was identified with the early history of Webster Association, is a native of Virginia, and was born May 11, 1828. He became a shoemaker by trade, was converted at the age of twenty-four years, began preaching about the year 1860, and was ordained June 20, 1868. He has been pastor of Good Spring, Harmony, Good Hope, Pisgah and Spring Grove Churches. His first marriage was to Miss Elizabeth Marks, September 3, 1853. His second marriage was with Parthenia A. Webb, August 27, 1868. The following incident is related of him. On a certain occasion during the war a man left him in the morning—a professed friend—promising to return to the same place in the afternoon, and Mr. Smith was to await his return. Smith soon fell asleep and in a dream saw himself surrounded and in peril. He awoke, interpreted his danger, moved to another place and in less than two hours learned that his friend (?) was in the enemy's camp two miles distant plotting his capture. He regarded the dream as a special Providence.

Ezekiel Alford Mingus,—now one of the active ministers of the Webster Association, was born in Haywood County, North Carolina, in 1829. At the age of eighteen years he was converted and became a Baptist. In company with his father and family he moved to Wright County, Missouri, in 1852, first identified himself with Prospect Church, 8 miles distant in Webster County, and in 1856 became one of the constituent members of Mt. Zion Church, near his home. He commenced preaching in 1860, and was ordained in 1868, since which time he has labored to build up the Baptist interest in South Missouri, mostly in the pastorate with two or three churches all of the time. His marriage was with Miss Mary A. Bradshaw, August 7, 1856. His wife was born in North Carolina, and with her father emigrated to Wright County, Missouri, in 1855. She has been a true helpmeet to her husband and a fruitful vine in his household.

CHAPTER XI.

NEW PROSPECT ASSOCIATION.

When and Where Formed—Eld. A. May—Record of Meetings—The Prefix "Union" —The Error Corrected—Itinerant Work—Consolidation With Sac River Association—Union Sunday-schools vs. Baptist Sunday-schools—Dissolution Considered.

THIS association commenced with only three small churches, which were organized towards the close of the war, viz.: Union, New Prospect and Mt. Comfort, the two former in Greene and the latter in Lawrence County. Messengers from these churches met at New Prospect Church, October 22, 1864, and organized an association as above named. Eld. A. May was elected moderator and T. B. Youngblood clerk. Three ministers were present in the organization, namely: A. May, J. D. Shelton and Geo. Long, the latter of whom had but recently come from Arkansas. Eld. A. May, as we were informed, subsequently died in Newton County, but of the facts of his life we were never able to gather any.

The second annual meeting was held at Mt. Comfort in Lawrence County, September, 1865. Liberty Church, having been organized the previous summer, was added this session.

The third session was at Union Church, when Bethel Church, then recently organized, united. Eld. Geo. Long was chosen moderator, and continued in this office from year to year up to 1878.

Bethel Church, Newton County, was the place of meeting in 1867; Union Hall, Greene County, in 1868; Mt. Comfort Church, in 1869; Mt. View Church, in 1870; Prospect, Greene County, in 1871; Hopewell Church, Greene County, in 1872; Mt. Olive Church, Polk County, in 1873; Asher Creek, Greene County, in 1877; Mt. Zion, Polk County, in 1878; and Mt. Comfort, Lawrence County, in 1879.

For the history of the organization and account of the first meetings of this association we are indebted to Eld. Geo. Long, one of its leading ministers. The first minutes we have are for 1868. At that time her title was "New Prospect Association of Union Baptists." The adoption of this appellation doubtless grew out of a disposition towards proscription as to political

sentiments. This, of course, all would now say was wrong. The state of things was then very different. When the title was adopted the country was in the midst of terrible civil strife, and many things were done in the heat of passion. At all events in a few years the association saw its blunder and wisely made the correction. In 1870 the prefix "Union" was dropped.

From its earliest history the New Prospect Association made slow progress. Her boundary was somewhat circumscribed, "many of her churches being intermixed with the churches of other associations," as she herself said in later times. There was, however, an aggressive spirit manifest in her proceedings; while at times there was a lack of unity as to "plans of work."

In 1868 the missionary board was discontinued, and in 1869 it was re-appointed and the association became auxiliary to the General Association of the state. Eld. Geo. Long as evangelist spent over 100 days in the field, reported 27 baptisms, and one new church organized, namely Philadelphia, which was received into the union this year (1869). Through him also the association expended $76 in itinerant work. At the session of 1870 the association appointed Eld. Long to preach for two weak churches, Hopewell and Mt. Olive, promising him $70 for his services therein. Mt. Olive united with the association at this session. At this date the number of churches in the association was 9, with a membership of 298.

From 1870 to 1879 the association made progress about as she had done in the past. The majority of her churches being feeble, she could do but little towards helping others, but for the most of this period an intinerant missionary gave a part of his time to the building up of the waste places, there being expended in this way from $40 to $80 a year.

In 1877 the consolidation with the New Sac River Association was consummated by the adoption of the constitution of said association, while the old name of New Prospect was retained.

For the last ten years of its history the New Prospect Association has been engaged in earnest efforts to promote Sunday-school interests. Upon investigation it was ascertained that all the Sunday-schools in her bounds, existing in 1871, were upon the "Union Sunday-school" basis. There being great dissatisfaction at this, the churches were strongly urged to form schools upon the Baptist platform. One thing that greatly contributed to the success of the Union Sunday-schools, and to the consequent discouragement of the Baptist Sunday-schools, was the

want of houses of worship, the majority of churches being dependent upon district school-houses for places of worship. Seeing the evil tendency of this state of things, the association in 1872 urged the necessity of building church houses. At this date there were but three Baptist Sunday-schools in the entire association.

The minutes of 1879 present the following summary :

Churches.—Asher Creek, Mt. Zion, Pleasant Ridge, Ozark Prairie, Hopewell, Mt. Pisgah, Mt. Comfort, Mt. Olive, Turkey Creek, Thornhill, Union and Union Hall.

Ministers.—J. E. B. Justice, G. W. Kelley, Geo. Long, J. F. Williams, D. T. Baucum, W. W. Palmer, W. J. Philips and J. Martain. (Some of these may have been members of other associations, but were all pastors in this association.)

There were 37 baptisms this year and 552 members, showing a loss of 12 members from the preceding year. At this meeting (1879) steps were taken towards the dissolution of the association. For this the two following reasons were assigned :

1st. The greater convenience of county associations.

2d. The fact that many of the churches were intermixed with the churches of other associations.

The question of dissolution was referred to the churches who were requested to send messengers to a meeting at Union Hall, Greene County, Friday before the third Lord's day in July, 1880, for the purpose of dissolving the association.

PERIOD EIGHTH.
1870–1880.

CHAPTER I.
LAFAYETTE AND JOHNSON, AND OTHER ASSOCIATIONS.

Rise of Lafayette—Principles—Progress—Methods of Work—W. P. C. Caldwell—Jonathan Gott—Wm. C. Ligon—Henry Talbird—Lamine Association—Biography of T. V. Greer—A. Machett—Meramec Association—Comes from Franklin—Progresses—Retrogrades—Biographical: Hiram Smith—R. Harmon—R. N. Gaugh—G. Seymour—Sketches of Churches: Fourche a Renault, White Oak Grove—Mount Zion Association—Sketches of Churches: Fayette, Glasgow, Chariton, Mt. Moriah and Rocheport.

THE subjoined account of the organization of this fraternity is from the minutes of the first meeting: "At a regular meeting of the Blue River Baptist Association of Missouri, when convened with the Lone Jack Church, Jackson County, September 24th, 1874, it was agreed to call a meeting to take into consideration the expediency of forming a new association,

"Therefore, a convention, composed of delegates from the following churches of Lafayette and Johnson Counties: Aullville, Concord, Chapel Hill, Elm Spring, Lexington, Providence, Waverly, Mt. Hope, Long Branch, Liberty, Kingsville, High Point, Center View and Mound Prairie, convened with the Mound Prairie Church on the 29th of October, 1874, and organized by calling Dr. Henry Talbird to the chair, and electing B. F. McElroy secretary.

"The convention decided by vote to form a new association."

The chairman and secretary of the convention were elected moderator and clerk of the association, and M. F. Royle was elected treasurer. Then a constitution was adopted, the first article of which fixed the name as "Lafayette and Johnson Association," to be "composed of delegates from regular Baptist churches." Its object is thus stated in the same instrument:

"Art. 8. The business of this association shall be to promote by all lawful means: 1st. The preaching of the gospel within its own bounds; 2d. General domestic missions in Missouri, and

throughout the United States; 3d. Foreign missions; 4th. Sunday-schools; 5th. Religious and periodical literature; 6th. The cause of education in general, and of such young men for the ministry as may give indications of decided piety, &c., &c."

This association is thoroughly missionary. At its first meeting the contributions to missions amounted in cash and pledges from churches and individuals to $433.50. The territory of the association was divided into four districts, and the executive board was required to hold quarterly meetings—one in each district. The churches were permitted to send one member, and not exceeding two members, to these quarterly meetings.

The method of appropriating the money from the associational fund was: 1st. To aid feeble churches to sustain regular preaching; and 2d. To sustain them in the itinerant work. This, we hesitate not to say, is the correct theory of the missionary enterprise—the stronger and more favored helping the weaker and less favored.

The second annual session of the association was held at Enon Church, Pittsville, Johnson County, commencing August 25, 1876. The 14 original churches had now increased to 22; the aggregate membership was 1,489. The following is the corrected list of

Ministers in 1876.—D. C. Bolton, A. M. Cockrel, J. S. Casterson, J. Gott, B. F. Goodwin, Amos Horne, L. M. Horne, R. H. Harris, W. C. Ligon, I. N. Newman, E. Roth, G. W. Smith, H. Talbird, D. D., C. M. Webster, F. M. West, S. B. Whiting, C. White and C. N. Wester.

The churches have continued to grow and become stronger, so that in 1879 the association was composed of 25 churches, with a total membership of 1,991. All the churches except Corinth are in Lafayette and Johnson Counties, and the original 14 formerly belonged to the Blue River Association. In 1880 there were 26 churches, with 2,291 members. That year there were 133 baptisms.

Sketches of the older churches in this fraternity have been given in the history of Blue River Association and need not be repeated here.

William P. C. Caldwell—was born in Russellville, Ky., July 25, 1810. He subsequently moved to Caldwell County, where in January, 1832, he was married to Miss Jane S. Jackson. In 1841 he professed religion and was baptized by James Mansfield into the fellowship of Harmony Church, and shortly afterwards

he entered the ministry. In 1845 he emigrated to Missouri and settled in Johnson County, where he lived until his death; the field of his labors embraced quite a number of the counties south of the Missouri River, as he was frequently employed as an evangelist by different associations. Having been actively engaged in this field for thirty years, and pushing his missionary labors into remote and sparsely settled neighborhoods, he is justly entitled to be numbered with the pioneer preachers of Missouri. In many respects Bro. Caldwell was a remarkable man. Every trait in his character was of a positive nature. He possessed a moral courage which no disaster could appal, and a buoyancy of spirit which no misfortune could depress. Learned in Biblical lore, he was a safe and able expounder of the Divine word. While he was a bold defender of the faith, he was a meek and humble Christian. Strong in his convictions, he was an uncompromising Baptist. In his death the cause of Christ has lost one of its most faithful advocates and the church one of its most able counselors. While we lament his death, let us strive to emulate his virtues. (From the *Minutes of Lafayette and Johnson Associations*, 1876.)

He died of pneumonia, December 14, 1875.

Jonathan Gott—was born December 24, 1820, in Warren County, Kentucky. He made a profession of religion in 1832 when he was twelve years of age, and united with Providence Church located in the county of his nativity. In April, 1845, he was married to Mary Ann Still, moved the same year to Missouri, and in January, 1847, united with Mound Prairie Church, Lafayette County, where, at the request of the church he was ordained to the gospel ministry by Elder George Minton and E. Roth. He subsequently located near Fayetteville, Johnson County, where in March, 1864, he was called upon to mourn the death of his wife, a woman whose character was adorned by an assemblage of rare Christian graces. In February, 1869, he married Catharine Farris, his second wife, who still survives him. He was the father of ten children, seven by the first and three by his last wife. He died in the triumphs of faith at his home, September 15, 1878, in the fifty-eighth year of his age. Brother Gott was an earnest and successful minister of the gospel. He labored as a missionary for different associations, in all about ten years, and when not thus employed he had charge of three or four churches. He was not an educated man, but his fine natural endowments and knowledge of the Scriptures supplied in part his lack of

mental culture and guided his fiery zeal, so that he was not only an instructive, but a safe teacher. Having lived an earnest, Christian life, he now rests from his labors, and his works do follow him. (From the *Minutes of Lafayette and Johnson Associations*, 1879.)

William Claiborne Ligon—died in Dover, Mo., April 13, 1877, at the residence of his son. Elder Ligon was born in Prince Edward County, Va., December 18, 1796, and at the time of his death was in his eighty-first year. He was baptized in his eighteenth year by Elder P. P. Smith, in Jamestown, Va., the place of his nativity. In his fifteenth year young Ligon was placed in a store by his father, to train him to a mercantile life, but upon reaching his majority he quit the store and entered the Golgotha Academy, where he remained two years. Shortly after leaving school he was married to Miss M. E. Bell, with whom he lived happily for about seventeen years. After his conversion Mr. Ligon was punctual to attend all the services of his church and was soon recognized as a leader in prayer meeting, and was often called upon to publicly explain given passages of Scripture, which he always did with profit to his hearers. His brethren believed it to be his duty to enter the ministry, and often urged it upon him, but feeling his unworthiness and inability he persistently refused.

At last his church voted him license to preach (in his absence and without his knowledge), and that act of his church, together with his own convictions of duty, decided him, and he at once gave himself to the work of the ministry.

In a few months he was ordained by Elders P. P. Smith and A. W. Clopton. For a while he labored zealously in his native county, but was soon called to the pastoral care of the church in Lynchburg. He also labored for some years in the Havana Valley, where at one time he baptized over one hundred and sixty within three weeks.

In 1837 he moved to Missouri and settled in Carroll County. For thirty years his labors were abundant in this state—either as pastor, home missionary, or agent for Wm. Jewell College. Among the churches he served as pastor we mention Lexington, Dover, Richmond, Carrollton and many country churches in Carroll, Ray, Lafayette, Clay and Saline Counties.

He also did more, probably, to establish Wm. Jewell College and secure its location at Liberty than any other man.

But his labors are now closed. For ten years he had been

rapidly failing both in body and mind, and the decline went on until he died apparently without disease, simply falling asleep in death, and as we fondly hope, in Jesus.

For forty years the fires of his soul had burned with an intense heat, keeping all the powers of mind and body in constant exercise for the Master. But the fire was so intense it consumed his powers—the fire remained, but the worn body could not give vent to the flame. Only a few months before his death he was heard to say: "If I only had my powers restored so that I could preach for six months, as I once could, I would be perfectly willing to die." But the Master had said, "It is enough." (Rev. G. W. Smith in *Central Baptist*, May 17, 1877).

"In his earlier days Brother Ligon was favored with nothing more than a good English education, but by extensive reading he had treasured up a vast store of knowledge. He was familiar with the Bible, and though a great admirer of the learning of Gill, his theology was formed after the pattern of Andrew Fuller. Possessed of a brilliant imagination, he had cultivated it by the study of the old English poets, such as Milton, Young and Cowper. His correct diction was more the result of having associated with the cultured and refined, than his familiarity with the principles of language. His devotion to 'Hervey's Meditations' in his early days, tended to the formation of a style too florid for a close logical reasoner. When fully himself, his powers of description were not excelled by Andrew Broadus, Edward Baptist, or John Kerr. The scenes he presented before the mind's eye were pictures, which the most uncultivated beheld without confusion in the outline. He was graceful in his manner, and his voice was smooth and tender, while his countenance gave expression to the warmth of his heart. I have seen on associational occasions vast crowds of people become weary under long discourses, with those on the outskirts of the assembly gathered in groups under the shade of the trees engaged in promiscuous conversation; but when W. C. Ligon would rise, all would press around the stand, most of them on their feet, and would listen for an hour to his glowing discourse, and his was a callous heart that was not moved to tears." (Eld. L. A. Alderson of Atchison, Kan.)

The foregoing constitute some of the principal elements in the life and character of Wm. C. Ligon, the subject of this sketch.

Henry Talbird.*—Though only a few years in Missouri, such

* Abridged from the sketch in the *United States Biographical Dictionary*.

have been the relations of Dr. Talbird to Baptist interests and enterprises, it is altogether proper that the following sketch of him should appear in this connection.

Henry Talbird was born November 7, 1811, on Hilton Head Island, Beaufort, South Carolina. His family were among the earliest settlers and most prominent citizens of the state. His grandfather was a commissioned officer in the war of the revolution. He was educated at Madison University, New York, taking a full collegiate and theological course. While yet a student he was called to the pastorate of the Baptist church, Tuscaloosa, Alabama, where he remained one year and was there ordained to the work of the ministry. He then removed to the city of Montgomery in the same state, where he remained nine years. In both of these pastorates his ministrations were greatly blessed, resulting in the conversion and baptism of an average of over 100 persons per annum. While at Montgomery he was called to the professorship of theology in Howard College, Marion, Alabama, and he removed to that place in January, 1852. In October of the same year his friend, S. S. Sherman, LL. D., resigned the presidency of the college, and Dr. Talbird, at his suggestion, was elected in his place. The college prospered under his administration. It greatly increased in the number of its students; and in less than six years the endowment fund had grown from $45,000 to $225,000, besides $79,000 of buildings and apparatus. In 1854 the honorary degree of Doctor of Divinity was conferred on him by the University of Alabama.



REV. HENRY TALBIRD, D.D.

The college was virtually broken up by the war between the states. At one time three out of eight professors and sixty-two of the students volunteered into the Confederate army. Dr. Talbird being a southerner by birth and education, embraced the cause of the South, and in 1861 entered the Confederate army with the rank of captain. In less than a year he was promoted to the rank of colonel, and organized the 41st Alabama Regiment. While in the army he was engaged in a number of battles, and enjoyed the confidence of his superior officers and the love and admiration of those under him. After two years of service with his regiment, his health having completely failed, he resigned his commission. At the close of the war he declined the proposition of the trustees to reopen the college, his state of health forbidding it; and accepted the call of the church at Carlowville, a pleasant and highly educated community in Dallas County, Alabama. Here in a little over two years he baptized more than 250 persons, white and colored, into the fellowship of the church. His health continuing delicate, and thinking that he might derive benefit from a colder climate, he left a people whom he loved, and who almost worshiped him, and accepted a call to Henderson, Kentucky. Here again his ministry was a success. He won the confidence of his people, and in his two years and a half pastorate the church had over 100 accessions by baptism.

In 1872 Dr. Talbird was invited to assume the pastoral office in the First Baptist Church in Lexington, Missouri. Ten years have elapsed since he took charge of the church. He has baptized an average of over twenty persons per annum into its fellowship and he retains the respect and affection of his people. During the entire period of his ministry he has baptized about two thousand persons into his churches, and has been instrumental in the conversion of about as many more, who have been baptized by other ministers. For a period of nine years, with an interval of one year, he was president of the Alabama Baptist State Convention.

Since his removal to Missouri, his brethren of the state have extended to him the highest marks of confidence and appreciation. His personal characteristics are very marked. He is over the medium height and size, of prepossessing appearance and benevolent expression. He is polished and graceful in manners, and courtly in address. While he does not shun society, he is devoted to study. Except by direct invitation, or in visiting the

sick and poor of his charge, he seldom allows himself the pleasure of social entertainment, but when in the company of friends few can be more agreeable. He preaches from copious notes. His preaching is sound and practical; his logic clear and convincing; his sermons exhibit laborious study and research; and he always secures the attention of his audience. He is now an old man, but there are no indications of mental decay.

LAMINE ASSOCIATION.

The following sketch of this association was published by its authority, in the minutes of 1878.

"For several years previous to 1872, those churches in Cooper and Morgan Counties belonging to Concord Association, felt that the work of missions—that work, primarily, for which our associations are organized—was very much neglected, and that the immense size of the old association was such as to render it impossible for the executive board to supply the destitution. They therefore determined to withdraw and form an association less unwieldy, and composed of churches which had always acted promptly in the work of missions. For this purpose a primary or preliminary meeting was held at Old Liberty Church, Moniteau County, about six miles southwest of Tipton, on the third Saturday in September, 1872. At this meeting a call was published for all churches desiring to go into a new organization to meet by delegation at Freedom Church, Morgan County, on Friday before the fourth Sabbath in October, 1872.

"At that time and place was held the first meeting of Lamine Association—taking the name from the river which is the principal drain of the country embraced within its limits. About twelve churches were represented in its organization, but in a year or two the number was swelled to more than twenty.

"At this writing the Lamine Association has just adjourned its seventh annual meeting, and the brethren have gone to their homes inspired with greater zeal than at any time preceding. During these six years there has been a steady growth in the interest of missions, and though at times the plans of operation have been disconcerted to some extent, yet the spirit of missions is gradually increasing. Elder T. V. Greer, who was for nearly forty years identified with Concord Association, was the first missionary of this body. Elder J. E. Sims is now the efficient evangelist under employment. Bro. Greer, in his work for the association, has been very successful—laying the foundation well and begetting in the brethren a spirit of missions.

"The following shows the time, place and other things in connection with the meetings of the association:

"1. In 1872 the association met in the first annual session, at Freedom Church, Morgan County, on Friday before the fourth Sabbath in October. Bro. B. G. Tutt preached the introductory sermon; T.V. Greer was moderator; B. G. Tutt and J.V. Allee were clerks. Baptisms reported this year to Concord Association.

"2. 1873. The association met with Bethlehem Church, Morgan County, on Friday before the fourth Sunday in October. T. V. Greer preached the introductory sermon from Matthew 16; 18. T. V. Greer was elected moderator; B. G. Tutt and G. W. Hyde, clerks. Baptisms reported 130. Raised for missions, $277.50.

"3. 1874. Mt. Nebo Church, in Cooper County, Friday before the fourth Sunday in October. Introductory sermon by N. T. Allison, John 14; 6. T. V. Greer, moderator; N. T. Allison, M. L. Laws, clerks. Baptisms reported, 65. Raised for missions, $235.60.

"4. 1875. Concord, Cooper County, Friday before the fourth Sunday in October. Introductory, J. C. Davidson, Eph. 5; 16. M. L. Laws, moderator; G. W. Hyde and N. T. Allison, clerks. Baptisms reported 68. Raised for missions, $113.70.

"5. 1876. Flat Creek, Pettis County, Friday before second Sunday in October. Introductory, M. L. Laws. M. L. Laws, moderator; N. T. Allison and T.V. Greer, clerks. Baptisms reported, 90. Raised for missions, $275.35.

"6. 1877. Otterville Church, Cooper County, Friday before second Sunday in October. Introductory, John Letts, Acts 2; 42. M. L. Laws, moderator; D. C. Dale and N. T. Allison, clerks. Baptisms reported 109. Raised for missions, $191.15.

"7. 1878. Pilot Grove, Cooper County, Friday before second Sunday in October. Introductory, G. W. Hyde, Dan. 2; 31, 35. M. L. Laws, moderator; N. T. Allison and D. C. Dale, clerks, Baptisms reported, 100. Raised for missions, $209.50.

"At this meeting, Bro. L. B. Ely, Financial Agent of William Jewell College, raised for that school $310. The association also raised for foreign missions $10; and for Sunday-school work $14; for printing the minutes, $20.30; for its own work, $209.50; making in all, $563.80—by far more than was raised at any previous meeting.

"During these seven years, there has been a growing interest in the Bible school work. The Lamine Bible School Institute has been organized, and it has done good work. To Bro. M. L. Laws we are indebted, in the main, for the idea under which the institute operates—*Bible study*. Not simply a Sunday-school, but gathering the people together to hear the word of the Lord."

In 1881, October 7th, the association convened at Mt. Carmel Church, Morgan County. The meeting was full of enthusiasm. Many good things were said, and more or less money was raised for almost all our denominational enterprises. The whole number of churches on the list was 20, with 1,434 members.

THOMAS VINING GREER*—was born near McMinnville, Warren

* From N. T. Allison, of Southwest Baptist College.

County, Tennessee, August 13, 1813. His father was a native of Ireland, and he inherited from him a strong, impulsive nature, which, while modified by a life of unfeigned piety and true Christian devotion, was the prominent characteristic of the man while he lived. He came to Missouri while only a boy, his parents having died when he was a child. He was converted when about twenty years old, and after resisting the call to the ministry for about seven years, he was ordained to the work of a preacher and minister—a work to which he devoted his best thoughts, and in which he enjoyed many precious tokens of God's immediate favor. Many will there be who will hail him with gladness in the other life for having pointed them to the Savior.

Bro. Greer, like many others of his day, had only the rudiments of an education; yet so strong were his natural powers, that he was enabled to attain an easy and gentle manner of address as a speaker, which, coupled with his zeal and burning earnestness, gave him great power over his hearers. He was an orator, without aiming at oratory; and he was a man of learning, though he knew very little of popular literature. As an expounder of Scripture he was safe, as a preacher he was eloquent and profoundly serious, as a minister he was faithful and devoted. He was especially sound on the great doctrines of repentance and faith, and took his chief delight in pointing men to the way of salvation through a Mediator.

After a ministry of forty years, most of which was spent in Central Missouri, a ministry producing many happy and blessed results, he died at his home in Cooper County, December 17, 1879, in his sixty-seventh year.

Because of his true worth as a man, his devotion as a minister, his love for humanity and his unshaken trust in God, I loved him as a brother. Because of his fatherly care over me in the beginning of my ministry, and his constant concern for my personal welfare, I cannot but cherish his memory with most profound respect and tenderest love.

Alexander Machett.—This brother was born in St. Charles, Mo., November 30, 1835. He was educated at Westminister College, Fulton, Mo., where he graduated in 1859. He then spent two years at the Presbyterian Theological Seminary at Alleghany City, Pa., and Chicago, and entered upon the active work of the ministry under Presbyterian auspices in the fall of 1861, at Westport, Mo. Not being satisfied with his baptism he united with the Westport Baptist Church in May, 1874, whereupon he

was ordained to the ministry in the Baptist denomination. Rev. James E. Welch administered the ordinance of baptism and preached the ordination sermon. With the exception of brief intervals, his labors for nearly twenty years were within the limits of Clay and Jackson Counties, and about half of that time at Westport.

Some unhappy utterances on the subject of communion in 1875 brought about an unfortunate episode in his history, which lasted until 1878. He did not, however, forfeit the regards of his brethren during this period, and was warmly welcomed back to their fellowship in the last named year. In 1882 his field of labor was at Boonville, Cooper County, Missouri.

MERAMEC ASSOCIATION.

"We, the Oak Hill, White Oak Grove, Cross Roads, Little Spring, Mount Vernon and Fourche a Renault Churches in Christ, having been at our request regularly dismissed from the Franklin Association of the state of Missouri, by our representatives, at the Oak Hill meeting-house, in Washington County, Missouri, do now unite ourselves in forming an association of churches. Our object in this union is to promote the edification of our souls, the conversion of sinners and the glory of God." Such is the first paragraph of the preamble to the constitution of the Meramec Association, adopted at the place aforesaid, November 11, 1870. J. R. Hamlin was elected moderator and M. T. Walker clerk, of this first meeting. The aggregate membership of the churches was 143. W. O. Gibson, J. R. Hamlin and H. M. Smith were the pastors. Contributions amounted to $12. Private and public collections for missions, in cash and pledges, amounted to $59.63. The territory of this association embraces a large tract of country in the counties of Washington and Crawford, with the churches of Franklin Association on the south and those of the Jefferson County Association on the north and northeast. At the time of its organization it was one "vast field of destitution." So the committee on domestic missions reported. An executive board of three members was appointed, to whom was entrusted the missionary work and the employment of a missionary.

The second meeting was held at Oak Hill also, September 30, 1871, at which time S. W. Marston visited them. Being requested, he addressed the body on the subject of Sunday-schools, following which a Sunday-school convention was organized. R. S. D. Caldwell, agent of the General Association was present at this

session and was cordially invited to a seat. A contribution of $10 was made through him to the missionary work of that body. The executive board had paid to Elds. Gibson and Hamlin, evangelists, $138. Five new churches were received into the union, viz: First Church Cuba, The Rock, Sullivan, New Hope and Rock Spring. There were 11 churches and 302 members in all.

The association held regular sessions. In 1872, September 10, it met at Cuba, Crawford County; in 1873, at Fourche a Renault, October 2; in 1874, at Cross Roads, October 1; in 1878, at Fairview, Crawford County, October 4; and in 1879, at Boone Creek Church.

The list of ministers in 1878, as published in the minutes, was as follows: J. R. Hamlin, R. N. Gaugh, R. J. Gibson, Joseph Shanks, J. B. Dodd, William Kitchens, E. R. Fort and Green Bay; licentiates, Z. H. Smith and S. W. Smith.

In 1879, G. Seymour, James Rose and G. M. Ashlock appear in the list of ministers. The minutes of this year show the following summary:

Churches.—Cross Roads, 47; Boone's Creek, 22; Lost Creek, 33; New Hope, 46; Oak Hill, 31; Fairview, 44; Oak Grove, 18; Fourche a Renault, 34; Friendship, 16; Mt. Olivet, 28; total membership of the ten churches 319, and 30 baptisms during the year.

In the past five years the association seems to have lost ground, not numbering as many churches now as it did in 1871. The reasons for this state of the case cannot be culled from the records further than the fact that, of late but little has been doing in the behalf of evangelistic labor by the churches, having expended for missions, all told, for the year ending September, 1879, no more than $64 in itinerant service, and the most of this was collected by the missionary on the field, from individuals.

Hiram M. Smith,—an old veteran of the Cross, and one of the permanent members in the organization of the association, died during the year intervening the sessions of 1878 and '79.

Reuben Harmon.—This brother also had died during the year. He was the oldest member of the association.

R. N. Gaugh,—another of the constituent members of the Meramec Association, was born August 19, 1835, in the state of Ohio. When he was a year old his father moved to Jackson County, Missouri, with the Mormon emigration, thence to Iowa, where young Gaugh was raised under Mormon influence. The

home of the Gaughs was just across the river from Nauvoo at the time of the Mormon excitement and the death of Joe Smith. When the Mormons left Nauvoo, in consequence of the spirit of polygamy then being agitated amongst them, Mr. Gaugh refused to follow them. Young Gaugh grew up under the circumstances, and says of himself, "I was a wicked young man, and so remained until after I was married," which occurred in June, 1861, in Washington County, to which place he had made his way soon after his maturity.* In January, 1861, for the first time in his life he heard the Baptists preach the gospel. Soon after this he was converted under the preaching of Thomas Mothershead, and baptized into the fellowship of Indian Creek Church. For five or six years he was called to act as clerk for this church. He was called to ordination by the Fourche a Renault Baptist Church in 1871, since which time he has been preaching to destitute churches and neighborhoods, and riding as evangelist in the Meramec Association, in which work he has exhibited a commendable degree of zeal and devotion.

GIDEON SEYMOUR,—one of the living preachers of Meramec Association, and son of Selah and Mary (Brown) Seymour, was born at Utica, New York, March 23, 1804. He was baptized April 13, 1819. He learned blacksmithing at Cooperstown, state of New York. He was raised principally by his aunt, Mrs. James Custis, by whom he had been adopted at his father's death which occurred when he was quite young. In 1827 he moved to Western New York, and two years after he married Nancy Irwin of Pittsburg, Pennsylvania, and settled in Wheeling, Virginia. In 1832 he lost his property by the high water in the Ohio River. He moved thence to Harrison County, Ohio, and followed his trade until 1841, when he commenced school teaching, and united with the Baptist church called Pine Run.

About two years after, he commenced preaching, and November 2, 1846, he was ordained and became pastor of Norristown Church, in the state last named. He also served as pastor Jefferson, Salem and Alliance Churches in Ohio; and Zion, Mt. Hope and Peter's Creek Church, Pennsylvania; and came thence to Missouri in March, 1866, as a missionary under the appointment of the American Baptist Home Mission Society, and has been in this state ever since, contributing his influence to the

* Mr. Gaugh was at this time living on Indian Creek in Franklin County, and remained here until 1868, when he moved to Washington County, his present residence, near Fourche a Renault.

building up of the Baptist cause, laboring for the most part in South Missouri, and a portion of the time in the Meramec Association, of which body he was clerk in 1880.

FOURCHE A RENAULT CHURCH.—This is now one of the oldest churches in South Missouri, and certainly by far the oldest in Washington County, having been organized January 10, 1829, under the appellation of Mt. Zion, which name it bore until 1834. The pioneer, James Williams, preached for these primitive disciples from 1829 to 1840. Two men and four women was the total number of constituents. The house of worship is a log-house, weather-boarded, 20x32 feet, which was built in 1844, rebuilt in 1858, and was valued in 1870 at $150. The old pioneer, John M. Peck, used occasionally to visit this church in the wilderness and preach for it; so also did Green, Longan and others.

WHITE OAK GROVE.—This church, too, is in Washington County, reaching back very nearly to the pioneer days. It bears date April 9, 1842, and was ministered to by E. R. Fort. A log-house for worship was built not long after its organization, and in 1852 it was enlarged by adding frame-work, making it 24x40 feet. In 1882 the church had no pastor.

Rock Spring Church was organized in 1869; Sullivan Church in 1871; Rock Church in 1871; Mt. Vernon in 1870; New Hope Church in 1871; Little Spring Church in 1870; Cuba Church in 1871; and Cross Roads Church in 1870.

MOUNT ZION ASSOCIATION.

This association is a daughter of the old Mt. Pleasant. On the 5th of October, 1880, pursuant to appointment, a meeting was held at Mt. Zion Church, Howard County, Missouri, and after an introductory sermon by W. Pope Yeaman, the following communication was read by B. F. Jackson, the clerk:

"*To all whom it may concern:* Know ye, that at our regular meeting in September, 1880, held at Shiloh Church, the following churches, to wit: Mt. Moriah, Fayette, Mt. Vernon, Glasgow, Bethlehem, Mt. Zion, Zion, Mt. Ararat, Walnut Grove, Mizpeh, Mt. Gilead and Mt. Pleasant, were granted dismission from this association, at their own respective requests, for the purpose of organizing another and separate association; and may grace, mercy and peace be with our sister churches, and with the new association when formed.

"By order of Mt. Pleasant Association,

"S. B. YANCY, *Clerk.*"

The above named churches, together with the church at Roche-

port, were enrolled and the new association was formed by the adoption of a constitution and the election as permanent officers, of W. Pope Yeaman for president, and B. F. Jackson for clerk. The purposes of this new fraternity are set forth thus in its constitution:

1. "This association shall be known as 'Mt. Zion Baptist Association.'

2. "The objects of this association are, to promote the fellowship of the churches and the membership thereof; to promote the spread of Divine truth and the work of missions in its own immediate field, in the state of Missouri and in regions beyond. For the furtherance of these objects this association and the churches composing it will use all lawful means by prayer, personal effort, and by the consecration of talents and fortune to God, for promoting missions, home and foreign, Sabbath-school work, Christian and ministerial education, and the circulation of pure religious literature in harmony with the faith and practice of the churches composing this body."

There were present as visitors, G. W. Morehead, W. R. Painter, J. C. Maple, D. O. Morris, G. W. Ford, R. S. Duncan and S. B. Yancy. The total membership of the 13 churches was 968. Contributions were made as follows: to state missions $121.30; to foreign missions $22.10; associational missions, cash and pledges, $180.

September 13, 1881, the association met at Mt. Gilead Church, Howard County. P. T. Gentry was elected president, and Thos. G. Deatherage and Thos. H. Moss secretaries. The number of churches had increased to 19, and Bethlehem, Boone County, with 242 members, was the largest. 42 baptisms were reported, and $118.40 were sent up by the churches.

Fayette Church,—Howard County, was constituted in this county seat, September 12, 1839. In January, 1840, Addison M. Lewis was elected pastor. Lucy Franklin was added to the church by letter in March, 1840, which was the first addition to the church. The present house of worship, 45x30 feet, was erected in 1841. Succeeding A. M. Lewis have been the following as pastors or as temporary supplies: A. B. Hardy, Fielding Wilhite, A. R. Macey, W. W. Keep, T. C. Harris, Noah Flood, Wm. Thompson, B. T. F. Cake, Thos. Fristoe, S. H. Olmstead, X. X. Buckner, Y. R. Pitts, W. R. Painter, E. D. Isbell, and M. J. Breaker. This church at times has numbered as high as 200 members. In 1869 the colored members were formed into a separate church,

which reduced the membership at that time to 45. Total membership in 1881 was 69.

Glasgow.—This church was first formed at old Chariton, a short distance up the river. The date of the organization was 1820. Nineteen members signed the covenant, and they were recognized a church by Elds. Wm. Thorp and David McLain. Ebenezer Rogers, a licentiate, was soon afterwards ordained and became first pastor. Some time subsequent to the laying off of Glasgow, which was in 1836, the old Chariton Church was moved to the new town which grew very rapidly, and soon absorbed old Chariton at the mouth of the river of the same name. Several years after the removal to Glasgow about three-fourths of the members were lettered off and formed "New Chariton Church," some five or six miles northeasterly from Glasgow. This is now called Chariton Church, and has in its possession the old Chariton church book, and dates its organization back to 1820. The Chariton Church worships in a beautiful frame house worth perhaps about $2,000. The Glasgow Church built a new brick some ten years ago at a cost of $11,000.

Mount Moriah. — Elds. E. Rogers and Colden Williams organized this church with 12 members August 30, 1823. Its house of worship, a brick 40x60 feet, some three and a half miles southwest of Fayette, was erected in 1830, and was valued at $1,000 several years ago. Its pastors have been E. Rogers, A. J. Bartee, Wm. Duncan, Wm. Thompson, B. T. F. Cake, Y. R. Pitts, W. R. Painter, E. D. Isbell and M. J. Breaker. The membership in 1881 was 64.

Rocheport.—This Baptist church was formed the 3d Saturday in July, 1851, with 20 members, by Elds. F. Wilhite and Tyree C. Harris. It is located in Boone County on the Missouri River, fourteen miles west of Columbia. A brick house of worship was erected in 1860, 30x50 feet, at a cost of $3,000. Among its pastors we mention the following, R. H. Harris (first), Bartlet Anderson, Jno. M. Robinson, N. Flood, J. T. M. Johnson and J. D. Murphy.

CHAPTER II.

PLEASANT GROVE AND OTHER ASSOCIATIONS.

A New Organization—When Formed—Where—Constituent Churches—Caleb Bush Visits the Churches—Method of Sunday-school Work—Present Strength—Dry Fork Association—Its Location, Origin, Growth and Present Strength—Dixon Association—How and When Formed—Landmark—Sketch of F. M. Mathews—James River Association (Now Lawrence County Association)—H. C. Lollar—Charleston Association.

THIS association is a new organization embracing churches mostly in Scotland County, and formerly belonging to the Wyaconda Association. The new organization originated in an action of Wyaconda in 1877, when the following churches were given letters of dismission, viz.: Pleasant Grove, Bear Creek, Harmony Grove, Indian Creek, Little Zion, Memphis, New Woodville, Richland, Zion and Bethlehem. These churches, except Bear Creek, sent messengers to Pleasant Grove Church, Scotland County, where the Pleasant Grove Baptist Association was organized September 21, 1877, J. W. Kittle acting as moderator and Theo. Williams as clerk. Two other churches, Edinburgh and Etna, were admitted as members at the first meeting, making in all 11 churches, the total numerical strength of which was 658. The constitution and articles of faith adopted were the same as those of Wyaconda Association.

The second meeting was held at Memphis, Scotland County, commencing September 20, 1878, when two churches were added to the list, viz.: Greensburg and Providence. The officers of the preceding year were re-elected. Eld. James Pulliam from Bethel Association, and Elds, R. V. L. Wayland and Jerry Wayland from Wyaconda Association, were present as visitors.

The missionary work was committed to an executive board, consisting of Eld. J. W. Kittle chairman, G. T. Collins secretary, D. D. Hustead, C. Moore and E. J. Howard. The method of Sabbath-school work may be seen in the following action:

"*Resolved*, That a Sabbath-school committee, consisting of one member from each church in the association, be organized. The following were appointed said committee: A. J. Alexander, H. N. Smilling, R. Vaught, J. M. Golden, C. Scirven, I. L. Bounds,

Richard Hansen, J. Johnson, J. Clark, W. P. Francis and Allen Crook."

Eld. Caleb Bush from Wyaconda Association was selected to visit the churches, preach on missions and make collections for that purpose.

The third session was held at Bear Creek Church, Clarke County, September, 1879. The report of the executive board shows that $125 had been expended for itinerant labor, W. H. Pulliam having labored as missionary two and a half months at $50 per month. The following summary is from the records of 1879: Whole number of churches, 15; number of baptisms, 54; total members, 855; ministers, 3, viz.: J. W. Kittle, John Rowe and J. M. Golden.

The whole amount of cash collected and new pledges for home missions at the session of 1879 was $175.05.

In 1881 the meeting was held at Richland Church, when 16 churches were on the roll, reporting 781 members, leaving out one church (Bear Creek) which had not sent statistics.

DRY FORK ASSOCIATION.

The Dry Fork Association is a daughter of the Gasconade River Association, having been organized by a colony of churches sent out by that body, namely: Nelson's Branch, Dry Fork, Dry Fork Valley, Rock Spring, Boone's Creek, Pleasant Valley and Hepsaida. The total membership was 347.

These churches were located mainly in Dent County, through which the Ozark Mountain Range passes east and west, dividing the waters of the Missouri River from those of the Arkansas.

This young and growing institution is aggressive and deeply interested in the prosperity of the Baptist denomination, not alone in its own immediate boundary, but throughout the entire state and the world. Foreign missions, home missions, Sunday-schools, and every other good enterprise, are fostered by this association.

Its session in 1879 at Boone's Creek, was well attended, and much interest was manifested throughout the proceedings. It then had 12 ordained and 5 licensed ministers, twelve churches, and 716 members, showing an increase in two years of a hundred per cent. Two of its churches are in Texas County, one in Phelps, and the rest are in Dent County.

Its session, September 24–26, 1881, was well attended. Sixteen churches were enrolled, reporting 78 baptisms and a total of 855 members. There were 18 ordained and 5 licensed ministers.

DIXON ASSOCIATION.

"The following Baptist churches located in the vicinity of the St. Louis and San Francisco railroad, in Southwest Missouri, namely: Pisgah, Mount Zion, Rolla, Mt. Olivet and New Salem, being impressed with the belief that a Baptist association is necessary for the convenience of churches in these regions of Phelps, Pulaski, and other adjacent counties, and to be organized upon strictly Baptist principles, met by their delegates in convention, at Pisgah Baptist Church, November 6, 1874.

"Eld. F. M. Mathews was elected moderator and Elder Joseph Walker clerk." (From the *Minutes of the Convention* of 1874, p. 1.)

After a free interchange of views the convention proceeded to organize the association with the appellation of the "Dixon Baptist Association."

The two following items from the constitution and faith adopted, fix, incontrovertibly, the status of this body:

"Believers in Christ are the only proper subjects of baptism, and the immersion of a proper subject in water, in the name of the Father, the Son and the Holy Spirit, by a regularly baptized Baptist minister, is the only scriptural baptism. Persons thus baptized are the only ones entitled to the Lord's Supper, and it will be deemed as disorderly in any church of this association, to admit to her communion either pedobaptists or Campbellites, or to allow her members to commune with these and other heretical sects."

Again: "This body shall be deemed a missionary association, to promote as far as practicable both home and foreign missions, Sunday-schools, temperance, and such other benevolent enterprises as have for their object the spreading abroad of the gospel of the Son of God."

These declarations show this association to be a Baptist institution of the strictest order, without any admixture.

The first annual meeting was held at Dixon, Pulaski County, commencing October 9, 1875. Eld. F. M. Mathews was re-elected moderator and R. M. Miller, Jr., clerk. Two of the churches that were in the convention, namely, New Salem and Mount Olivet, were not represented this year. The former appears in the minutes of 1879, the latter, so far as our records show, never subscribed to the constitution nor sent messengers. One new church, Pleasant Hill, Maries County, was received at this session.

The history of this association being of recent date we cannot go into details. True to her fundamental principles, she stood

firm on the Baptist platform, and with her few feeble churches did something in the way of promoting missions, Sunday-schools, &c. Ten churches appear on the roll at the session of 1879, which shows an increase of over one hundred per cent. in four years. From the minutes of this year (1879) we glean the following summary:

Churches.—Beaver Creek, Corinth, Hopewell, Mt. Zion, Phelps County; Mt. Zion, Osage County; New Salem, Pisgah, Pilot Knob, Rolla and St. James.

Ministers.—Joseph Walker, G. B. Lee, John J. Watts, J. C. Senne, Wm. M. Miller, J. C. Miller, T. A. Jones, H. F. Odom and R. M. Miller, Jr.; licentiates, B. C. Cox and Christian Wecker. Baptisms, 9; total members, 429.

Elder Francis Marion Mathews,*—the first moderator of Dixon Association, and a native of Pulaski County, was born February 28, 1832. He grew up a very sprightly and obedient boy, and when but a youngster was remarkable for his manliness. At the age of 20 he was converted and joined the Pisgah Baptist Church, then under the pastoral care of Eld. Richard M. Miller. He soon became one of the leading members and so continued to the end of his life. During the war of 1861—'65 he served four years in the Southern army, making a good soldier and maintaining a consistent Christian character during this period of his life.

His ministry proper commenced in August, 1870, when he was ordained at the call of Pisgah Church. Bro. Mathews was an earnest preacher, a thorough-going Baptist, and gave the heartiest support to missions, ministerial education and whatever contributed to Baptist progress.

During his short ministerial career he did considerable work as a voluntary evangelist, and labored as a pastor of Little Richwoods, Mount Olive and Pisgah Churches. As a citizen, Christian and minister he was greatly esteemed by all who knew him.

He was married March 11, 1855, to Miss Mary Case, who, together with six children, survived him at his death, which occurred March 11, 1876, the 21st anniversary of his married life. He left a blessed memory behind him, and was in his prime when he died.

JAMES RIVER ASSOCIATION (NOW LAWRENCE COUNTY ASSOCIATION).

Pursuant to the action of, and by messengers from churches

* By Eld. R. M. Miller, Jr.

mostly dismissed from Southwest Bethel Association, a convention was held at Mount Pisgah Church, Lawrence County, commencing September 11, 1871, for the purpose of forming a new association.

The constitution was adopted on the first day of the meeting, the second article of which reads:

This association shall be known as the "James River Association of Baptists." The following churches were present and went into the new organization: Aurora, Bethel, Charity, Crain Creek, Marionville, Mt. Olivet, Mt. Pisgah, Mt. Vernon, Pleasant Ridge, Prosperity and Round Grove. The ministers were E. Neece, H. Elliott, J. T. Wheeler, James Spain, H. C. Lollar and J. A. Land.

The preceding year had been a prosperous one and the churches reported 102 baptisms and an aggregate membership of 756. The churches are located mainly in Lawrence County. The entire management of the missionary enterprise, including the selection of a missionary, was committed to an executive board composed of G. W. Brim, Harrison Neece, Laman Pruit, W. C. Smart and Reuben Poland.

The second meeting was held at Round Grove Church in September, 1872. H. C. Lollar was re-elected moderator after having preached the introductory sermon. Pilgrim's Rest, a new church, was admitted to membership in the association. An executive board was organized on a new plan, as follows: any Baptist who should contribute one dollar to said board was thereby a member one year, or contributing five dollars would be a member for life.

The third session was composed of messengers from fifteen churches who assembled at Mt. Olivet in Lawrence County, September 26, 1873. Committees reported on Sabbath-schools, home destitution, ministerial support, education, temperance, &c., &c. The membership of the association had increased to 914, which was a net increase of nearly one hundred a year. Only 50 baptisms this year. By unanimous concurrence the name was changed from James River to "Lawrence County Association." This is the name it now bears, being located mostly in the county of the same name.

Marionville was the place of meeting October 9–11, 1880.

In 1881 the association met at Pilgrim's Rest Church. Hopewell Church was admitted at this session. There were in all 19 churches and 1,197 members. Among the pastors we note the

following: Z. T. Eaton, Levi Allen, Isaac Stanlee, S. B. Kirby, W. S. Jones, L. E. Cannady, H. C. Lollar, F. M. Bowman, D. T. Baucum, Levi Jordan, Joel Martin, J. C. Sills and Hiram Helms. Some of these, we think, lived in the bounds of neighborhood associations.

Henry Clay Lollar.—The subject of this notice was pastor at Mount Vernon, Lawrence County, in 1882. He is a native Missourian and was born in St. Louis County, Sept. 22, 1828. He was baptized and became a member of Calvy Church, Franklin County, in 1851, soon after which the church licensed him to preach, and the following year he removed to Lawrence Co. where he engaged actively in the ministry. He was ordained in 1854. Largely through his influence the Baptists of Old Spring River Association were awakened to the importance of denominational education. It was finally determined to establish an institution of learning at Neosho, and the board of trustees, in the spring of 1861 voted to place him at the head of the proposed school, but the war being at hand the enterprise was abandoned. The Pierce City College is regarded as an outgrowth of this movement. Mr. Lollar has been from the beginning an active friend of this college, and in 1882 was president of its board of trustees.



REV. H. C. LOLLAR.

In 1866 he assisted in the organization of a few Baptists into a church at Mt. Vernon, the county seat of Lawrence, ever since which he has been their pastor. Under his ministration, the

church has enjoyed a good degree of prosperity. They have a commodious house of worship which was built largely through the liberality of Mr. Lollar.

In 1871 the Lawrence County Association was formed, when he was elected moderator, and has for years been honored with the same position. Truly may it be said that "his praise is in all the churches;" called by many "the beloved disciple;" an enthusiastic Baptist; and a fearless defender of "the faith which was once delivered to the saints."

CHARLESTON ASSOCIATION.

This association is an offshoot of the Cape Girardeau, and was organized in 1876 with four small churches, viz.: Morley, New Hope, Richwoods and Sylvania, most or all of which were situated in the lowlands of Scott County. So far as we can now ascertain, these four churches alone formed the association. Their total membership at the time was one hundred and forty-six. These facts have been culled from the minutes of the Cape Girardeau Association for 1876.

The third annual session was held at Concord Church, Mississippi County, September 13–15, 1879. Rev. J. G. Shearer was the moderator, and J. M. Brazeal the clerk. Of the nine churches reporting, three, viz.: Diehlstadt, Hopewell and New Providence, were recent organizations. The aggregate membership of the nine churches was 239. Two only reported baptisms—Richwoods 7, and New Hope 1. According to its constitution, this association is "auxiliary to the Baptist General Association of Missouri," and its "objects are to promote the preaching of the gospel and the spread of Divine truth in its bounds." "The business of the association during its recess is conducted by an executive board, consisting of a chairman, secretary, treasurer and seven other members." The officers are required to perform their duties gratuitously, except the secretary, who may also act as general agent and receive such compensation as the board may allow. The ministers at this time were I. E. Anderson, Lewis Dickinson, J. G. Shearer, W. K. Rainbolt and W. B. Richardson; licentiates, W. C. Darby, J. H. Welch and Wesley Gregory.

In 1880 the session was held at Blodgett, Scott County, September 10–12. There were now ten churches as follows: Concord, 30 members; Mt. Moriah, 7; Hopewell, 67; Blodgett, 18; Diehlstadt, 53; Morley, 46; New Hope, 14; New Providence, 24; Richwoods, 42; Sylvania, 12; in all, 313. Three of these church-

es are in Mississippi County, one in New Madrid, and the remaining six in Scott County. Large accessions had been made to the churches during the year by baptism; in all 94. Rev. W. B. Richardson had labored 58 days as an itinerant, and Rev. T. A. Bowman, of the state board, had given some of his time to this field.

CHAPTER III.

SHOAL CREEK ASSOCIATION.

Formation of—Its Pioneers—Prevalence of Baptist Sentiments—Views of Pastoral Support, Missions and Education—Alien Baptism—Excluded Members—Biographical: Hezekiah Dobbs—E. W. Downing.

THE Shoal Creek Association was formed from a division of the Spring River in 1871 of 22 churches, located in McDonald, Barry and Newton Counties, hence embracing the territory in the extreme southwest corner of the state, some thirty by thirty-five miles. She retained the familiar appellation of her mother, viz.: "United Baptists."

The second annual meeting was held at New Hope Church, Barry County, in October, 1873. Eld. D. P. Morris, one of the old pioneers, was elected moderator, and Eld. J. K. Northcutt clerk. The churches had increased to 33 in number, with nearly 1,900 members. 153 baptisms were reported the past year.

Churches.—Friendship, Good Hope, Beaver Springs, Prosperity, Liberty, New Hope, Washbourne Prairie, Macedonia, New Salem No. 1, Pleasant Grove, Rock Spring, Independence, Elm Spring, Cassville, Granby, Swath's Prairie, New Salem No. 2, Neosho, Newtonia, Roaring River, Mill Creek, Concord No. 1, Enterprise, Concord No. 2, Point Pleasant, Baladan, New Site, Pleasant Hill, Rock Creek, Union Grove, Bethlehem, Antioch and Verona.

The following resolution was adopted unanimously:

"*Resolved*, That we will not hold in our fellowship any church that knowingly receives excluded members from other churches, or corresponds with any association that tolerates it."

Under date of 1874 our correspondent wrote as follows:

"The total membership is now nearly 2,000, and we have some 20 ministers, all of whom, with one exception, work week-days to support their families, and preach Sundays and nights;—men who love their Master and His cause, and some of them the oldest settlers in the country. I might mention the names of D. P. Morris, James Bell and others. The Baptists in this field are very numerous, numbering, I think, in the bounds of Shoal Creek Association, more than all other denominations combined."

In 1876 the association met at Swar's Prairie Church in September. The subjects of ministerial support, missions and education were all reported upon, and a lively interest was manifested in them. On ministerial support she put upon record the following sentiments:

"Believing in a Divine call to the ministry, we believe it our duty to support and sustain our ministry, that they may have all their time to study and show themselves workmen approved. We believe that no minister should serve a church that will not aid in his support. We would advise that each church pay their pastor monthly."

On missions the association expressed the following sentiment:

"The apostles and primitive Christians had, and the church now has, a mission to fulfill, and that mission is to go into all the world and preach the gospel of the Son of God."

On alien baptism she said:

"We will not retain in this body any church that receives alien baptism, nor open up, nor continue correspondence with any association whose churches do."

From the table it is impossible to make out a list of ministers; hence we are compelled to omit them. In this respect we find many associational records at fault. 121 baptisms were reported, and an aggregate membership of 1,938.

Hezekiah Dobbs—was one of the veterans of Southwest Missouri. His name first appears in the minutes of Spring River Association in 1851 as a messenger from Elk River Church, and the following year as pastor of the same church. For many years he labored in the ministry in McDonald and adjacent counties, and under his labors many souls were added unto the Lord. From the time of the division of Spring River he was a member of Shoal Creek Association, and his obituary is published in its minutes in 1876. He was esteemed as a brother well beloved—a good man, strong in faith and full of the Holy Ghost. His death, which occurred in 1875 or '76, was the triumph of a living faith.

E. W. Downing.—This young man had barely an opportunity to make full proof of his opening ministry, having died in the 25th year of his age. He was regarded as a young man of great promise. We have no material for a sketch of his life. He fell asleep in Jesus March 5, 1876, and these facts were published in the minutes of his (Shoal Creek) association for that year.

CHAPTER IV.

SOUTHWEST MISSOURI BAPTIST CONVENTION.*

Organization—Real Aims—A Co-worker with the General Association—College Founded—Trustees—Churches Aided—Jas. Schofield—B. McCord Roberts.

THE propriety of organizing this convention was first agitated through the *Baptist Herald*, of Lebanon, Missouri, in 1876. The first action taken in regard to it was by the Zion Association, which met with the Union Church, Camden County, September 21, 1876. The following resolutions were then discussed and adopted, viz.:

"*Resolved*, That we advise the churches within the bounds of the Zion Association, at their next meeting to select at least two delegates to meet at Lebanon on the second Saturday in November next at 1 o'clock, P. M., for the purpose of organizing a Baptist Convention for Southwest Missouri.

"*Resolved*, That we request sister associations with which we correspond to take like action."

The first meeting held in accordance with the above resolulutions was a solemn and an impressive one. Eld. Joseph Walker, then of Rolla, was elected president; Eld. Jacob Good, of Marshfield, vice-president; Eld. J. G. Lemen, secretary; and Bro. J. H. Gray, treasurer. Eld. Good preached the opening sermon from Matt. 28; 19, 20.

The aims of the convention are thus set forth in its constitution:

"Art. 2. The object of this convention shall be to promote brotherly love and fellowship, the preaching of the gospel of Christ in its purity and the dissemination of Bible truth. To this end the convention shall seek to promote—1. Domestic missions; 2. Denominational colportage; 3. Denominational education; 4. Denominational literature; 5. Home and foreign missions."

At the same meeting in which this constitution was adopted, at the earnest solicitation of Eld. James Schofield, church extension was made a part of the legitimate work of the conven-

* By Eld. J. G. Lemen, first Secretary of the Convention.

tion, and a collection of $16 was taken and appropriated to Lebanon Church debt. Of this department of its work the records of the convention say: "The great object is to build up important points that they may not be captured and held by the forces of error to the great injury of the cause throughout the whole land. This work is of vast importance. By it the Baptists of the Southwest will speak the same thing, we will have neat and commodious houses of worship all over this section of the state, and the cause of Christ will prosper as never before. It will thus be seen that its design is not to supplant our great missionary organizations, but to do a local work which they can never do for us. Art. 9 of the constitution reads: 'This convention will at all times be willing and ready to correspond and co-operate with the Baptist General Association of Missouri, or to correspond with any other missionary organization of the Baptist denomination, the objects of which are in harmony with this convention.'"

From the beginning the convention has been a missionary body. Many precious souls have been converted, and waste places have been built up by its missionaries. Eld. Charles Ingram, of the Nevada Association, has for a time traveled as an itinerant under the patronage of the convention; and Eld. J. W. Haynes, of Bolivar, has devoted much time to the spread of denominational literature and the circulation of the word of God. In church extension it has aided six churches to complete houses of worship to the amount of about $213.50. Altogether in the past four years the convention has expended $600 in missionary and church extension work alone. Since its organization alien baptism has been blotted out, the churches and associations are fast becoming active missionary bodies, and the educational sentiment was never so high in this country.

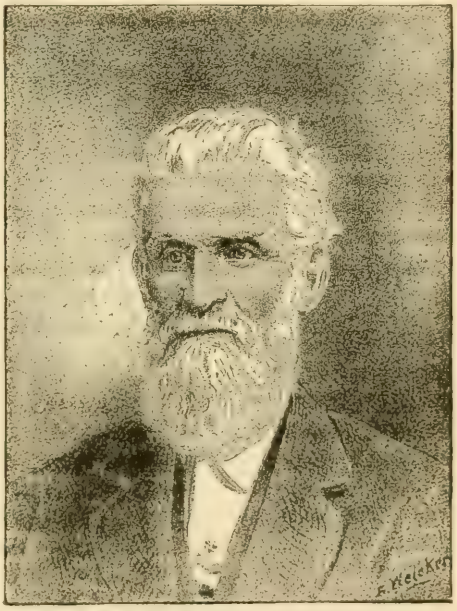
At Lebanon, November 7, 1878, the college interest was tendered by Prof. J. R. Maupin and Eld. J. G. Lemen to the convention, which, after much prayerful consideration, adopted the institution then recently founded.* Trustees were elected and the whole matter placed in their hands. A liberal charter was secured, a beautiful site of six acres was donated, and on the 18th of April, 1879, the corner stone of a commodious building was laid, which has been since completed.

The Southwest Baptist Convention is a working body and has a grand field to occupy. Baptist sentiments prevail and others

* See Southwest Baptist College—Sketch of.

are envious of their invincible success.

Braxton McCord Roberts.*—Born March 28, 1810, in Wilkesboro, N. C. His youth was passed upon a farm. At about 18 he was converted and baptized. In the anti-mission controversy of 1832, his church opposed missions, on which account he joined the Methodists. Shortly after, he became a preacher, and for ten years preached in South Carolina. He was then transferred to the Missouri Conference, and became a very popular preacher in that connection. In 1852, he left the Methodists and united with the Baptists, and up to his death he was the most aggressive Baptist minister in the Southwest. Though not a debater, he handled doctrinal subjects powerfully. His courtesy towards those who differed from him, gave him peculiar power over them. Think of him! A man six feet two inches, straight as an arrow, black hair, fair complexion, with eyes that seemed to shine as lights, a voice that rang clear as a bell and melodious as a flute, a flow of language equalling a Webster, the logic of a Bacon, and the suavity of a Chesterfield. Such was McCord Roberts in his prime. He was the Atlas of the Baptist cause in Southwest Missouri. The atonement and the resurrection were two themes often discussed with pathos by him. Though not classical, yet Bro. Roberts was scholarly. He mastered the English tongue by earnest toil. As a metaphysician, he had no superior, having made the human mind a lifelong study. For some years he was a physician. An unflinching friend of education, the last speech he made in his association was for S. W. Bap. College. He died April 18, 1883, and sleeps in Robinson Cemetery, 10 miles south of Springfield, greatly lamented.



REV. B. McCORD ROBERTS.

* By Rev. J. R. Maupin.

CHAPTER V.

WAYNE COUNTY AND OSAGE ASSOCIATIONS.

Wayne County Association, Origin and History of—Osage Association—Curious Action on Domestic Missions.

IN 1875 it was found that the St. Francois Association was entirely too large for convenience, its territory extending nearly a hundred miles from east to west.

In September of this year the following churches in Wayne County were dismissed from said association to form a new association, viz.: McKenzie Creek, Philippi, Oak Grove, Good Hope, Black River, Bethel, Lebanon, Logan's Creek, Big Lake Creek, Mt. Pleasant, Liberty Hill and Pleasant Grove. These churches met at McKenzie Creek Church, October 16, 1875, and organized the "Wayne County Baptist Association." The aggregate membership of the churches was 444. The ministers present were Elds. Isaac Lane, A. R. L. Meador, J. W. Wilson, J. B. Wallace, M. A. Taylor and David Sheets.

From the beginning there has been some discord on the subject of missions, and but little has been accomplished in this way by the association. At its session in 1878, resolutions were adopted expressing gratification at the success of the itinerant brother A. R. L. Meador, and also at the increase of the missionary spirit and growing intelligence of the members.

Bro. E. P. Settle offered the following:

"Be it resolved, that we accept the proposition of St. Francois Association to aid in building an institute of learning at Smithville, in Bollinger County, Mo., to be under the control of trustees appointed by said association."

The following churches have been added to the association since 1875: Greenville, Otter Creek, Pleasant Valley, Little Lake, Little Flock, Mount Zion, Des Arc and Mill Creek. The last five were admitted at the session in 1878. The year ending September 6, 1878, was a rather prosperous one, there having been 145 baptisms during the year. The total membership was then 678.

The report of the itinerant, Eld. Meador, indicates that there are not a few who are interested in the work. It was as follows:

"Spent 118 days, preached 188 sermons, witnessed 56 conversions, received $131.15." Bro. Meador was continued in the missionary work.

There is an element in this association, even in the ministry, opposed to missions at least beyond the borders of the association, seemingly ignoring the terms of the commission, "Go ye into all the world," and simply confining all or most all the efforts in this direction to Wayne County. All the history of the past shows this policy to be a mistake. "He that watereth shall be watered himself," and "there is that scattereth and yet increaseth."

OSAGE ASSOCIATION.

In 1870 the Tebo Association granted letters of dismission to five churches, "for the purpose of forming a new association south of the Osage River, viz.: Wright's Creek, Liberty First, Pleasant Hill, Prairie Grove and Hogle's Creek; and the association went further and "appointed Elds. W. A. Gray and Thomas Briggs to meet said churches at Wright's Creek Church, St. Clair County, on Friday before the first Sunday in September," of that year (1870), "and assist in the organization." In accordance with this action the aforesaid churches met and organized an association, and adopted the name "Osage Association of United Baptists."

The churches that composed this new interest were in St. Clair and Benton Counties, and one in Henry, in the Osage River country. "At first they had some little promise of success. There was a strong anti-missionary spirit in the ministry and churches composing this association at its organization. This spirit for a time prevailed to such an extent that a resolution favoring missions could scarcely be carried. At the annual meeting in 1873 a report favoring missions was adopted, and a missionary board was organized. Some missionary work was done this year, and Richwoods Church, Benton County, was organized. Owing to the circulation of unfounded rumors there was no meeting of the association in 1874, further than continuing the organization and appointing a place for meeting in 1875. In 1875 the body met with Prairie Grove Church, and has met regularly ever since. Since the meeting of 1875, the missionary spirit has been steadily growing, until, considering its financial ability, there is perhaps not an association in the state doing more for missions, foreign and domestic; the receipts aggregat-

ing nearly one dollar for each member for the year closing September, 1882. In June, 1883, the association numbered 14 churches, with a membership of 370. These churches are mostly the result of missionary work. In numerical strength they are weak, but considering the fact that they are scattered over a hilly and sparsely settled country, the population of which is divided up among the various other denominations of the state, they are doing a commendable and a noble work. Rev. James H. Sands was moderator, and William R. Vance was clerk in 1882

Ministers in 1882.—J. L. Briggs, W. H. Stone, J. J. Stone, William Briggs, J. H. Sands, William M. Love, A. B. Smith, P. Kindrick, C. R. Fields, J. G. King, T. D. Herbert, B. S. Herbert, J. G. W. Schoner and R. W. Hudson.

To confirm some of the statements herein made, we quote from the "Report on Domestic Missions," made and adopted in 1872, two years after the organization of the Osage Association:

"*Whereas*, We believe the mission system in its present form is detrimental to our denomination, causing strife and dissension. Therefore, be it

"*Resolved*, By this body, that we take no steps in the work, but would recommend to the churches that they loose the hands of their pastors, that they may be given wholly to the work; also, that the churches take cognizance of the poor in their bounds.

W. F. PARKER, *Chairman.*"

One decade has worked many changes, and the association is now doing a good work in its field of labor.

CHAPTER VI.

MISSIONARY SOCIETIES OF MISSOURI.

THE MISSIONARY SOCIETY OF MISSOURI BAPTISTS—THE MISSOURI BAPTIST WOMAN'S MISSIONARY SOCIETY—MRS. O. P. MOSS—THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF MISSOURI.

THE MISSIONARY SOCIETY OF MISSOURI BAPTISTS.*

PURSUANT to a published call of many Baptists, a mass meeting was held at Hardin, Ray County, Missouri, commencing November 20, 1880, to form a basis of an organization for purely missionary purposes. E. O. Hill was elected president *pro tem.*, and J. B. Weber, clerk *pro tem.* Eld. D. B. Ray preached a discourse on missionary work and explained the objects of the meeting, after which names were enrolled as follows:

Thos. Porterfield, P. O. Sullivan, L. M. Huffman, G. F. Frazier, J. G. Yates, E. O. Hill, G. B. Hinman, M. M. Spurlock, W. J. Rowland, Joseph Wolf, J. T. Bradley, C. N. Ray, D. H. Gillaspy, D. B. Ray, H. H. Beeson, J. E. Elliott, J. B. Weber, J. O. Anderson, A. J. Green and M. A. Summers; in all 20.

A permanent organization was then effected on the date above named, by the election of E. O. Hill as president, J. B. Weber clerk, and J. O. Anderson vice-president, after which a constitution was adopted. As the objects and aims of the society can be best learned from that instrument we give it in full, as follows:

CONSTITUTION.

"ART. I. *Name.*—This body shall be called the Missionary Society of Missouri Baptists.

"ART. II. *Members.*—Any church or individual (Baptist) contributing to the funds of this body during the associational year previous to its annual meeting, shall be entitled to representation; but in no case shall there be more than five messengers from one church.

"ART. III. *Object.*—To have the gospel preached among the destitute. 1. By raising funds at the least possible cost, and by

* From the Minutes in *American Baptist Flag*, December 1, 1880, we gather the facts concerning the first meeting of this body.

sending only godly men into the field who are willing to make sacrifices to carry the gospel to the destitute. 2. By having and keeping this purely a missionary body, without any organic connection with any enterprise save missions.

"ART. IV. *Missionaries.*—The missionaries sent out by this body must be members in good standing in a regular Baptist church.

"ART. V. *Meetings.*—This society shall meet annually at such time and place as the body may decide.

"ART. VI. *Officers.*—The officers of this society shall be a president and vice-president, secretary and assistant secretary and treasurer.

"ART. VII. *How Elected.*—The president, vice-president and secretary shall be elected by private ballot; the treasurer to be elected by the executive committee.

"ART. VIII. *Term of Office.*—No president or vice-president shall be eligible to the same office more than two successive years; the secretary, assistant secretary and treasurer as often as they may be elected.

"ART. IX. *Organization.*—This body shall be organized as follows: 1. The enrollment of members. 2. The election of president and vice-president, secretary and assistant secretary, as per Art. 7.

"ART. X. *Order of Business.*—The order of business shall be: 1. Divine service. 2. Invite visiting brethren to seats. 3. Hear a statement from all messengers willing to give it, about the condition and needs of their part of the field. 4. Hear reports of missionaries, and a statement from each one present as to the condition and wants of their immediate fields. 5. After all information thus gained, we shall then have a general discussion of missions.

"ART. XI. *Collections.*—No public collections for any object save missions shall be taken by this body during the sitting.

"ART. XII. *The Interim.*—During the interim between the annual meetings of this society the business shall be conducted by an executive committee composed of five members conveniently located for the transaction of business, and, if practicable, one from the bounds of each district association in the state.

"SEC. 1. They shall elect their chairman, corresponding secretary and treasurer.

"SEC. 2. Any three members of the above number, including the president and secretary, shall be a quorum for the transaction of business.

"SEC. 3. They shall meet as often as they think their business demands.

"SEC. 4. All funds committed to their hands for mission work shall be faithfully expended on missions, and not on agents.

"ART. XIII. In case of interruption in the regular meetings of this body, the executive committee shall be authorized to call a meeting.

"ART. XIV. *Committees.*—The following committees, each to be composed of three members, shall be appointed annually by the president to report at the same meeting: 1. On enrollment. 2. On religious exercises. 3. On arrangement of business. 4. On nomination of executive committee. 5. On gospel destitution. 6. On foreign missions. 7. On Sunday-schools.

"ART. XV. *Duty of Executive Committee.*—It shall be the duty of the executive committee, 1. To secure the raising of missionary funds by appointing collectors on principles of strict economy. 2. To appoint and sustain suitable missionaries in fields of destitution. 3. To appoint a collector to raise funds for foreign mission purposes, and forward the same according to the direction of the donors. 4. To appoint a Sunday-school missionary, if deemed proper. 5. To combine religious colportage with the mission work when deemed practicable.

"ART. XVI. *Amendments.*—This constitution may be amended at a regular annual meeting by a vote of two-thirds of the members present, provided due notice of such amendment be given one year previous."

The following from the committee on resolutions were adopted:

"*Whereas*, Some good brethren have evidently misunderstood the design of this missionary organization; therefore, be it

"*Resolved*, 1. That we most earnestly disclaim any intention or design on our part to oppose or hinder the missionary work of the General Association of Missouri Baptists in giving the gospel to sinners.

"*Resolved*, 2. That we, as a body, are in full sympathy with the work of all our denominational schools and colleges in giving religious education to the rising generation, and especially would we encourage increased liberality on the part of all Baptists in aiding our colleges to educate our rising ministry."

The executive committee was appointed, consisting of D. H. Gillaspy, J. T. Bradley, J. B. Weber and D. B. Ray, with D. J. Hancock, as treasurer. On Sunday pledges of $115, and cash amounting to $3.70, were raised for missionary purposes.

"The first annual meeting of the society was held at Mt. Salem Church, Randolph County, Missouri, beginning August 6, 1881. Rev. Jehu Robinson, in the absence of the appointee, preached the opening sermon and was afterwards elected president. About fifty names were enrolled as members of the society, and on Sunday Eld. D. B. Ray conducted the collection for missions, amounting to $1,000 in cash and pledges. $200 were already in the hands of the treasurer." (From *American Baptist Flag*, Aug. 10, 1881.)

THE MISSOURI BAPTIST WOMAN'S MISSIONARY SOCIETY.

In October, 1876, at Hannibal, Missouri, preliminary steps were taken which resulted subsequently in the permanent organization of the Missouri Baptist Woman's Missionary Society. The meeting for this purpose was held in the Second Baptist Church house, Liberty, Missouri, April 8, 1877. The society is auxiliary to the foreign mission board of the Southern Baptist Convention. Its object is to enlist the active sympathy and co-operation of the sisterhood of the state in the work of foreign missions. To accomplish this a system of life memberships and local or auxiliary societies in the churches, has been adopted. Twenty dollars given at one time constitutes the giver a life member. The leading feature in the local societies is the collection of one cent a week from the entire membership of the churches for foreign missions.

The following were chosen officers at the first meeting: Mrs. O. P. Moss, president and treasurer; Miss Maggie Emerson, secretary; and Mrs. R. B. Semple, Mrs. R. S. Adkins, Mrs. Flora Thompson and Miss Sallie Stone, directors.

The first annual meeting was held at Lexington, Mo., October 25, 1877, which was the second day of the session of the General Association. At that time over 30 auxiliary societies were reported as having been formed, and 25 life members enrolled. There were in 1881 over 60 local societies reporting to the treasurer of this society, which had contributed during the year closing October 21, $1,123 for the objects of this society.

Mrs. Oliver Perry Moss,—the first president of the society, was born in Clay County, Missouri, July 2, 1823. Her father, the late Col. John Thornton, was a distinguished pioneer of Northwest Missouri. She was carefully reared and educated, and supplemented during her early years of womanhood the work of the schoolmaster with varied reading. She was from maturity a close reader of the Holy Scriptures and works of a religious type.

She became the wife of the late Captain Oliver Perry Moss December 21, 1837, and was to him a faithful and affectionate helpmeet for forty-four years. She was converted under the preaching of Dr. A. P. Williams and united with the Second Baptist Church of Liberty, Clay County, Missouri, July 7, 1844, after which event her obligations to Christ absorbed the larger portion of her thoughts, while at the same time her duties growing out of the different relations of life were enthusiastically discharged. Her activity and zeal have given her prominence, and she is widely known in the Baptist churches in the state.



MRS. O. P. MOSS.

Some years before the formation of the general society, she was agent, at Liberty, for both the foreign and the home boards of the Southern Baptist Convention, and she was made president of the foreign missionary society at Liberty at its organization in 1869. This was the first society in Missouri, auxiliary to the Southern Baptist Convention, and, we think, the first foreign missionary society among the Baptists in the state. In October, 1876, she was chosen temporary president of the Missouri Baptist Woman's Missionary Society in its preliminary meeting, and in the following April, when the organization of the society was consummated, she became its permanent president, and has filled that position ever since.

With her husband she has been the constant friend of William Jewell College, and one of their latest acts was a gift to that institution of a large collection of books, valued at over $500.

Mrs. Moss has two strong elements of character—intense enthusiasm and great tenacity of purpose. Hence she abandons a design only when its impracticability becomes apparent. At the same time she is womanly and pursues her plans with a persuasive courtesy that often wins where argument would fail. She is highly emotional, very sympathetic, essentially romantic in temperament, of a lively fancy, wishing kind things to all and evil to none. She is now verging on her threescore years, looking at the setting and no more at the rising sun, and, with unwavering faith in the promises of the Redeemer, she awaits His call to enter the New Jerusalem, and no one more fervently sings

"Rock of ages cleft for me,
Let me hide myself in thee."

Always willing to excuse or palliate, there are in her history but few contests and little bitterness. Of gracious manners, full information, quick appreciation, facile and clear expression of thought, she has at all times been a welcome person in social life.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY SOCIETY OF MISSOURI.*

This society is auxiliary to the Woman's Baptist Missionary Society of the West, located at Chicago, Illinois.

This society met in the parlor of the Third Baptist Church, St. Louis, October 21, 1881, Mrs. W. A. McPhail, state secretary of the society of the West, acting as President, and Mrs. Dr. Cooper as recording secretary. This new society organized for business, and the above name was adopted, and it was decided that hereafter the society hold its meetings in connection with the General Association.

The following was adopted as the constitution. [Here follows nine articles defining the name of the society, its objects, officers, their duties, &c.]

"ART. II. *Object.* This society shall have for its object, conference and correspondence between the different associational societies of the state, seeking to obtain and impart information as to the best methods of foreign missionary work in the home department, and planning work for the year, including arrangements for time, place and programmes of the annual meeting."

The society proceeded to the election of officers as follows:

President.—Mrs. C. W. Tolfree, of Springfield, Mo.

Vice-president.—Mrs. J. F. Cook, La Grange, Mo.

Corresponding Secretary.—Miss Theodosia Ray, St. Louis.

* From *Central Baptist*, Vol. XVI, No. 44.

Recording Secretary.—Mrs. E. M. Coggeshall, St. Louis.

Executive Committee.—Mrs. D. J. Hancock, Mrs. C. C. Mallonee, Mrs. N. C. Hudson, Mrs. W. A. McPhail and Mrs. A. C. Avery.

The society adjourned to meet with the General Association at Springfield, Mo., October, 1882.

CHAPTER VII.

THE GERMAN BAPTIST CHURCHES OF MISSOURI.

First German Baptist Church, St. Louis—C. Schoemaker—F. W. Glatfeld—E. S. Kupfer—C. West—J. S. Gubelmann—J. C. Haselhuhn—C. Ohlgart—J. M. Hoetflin—First German Baptist Church, Concordia, Lafayette County—C. Kresse—Chr. Werner—A. Hausler—First German Baptist Church, Pin Oak Creek—A. Rauschenbusch—A. Hoffman—First German Baptist Church, Higginsville, Lafayette County—F. W. Greife.

THE state of Missouri has but four German Baptist churches within its limits. The oldest one is in the city of St. Louis, and is known as the

First German Baptist Church, St. Louis.—This church is located on the corner of Fourteenth and Carr Streets. It was organized in the month of January, 1850, with 19 constituent members, partly of the Dutch and partly of the German nationality; all of whom were at the time members of the Second Baptist Church. Two brethren of this number were ordained to the gospel ministry on the same day that the church was organized. F. W. Glatfeld was to preach in German and C. Schoemaker in Dutch.

A happy occurrence for the infant church took place about the same time. A number of German families who had come from Germany together, had just organized themselves into a Presbyterian church, and extended a call to Rev. A. Rauschenbusch (an old acquaintance to most of them, a Lutheran minister, and at the time colporteur for the American Tract Society) to become their pastor. On a visit to this state some time after, Mr. Rauschenbusch came to the city and visited this band of Presbyterians and held conference with them; but instead of talking with them regarding the matter of becoming their pastor, he spoke with them concerning his conviction of the scriptural mode of baptism by immersion. He was not yet himself baptized. Much taken by surprise at the new departure of their friend and spiritual adviser, it led them to search the Scriptures more prayerfully, and very soon 13 heads of families, 26 in all, left the Presbyterian ranks and were baptized by Rev. C. Schoemaker. This number may be considered the actual original nucleus of the German Baptist church of St. Louis, Mo.

About the month of May, the same year, Rev. E. S. Kupfer, a Swiss by birth, came to St. Louis from Newark, N. J., upon the advice of Rev. Rauschenbusch, and preached to the German church for about eight months. He baptized a number of persons, among whom was also Rev. A. Rauschenbusch. According to some of the old church minutes it seems that Rev. C. Schoemaker, hitherto pastor of the Dutch portion of the church, became pastor of the German church and remained such until the fall of 1852.

In May, 1853, Rev. C. West settled with the church and remained about two years. From March, 1855, until May, 1857, the church was without a pastor, when Rev. A. Hausler became pastor and remained until the fall of 1860.



From "The Baptist Encyclopedia."
REV. J. S. GUBELMANN.

Again it seems that the church was without a pastor for something over two years, when Rev. J. S. Gubelmann became the pastor and remained with the church until September, 1868. Under the leadership of Rev. J. S. Gubelmann the present house of worship was built.

Rev. J. C. Haselhuhn, at present editor of *Der Sendbote*, a periodical of the German Baptists of North America, was pastor of the church from January, 1869, until December, 1871. From this time on until June, 1876, the church was supplied by the Brethren C. Roos, C. Rabe, E. Tschirch and H. Gellert, upon which Rev. C. Ohlgart became pastor and remained over three years.

Rev. J. M. Hoefflin was pastor in 1882. The church has a membership of about 145 and has been doing a precious mission work at two mission stations and at three Sunday-schools. The church property is worth about $15,000.

First German Baptist Church, Concordia, Lafayette County,—was organized July 13, 1851. Rev. C. Kresse was instrumental in leading quite a number of his German kinsmen to Christ. The little church at the time of the organization numbered 13 members. Rev. C. Kresse remained pastor of this little flock until 1864, when Rev. Chr. Werner, who had recently come from Germany, took charge of the church, but remained only a few months. After this the church was without a pastor for about two years, when in May, 1866, Rev. A. Hausler became pastor of the church, and labored with them until April 1, 1870. From this time until September, 1872, the church was supplied again by Rev. C. Kresse.

On the 1st of September, 1872, Rev. C. Schoemaker took charge and was still the active and beloved pastor in 1882, the church numbering 122 members. They have one mission station and two Sunday-schools.

The church property is worth $1,800.

First German Baptist Church, Pin-Oak Creek, Missouri,—was organized in 1855 under the leadership of Rev. A. Rauschenbusch, professor of the German department of the Rochester Theological Seminary. He remained with the church three years, after which the church ordained A. Hoffmann, who was at the time one of their number, to the gospel ministry. He has been the pastor up to the present time (1882), a period of 24 years. Rev. A. Hoffman is a devoted minister of Christ. The church numbered 47 members in 1882.

First German Baptist Church, Higginsville, Lafayette County, Missouri,—was organized in May, 1868, under the leadership of Rev. A. Hausler, pastor at the time of the church in Concordia, Missouri. The church numbered 23 at the time of its organization. Rev. A. Hausler served the church from 1868 until 1872, Rev. C. Schoemaker while pastor in Concordia, served them from 1872 until 1877, after which Rev. F. W. Greife, was called as pastor of the church and was in that office July 9, 1882. The church has a membership of 72. The church property is worth $1,500.

While the growth of the German churches seems slow, it has nevertheless been a healthful one. A heartier co-operation on the part of the English speaking churches, especially in regard to financial aid, would prove a mighty means in carrying the cause along more rapidly.*

* Rev. J. M. Hoefflin, pastor of First German Baptist Church, St. Louis.

CHAPTER VIII.

THE AFRICAN BAPTIST CHURCHES OF MISSOURI.

First African Church, St. Louis—The Little Sunday-school—J. B. Meachum, His Method of Emancipation—Second African Church, St. Louis—W. P. Brooks—North Missouri Association—Faith of—First, Second and Third Districts of—Eastern and Western Divisions of—Union (Colored) Association, Beginning of—Its Churches—Emanuel Cartwright.

First African Baptist Church, St. Louis.—"In March, 1818, Messrs. Peck and Welch, missionaries of the Baptist General Convention, organized a Sunday-school in the village of St. Louis, for colored people, with fourteen pupils. To accommodate the feelings of the slave-holding community, certificates were required from their masters or owners. By pursuing a conciliatory course, the approbation of the influential citizens of the town and vicinity was gained. In a few weeks the number of attendants, adults and children, averaged from 90 to 100. They were taught to read and instructed in the Scriptures. A part of the time was occupied with religious worship. Many became hopefully converted, were baptized and united with the church. It was soon found expedient and profitable to hold separate meetings for this class. In 1822 they were formed into a separate branch, but still under the supervision of the white brethren. For several years they were visited monthly by J. M. Peck, who exercised supervision over their meetings and guided them in discipline. In 1827 they erected and finished a plain and comfortable brick house for worship, in which they were partially aided by the citizens. The same year they were organized into a separate and independent church. John Berry Meachum, a free man of color, became their pastor, with several assistants, who exhorted and instructed the people.

"J. B. Meachum—was born a slave, but obtained his freedom by his own industry. The next step was to procure funds by labor, and purchase his father, a slave, and a Baptist preacher in Virginia. He was then a resident of Kentucky, where he married a slave, and where he professed religion. His wife's master removing to Missouri, Meachum followed her, and arrived in St. Louis with three dollars in 1815. Being a carpenter and cooper,

he soon obtained business, purchased his wife and children, commenced preaching, and was ordained in 1825. In the next ten years he purchased, including adults and children, about twenty slaves: he never sold them again. His method was to place them at service, encourage them to form habits of industry and economy, and when they had paid for themselves he set them free. In 1835 he built a steamboat, which he provided with a library and made it a temperance boat. He was then worth about $25,000. Nor was he less enterprising and successful in religious matters. Within less than eight years from the time the First African Church became an independent body (in 1827) it consisted of 220 members, of which about 200 were slaves. A large Sabbath-school, a temperance society, a deep-toned missionary spirit, uncommon order and correctness among the slave population, and strict and regular discipline in the church, were among the fruits of his arduous and persevering labor in St. Louis." (From *Allen's Register*, 1836, pp. 279, '80.)

Meachum continued pastor of the First African Church for 38 years, and was succeeded by Emanuel Cartwright; he by Henry Thompson, and he by Thomas Jefferson, the pastor in 1880. All the colored Baptist churches in St. Louis are the outgrowth of this body.

Second Colored Baptist Church.—By the year 1846 the old First Church had increased to about 800 members, and the same year 22 members withdrew from it and formed what was then called the Second Colored, but now the Eighth Street Colored Baptist Church. The first pastor of this new interest was Richard Snethen, once owned by Mrs. Dorcas Duncan, the mother of Eld. Lewis Duncan. He was a native of Virginia and was brought to Missouri a slave about the year 1840 or before. He was succeeded in the pastoral office at the expiration of one year by J. R. Anderson, who continued in this relation until his death in 1862. In 1852 the present church edifice on the corner of Eighth Street and Christy Avenue was erected, its first cost being for the lot $500, and for building $3,000. In three years the church had increased to 195 members, and by the year 1872 it numbered 991. One of the prominent constituent members was Wm. P. Brooks, who subsequently became a preacher and traveled over a large portion of the state.

William P. Brooks — was born in Essex County, Virginia, December 26, 1826, the property of Thomas Pitts, and moved to Missouri in March, 1842. He united with the First African Bap-

tist Church, St. Louis, then under the pastoral care of J. B. Meachum. In September, 1864, the Northwestern and Southern Colored Baptist Convention was organized in the Eighth Street Colored Baptist Church, for the "evangelizing of the western states and territories." This body at once appointed William P. Brooks, then a licentate, missionary for Missouri. He was instructed to gather the colored Baptists of the state into churches. In November following Mr. Brooks was ordained. From his first appointment he commenced active operations, and in September, 1865, organized the First Colored Baptist Church, Warrensburg. At this time, outside of St. Louis, colored churches were known to exist only in Hannibal, St. Joseph, Jefferson City and probably Lexington. In the winter of the same year Eld. Brooks visited Boonville and formed the First Colored Baptist Church in that town, of 20 members; and in the spring of 1866 Chesterfield Church was gathered by him, of 25 members. Then followed the organization of the First Colored Baptist Church of Columbia, of 12 members, in July, 1866, and the same month the First Colored Baptist Church of Louisiana was formed with the same number of constituents. During the summer of 1866 Mr. Brooks organized the Mount Zion Church, St. Louis, of members principally from the Eighth Street Colored Church. Tipton Colored Baptist Church was the next organized in the same summer. In the fall of 1866 he gathered into an organization the Colored Baptist Church of Rocheport, and another in New London in the early spring of 1867. In April, 1867, he formed the First Colored Baptist Church, Huntsville, being assisted by W. R. Rothwell. Eld. Brooks had been preaching at this point about a year, during which time near 100 had been added to the Baptist numbers, mostly by baptism. Mexico is next in order. The First Colored Baptist Church of this city was founded in the summer of 1867, by Eld. Brooks, assisted by Eld. S. A. Beauchamp, pastor of the white church.

Eld. Brooks prosecuted his missionary labors, being from early in the year 1866 under the appointment of the American Baptist Home Mission Society. He thus continued until the close of 1867. In January, 1868, he was called to the pastoral office in the Chambers Street Colored Baptist Church, St. Louis, to which he gave three-fourths of his time, devoting the other fourth to itinerating. He continued at Chambers Street Church 6 years and 9 months, when he returned to the mission field and so continued until 1879.

NORTH MISSOURI ASSOCIATION.

This was the first association of African Baptists in Missouri, having been formed at Chillicothe in September, 1866; the design of which was to embrace all the churches of this order in the state. (Up to this writing we have been unable to procure the names of the churches and ministers in this new organization.)

The object of this organization is thus stated in its constitution:

"Art. 2. The object of this association shall be to promote the preaching of the gospel in this state, and the thorough evangelization of the race."

The North Missouri Association continued as one body for five years, when in 1871 it was divided into two districts, numbers one and two; the preliminary meeting for the formation of the second district having been held at Lexington, during the session of the old North Missouri Association, in 1870, at which time a meeting was appointed at Independence for September 21, 1871, when the North Missouri Colored Baptist Association second district, was fully organized. This body was composed of all the churches of the old North Missouri that were south of the Missouri River—18 in all, with 2,537 members. In 1878 this association was divided and another body formed called The third district of the North Missouri Colored Baptist Association. This was consummated November 8, 1878, at Cape Girardeau. Its territory was all that portion of the state south of St. Louis County and east of Franklin County. The Fredericktown, Charleston, Cape Girardeau, Wolf Island, Texas Bend, Bird's Point, Big Lake and Potosi colored Baptist churches were the constituents of this association; in all, nine, with 144 members. The money collected was $27.

The North Missouri Association, District No. 1, gained strength rapidly and numbered 42 churches in 1872, only one year after the division. In 1880 having grown to 73 churches, it again divided into the Eastern and Western Divisions.

The Eastern Division of the North Missouri Association was formed at Columbia, September 13, 1880, at the close of the 16th annual session of the old North Missouri. Its territory embraced the counties of Schuyler, Adair, Macon, Randolph, Scotland, Knox, Shelby, Monroe, Audrain, Boone, Callaway, Clarke, Lewis, Marion, Pike, Ralls, Lincoln, Warren, St. Charles, Montgomery, Putnam and Sullivan.

The Northwestern Division of the North Missouri Baptist Association was organized at the close of the session of the North Missouri Association at Columbia, September 13, 1880, embracing all the counties in Missouri north of the Missouri River and west of the territory of the Eastern Division.

UNION (COLORED) BAPTIST ASSOCIATION.

This fraternity was organized in 1869—most likely in the old First African Baptist Church, St. Louis. It was composed of churches mainly in Eastern Missouri and south of the Missouri River. Rev. Emanuel Cartwright was the leading spirit and moderator of this body as long as he was able to attend its meetings. In 1871 this association was composed of 25 churches, Pleasant Hill and Harrisonville, Cass County, being the only two west of Jefferson City.

In 1880 the colored Baptists of the state furnished the following statistics: total number of churches, 147; ministers, 70; communicants, 10,980.

MISCELLANEOUS.

CHAPTER I.

BIOGRAPHICAL.

David Anderson—Samuel Boone—J. C. Armstrong—Nathan Ayres—M. J. Breaker—S. Driskoll—Josiah Duncan—B. F. Edwards—W. L. T. Evans—Wm. Fuqua—Henry Farmer—Joseph Flood—Jno. P. Glover—J. N. Griffin—Jno. C. Herndon—Tyree C. Harris—Jesse A. Hollis—R. C. Hill—Wade M. Jackson—J. P. Jesse—R. M. Jones—Wm. M. Jones—J. T. M. Johnson—W. P. Lanier—Evan Lawler—E. Landers—J. H. Luther—M. P. Matheny—A. G. Mitchell—John S. Major—Walter McQuie—Jno. E. Moore—David Orr—Joab Powell—Thos. Pitts—J. W. Renshaw—Wm. Rice—James Schofield—A. Sherwood—A. B. Snethen—Elisha Sutton—William Thompson—Thos. Taylor—M. A. Taylor—O. Tompkins—Leonard Turley—C. C. Tipton—E. Towler—James Walker—Anderson Woods—A. Baker—Peter Brown—M. T. Bibb—R. F. Babb—B. Baker—J. W. Bradley—J. B. Fuqua—W. R. Green—John Greenalgh—R. F. Ellis—Wm. Ferguson—P. N. Haycraft—S. C. Major—J. F. Smith—W. H. Vardeman—Jesse B. Wallace—B. F. Lawler.

REV. D. ANDERSON—was born in Nelson County, Kentucky, in 1806, and publicly professed Christ by baptism when 27 years of age. In 1850 he was ordained by a presbytery composed of Elders T. Ferguson, M. Cline and B. Wheeler. For twenty years he labored with the churches in the northwestern part of Missouri, and at the time of his death was pastor of Missouri City Church. He died near Barry, Clay County, July 5th, 1870.

The last year of Mr. Anderson's ministry was the most successful one of his life. Though possessed of moderate ability, he was "sound in doctrine, godly in walk, loved and revered by all who knew him." The following incident that occurred during the last few months of his life, illustrates his faithfulness, and may be here recorded as a warning to sinners:

While engaged in a protracted meeting, as it was his custom to speak personally to sinners, he approached a young man, and with deep earnestness urged him then to make his peace with God. "Not now," said the young man. "But," said Bro. Anderson, "you may never have another opportunity." "I'll risk it," was the response of the sinful young man. It proved to be the last invitation and last opportunity, for in less than one

month the young man sent for Bro. Anderson to come and see him, to whom he said, "Mr. Anderson, *I missed the salvation of my soul; I am dying, and am lost.*"

Deacon Samuel Boone—was an early pioneer to this country. He came to Missouri when it was a wilderness, and was for fifty years a faithful Baptist, for much of which time he was identified with the Mt. Horeb Church, Montgomery County. This church was organized at his house in the year 1833, he being one of the constituent members. He was for many years connected with the Little Bonne Femme Association, being identified with it in its darkest hours through the controversy on missions.

Samuel Boone was a relative of Daniel Boone, the pioneer of Kentucky. At a ripe old age God took him to his reward above. His death occurred in the year 1870.

James Clayton Armstrong—was born in Franklin County, Missouri, November 10, 1847. The teaching and influence of Christian parents did much to shape his after life. He grew up on the farm, where he labored until he was twenty-one, attending the district school three months each winter. In a log schoolhouse with puncheon floor and split-log benches, he laid the foundation of his education. In August, 1867, he was converted and joined the New Hope Baptist Church. In October, 1868, he entered William Jewell College, compelled by the lack of previous advantages to begin with the preparatory studies. In 1874 he took the degree of A. B., and in 1875 the degree of A. M. He chiefly supported himself in college, partly by superintending the Students' Boarding Club, and partly by teaching some classes in Latin and Greek.



REV. J. C. ARMSTRONG.

In June, 1875, he received a call to the pastorate of the Miami Baptist Church, and was ordained the month following. In October, 1877, he resigned and became one of the editors of the *Central Baptist*. December 26, 1877, he was married to Miss Emma B. Pendleton, of Miami. From February, 1879, to October, 1881, he was pastor of the Garrison Avenue Baptist Church, St. Louis, in connection with his editorial labors. He was immediately called to the pastorate of the Baptist Church of Mexico, and severing his connection with the paper, he moved to Mexico, May 1, 1882.

Nathan Ayres—is a member of the pioneer brigade—a native of Kentucky, born February 22, 1808. His parents were Baptists and members at Forks of Elkhorn. When nine years old he attended a meeting conducted by Eld. Jer. Vardeman, then in his prime, and was deeply convicted of sin, seeing the just judgment of God in his own condemnation. He prayed, sought justification by the law, failed, and finally gave himself up to the practice of many abominable sins. Of this period of his life he says, "I cannot understand why I thus acted against light and knowledge. It seems to me I came near committing the unpardonable sin."

He continued thus to live until about 15 years of age, when, under the ministry of Eld. Wm. Rice he was re-awakened to a sense of personal guilt, and in about a year he yielded himself into the hands of a perfect Savior and found peace for his soul. He soon after was baptized and became a member of the Baptist church at Forks of Elkhorn. A very large crowd was attracted to see the "little boy baptized." He says: "I felt a desire to tell others what a dear Savior I had found as soon as I had an evidence of God's pardoning love. I talked to my schoolmates and exhorted them to repent of their sins."

At his own request his father consented to give him his portion of the estate in an education. Under this arrangement he was sent to O'Hara's Woodford Select Seminary. The head of this institution was a Catholic, and made the usual promise not to interfere with the religious views of his new pupil, but did all he could to bias the mind of young Ayres notwithstanding. No comments are needed. Before he was 18 years old he got a certificate as a qualified teacher in the French, Latin and English branches.

His church licensed him to preach while he was yet at school. His pastor made an appointment for him at the evening prayer-

meeting, and for fear of being made a gazing-stock he did not go. Subsequently, however, having partially overcome his timidity, he went forward in this duty.

In the fall of 1828 he came to Missouri and bought land in Marion County; then returned to Kentucky, taught school for a time, and married Mary R. Richmond December 17, 1829, with her returning to Missouri in 1830. On account of the prevalence of malarial fever he went back to Kentucky the same year.

His wife and some members of his church being opposed to his preaching, he spent much of the next ten years of his life teaching school. In 1841 he removed permanently to Missouri, bought the old college farm near West Ely, Marion County, and united with the Pleasant Hill Baptist Church near his home. Three years afterwards he removed near Union Church in the same county, into which he and his wife put their membership, and he became much more active in church work, occupying by request of the church one Sunday in the month in her pulpit, and soon after this succeeded Eld. Jer. Taylor in the pastoral office, he having resigned on account of great age. Upon his election to this office the Union Church called for his ordination, which service was performed by Elds. Wm. Hurley and Jer. Taylor in July, 1847. Immediately after his ordination he baptized one of his little school girls who had been converted under his ministry. He continued in the pastoral office at Marion Church for ten years, during which time the church enjoyed several revivals and had many ingatherings. He was also pastor of three other churches, which he visited monthly on Saturdays and Sundays after the usual custom, and returned to his school-room on Monday, all the while superintending the raising of a large family and the cultivation of a farm on which he kept a hired man to do the work. Mr. Ayres was an efficient minister for many years in Northeast Missouri, aided in organizing a number of new churches and in ordaining many preachers and deacons. For more than a year he traveled as missionary of the General Association of the state, and for one year he was corresponding secretary of the same body, with headquarters at Palmyra. The method of work at that time was this: The state was divided into five districts, three on the north side of the Missouri River and two on the south side, in each of which there was a general missionary reporting to the corresponding secretary every month. During the war of 1861 he spent a year in Kentucky, and while there was called to the pastoral care of old Forks of Elkhorn Church.

Brother Ayres is now an old man, having seen seventy-four winters, and is waiting with great resignation to cross the river.

Manly J. Breaker.—This gifted and brilliant young pastor comes of a family of Baptist preachers. His grandfather was a Baptist preacher; and his father, Rev. J. M. C. Breaker, D. D., highly esteemed and well known, is the able pastor of the First Baptist Church, Houston, Texas.

The subject of this notice was born in New Berne, North Carolina, March 9, 1850, but was brought up in South Carolina, as his father soon returned to that state. He was converted in September, 1865, baptized by his father, and united with Spartanburg Baptist Church in South Carolina. His education was pursued at Wofford College, S. C., Washington University, Mo., William Jewell College, Mo., and the Southern Baptist Theological Seminary. At this last institution he graduated in full in May, 1873; and soon after married Miss Mary Timms, Liberty, Mo. His first pastorate was at Glasgow, which he left to take the presidency of Mount Pleasant College, Huntsville. This he resigned and became pastor of the Baptist church at Fayette, Howard County, Mo., to which, and some neighboring churches, he has preached ever since, except three months that he spent at Austin, Texas. He has done some writing for the press, and especially has he rendered valuable assistance in the editorial work of the *Central Baptist*, having for some time conducted the Sunday-school department of that paper. His preaching is very largely expository; in style he is clear and forcible. No one questions his devotion to the interests of the Baptist denomination. He is fully identified with the work of the Missouri Baptist General Association and of the Southern Baptist Convention. As a theological thinker he is independent and recognizes no Master but Christ.

Samuel Driskoll—was born in Rockingham County, North Carolina, December 10, 1799. His early religious convictions were deep and pungent, and followed him for many years. At one time his conviction of sin was so heavy as to cause sickness, requiring the attendance of the physician, who bled him, but to no purpose. Getting no better, he removed to Tennessee, where he succeeded in partially throwing off his convictions for three years. He then moved to Green County, Illinois, where he remained only four years, and from there to Morgan County, Missouri.

About this time, at thirty-five years of age, he lost two chil-

dren, which added affliction to his burden of guilt and resulted in the conversion of himself and wife. They were both baptized at the same time. Five years of hard and constant struggling against the conviction of duty to preach brought Mr. Driskoll into a state of mind bordering on despair. But the Lord one evening at his own fireside filled his soul with joy and his mouth with praise. Doubting the genuineness of his first conversion, he was rebaptized by Elder Greer, and began to preach. His first sermon was at the baptismal waters. He was now licensed and ordained, and continued to preach up to the time of his death. He was opposed to a paid ministry, and labored hard with his hands to support a large family. He said that God had called him to preach in the backwoods, and not to educated people, and yet it is said that educated people were delighted and profited by his preaching. On some public occasion after two educated men had preached, it is said that Eld. Driskoll followed in exhortation with such pathos and power that all were made to weep and tremble. On another occasion, when he came before a large audience unexpectedly, and saw the people clad in silks and broadcloth, he looked at his own blue jeans clothes, made by the hands of his own good wife, and said, "These clothes do not suit here," and immediately left the house and mounted his horse and rode home. His last hours were calm and peaceful, and he died as a child would go to sleep, December 27, 1870. "Blessed are the dead who die in the Lord."

Josiah Duncan.—This brother was for over thirteen years a minister among the Baptists. He was born in Kentucky, May 10, 1808, a son of Rice and Jane Duncan. While engaged in his daily labor he was converted, and soon afterwards joined the Greenville Church, Wayne County, Missouri, in 1836. His marriage to Miss Margaret Miller occurred in January, 1834. In 1845 he was ordained a minister, from which time he did much labor in the gospel in the St. Francois and sister associations. "In early life he was a great horse racer and gambler, but after his conversion he was never known to reflect, by word or deed, upon his Christian character. He died in November, 1858. (Eld. M. A. Taylor's MS.)

Josiah Duncan was distinctly a Baptist, an earnest and devoted gospel minister.

Dr. Benjamin F. Edwards*—was born at Darnestown, Maryland, July 2, 1797. He was the son of Benj. Edwards, who was,

* By William Elmer, in *Central Baptist*, May, 1877.

at one time, member of Congress from Maryland and a member of the convention that ratified the Federal Constitution. He was described by Wm. Wirt, the celebrated attorney-general of the United States, as being "one of nature's great men." He possessed great oratorical power, which on several occasions he used in the service of his country.

When Dr. Edwards was two years old his parents removed to Kentucky and settled at Bardstown, where his early life was spent. At the age of 20 he was converted and united with the Baptist church. From the first day of his new life to the last he realized that God had called him to work, and he immediately entered upon an active Christian life. In 1819 he married Miss Eliza Green, a daughter of Willis Green, of Danville, Kentucky, and soon after emigrated to Missouri, where he joined his brother-in-law, Gen. Duff Green, and formed the acquaintance of Gov. Gamble and other prominent men of that day.

His first stay in Missouri was short; it lasted only a year. He then returned to Kentucky and made his home in the neighborhood of Russellville. Here he practiced medicine, the study of which occupied most of his early years.

In March, 1827, he removed from Kentucky to Edwardsville, Ill., where his skill as a physician soon secured him a large practice. His rides extended so far from home as to make five relays of horses necessary to attend to his professional duties. It was while a resident at this place that he and a few others organized in his parlor the first Baptist church in Illinois that was solemnly pledged to the cause of missions. He also advocated and with the aid of Dr. Peck succeeded in organizing the first Baptist association in Illinois which advocated the same cause. But it was not in missions alone that he was interested. He realized the power of an educated ministry and was a prime mover in the organization of Rock Spring Seminary.

From Edwardsville he removed to Alton and continued to reside there till 1846, when he took up his residence in St. Louis. He came to this city with a great reputation as a physician, and immediately entered upon a large practice. Even in this busy city and active life he was continually seeking to promote the good of the Baptist cause, and no worthy object was permitted to pass by without being recognized and substantially aided.

In 1849, during the height of the gold fever, he went to California and spent two years, at the end of which time he returned and resumed the practice of his profession in St. Louis.

In 1866 he purchased his beautiful home in Kirkwood and removed there to enjoy the peace and quiet of a country life. Finding no Baptist church here, he soon entered upon the work of organizing one. This could not be accomplished for some time, but at last his work was rewarded, and his dearest wish gratified when in 1870 the present Baptist church was founded. Soon after, almost alone, aided only by a few, he entered upon the work of building the present Baptist house of worship, and this neat brick edifice is to-day a standing monument of his zeal for God and his devotion to His cause. We realize that in his departure we lose an earnest, devoted Christian, a thorough Biblical student and an earnest worker in the cause of Christ. When well, his seat at church or prayer meeting was never vacant.

The family of Dr. Edwards comprised Sarah, Willis, Benjamin, Frank C. and Julia, who now rest with him in Bellefontaine Cemetery; and Mrs. Whittaker, of Kirkwood, Mrs. Ostrom, of New York, Mrs. Todd, of Columbia, Mo., Presley, of Hillsboro, Ill., and Cyrus, of Dennison, Texas, who are still living, besides many grandchildren.

His death, which occurred at his home April 27, 1877, at the advanced age of 80 years, covered with a cloud of sorrow the Baptist church and community of Kirkwood.

W. L. T. Evans.—After much suffering and patient endurance, this man of God died of dropsy, at his home in Randolph County, May 26, 1879.

He was born in Maryland, February 7, 1829. His parents were John R. and Catherine Evans. Four years of his early life were spent in Washington City with his aunt, Mrs. Ellen Alexander, where he went to school.

In 1855 he moved to Missouri and settled at Landmark, Howard County; thence to Milton, where he died.

Two years after he came to Missouri he professed religion and united with the Methodists; three years thereafter, being dissatisfied with his baptism and with the government of said church, he united with the Baptists and was baptized by Elder W. K. Woods, soon after which he was ordained to the ministry by Elds. Jesse Terrill and P. T. Gentry, and was a toiling minister in the Baptist denomination for nearly twenty years. His name is associated with the following churches in the counties of Howard, Randolph, Monroe, and Shelby, as pastor, viz: Mount Vernon, Moniteau, Friendship, Roanoke, Enon, Pleasant Hill, Union, Hickory Grove, Oak Grove, Mt. Shiloh and Shiloh

(now Moberly). For several years he rode as missionary in Mt. Pleasant Association.

Bro. Evans was three times married—his last wife (whom he survived only a short time) being the daughter of the lamented Eld. Jesse Terrill.

He was a successful gospel minister, and enjoyed in an eminent degree the confidence of the people among whom he labored and died. He was a man of prayer, full of the Holy Ghost. The salvation which he preached was through faith in the Lord Jesus Christ. He had no confidence in the flesh, but rested solely on the mediation of the Son of God.

The following tribute to the memory of Bro. Evans, is from the pen of Rev. Jno. C. Shipp, of Kirksville, Missouri:

"The sad news of the death of this useful servant of God, will doubtless cause deep feeling in many a heart. It occurred on the evening of the 26th inst., and the funeral took place on the day following at Hickory Grove Church, Monroe County, Missouri. It is not my purpose to write an obituary, but say a word in regard to the elements of power that he possessed in an eminent degree.

"That Elder Evans was a successful minister of the gospel we who knew him know quite well. No man enjoyed more the confidence of the people among whom he lived, labored and died. No man ever exercised a more commanding influence for good.

"What was the source of this power? What secured for him the confidence of the people? Was it unaided human wisdom? unsanctified talent? No; unquestionably, no. It came of his devotion to God, and truth and love of men. Rev. Jno. G. Swinney, in making some remarks at his funeral said, 'He was a good man and full of the Holy Ghost;' which was certainly true of him.

"He believed and taught the religion of the Holy Ghost. He relied on Him to accomplish the work of salvation both in himself and others, and not anything he himself might say or do. He was an earnest believer in the efficacy of both private and public prayer. To him prayer was not a meaningless form; but a source of divine communion and a means of grace. He was a man of prayer.

"In his preaching he embodied in warm and earnest words the simple truths of God's word. Having suffered much in life, he introduced his own sorrows into prayer, sermon and exhortation, and that gave him increased power over his hearers.

"Socially he was pleasant and kind, and always had a kind word for every one. He cultivated this element of success that by it he might win souls to Christ. He loved fallen, depraved men, and they felt he loved them. By these elements of success, learned from God's word, he secured the confidence and love of all who knew him. It may not be amiss for me to say that I am indebted personally to this departed servant of God. He was, of all the ministers I knew in childhood and youth, first to drop in my ear a word that led me to Christ. He it was, in connection with that excellent man of God, Rev. S. Y. Pitts, that most of all encouraged me to preach the riches of Christ. He it was who presided over the council that ordained me. He it was who took me by the hand when just struggling into spiritual and ministerial life, and I shall embalm his memory in my heart and by the grace of God follow his example for good in life."

William Fuqua—was one of the pioneer preachers of Missouri. Of him Hon. A. P. Miller, of Pike County, says: "Bro. Fuqua was a good 'old time' preacher, rather above the medium for talent, in his day. I heard him preach in 1836 at Mount Pisgah. I took him to be then about 75 years old. My recollection is that he was a member of the Bethel Association, but subsequently left and became identified with the anti-mission brethren."

Henry Farmer.—In his ancestral relations, this very worthy servant of the Lord and minister of the gospel was a Virginian, but by birth a Tennesseean. He was the son of John and Sally Farmer; the grandson of Henry and Sally Farmer; the great-grandson of Henry and Aggie Farmer, of Halifax County, Virginia; and was born in Anderson County, Tennessee, September 17, 1809. In 1833 he made a profession of religion, was baptized by Daniel Briggs, of Meigs County, Tennessee, and seven years thereafter entered the ministry, having been ordained July 18, 1840.

Bro. Farmer came early to Missouri and traveled many thousands of miles in Western and Southwestern Missouri, preaching the gospel of the Son of God to the original settlers and their descendants, among whom he was highly esteemed, and with whom his name is now almost a sacred word.

He died January 30, 1870, and was laid unto his fathers.

Eld. Jeremiah Farmer, a cousin, furnishes the following facts:

Henry Farmer was from boyhood remarkably steady and studious, having been reared on a farm and at a time when opportunities for education were not good. He did, however, by

dint of hard study and the right use of books, succeed in making himself a very respectable scholar, save in English grammar, in which he was somewhat deficient; nevertheless, from his constant familiarity with good books he acquired the habit of using good language.

His preaching was profound and logical, and at times eloquent beyond anything I ever heard, holding his audiences spell-bound. He was earnest, but not boisterous, and often so pathetic and tender that his hearers would be melted to tears.

He was of the Andrew Fuller type as to his doctrines; firm in his convictions, amounting at times almost to stubbornness. He had the stuff of which masters are made, yet he was courteous to those who differed from him. He never sought controversy. He was eminently successful in winning souls to Christ. All his churches grew and prospered up to the breaking out of the war.

His marriage with Miss Clarinda Jane Boothe occurred March 7, 1845. She and four children—two sons and two daughters—survive him.

He emigrated to Missouri in the spring of 1839, and united with the Union Baptist Church, Cass County. The presbytery, at his ordination the year after, consisted of Joseph White, Wm. Ousley, John Jackson and John Farmer.

Soon after his ordination he became pastor of Union Church and continued to serve it until within a short time of his death. He and Thomas A. Staton organized the West Fork Church in the latter part of the year 1842, and soon after he and others organized the Basin Knob (now Lone Jack) Church, Jackson County, of which he became pastor and so continued until the war. About the same time he became pastor of the Concord Church, Lafayette County. He served the Blue Spring Church as pastor for many years, and labored in the same relation also at Westport, West Fork, Big Creek, Big Cedar, Elm Spring, Greenton Valley and Harrisonville. For thirty years his labors in the ministry were arduous, traveling from church to church, often twenty miles apart, and all with but little compensation, for the country was new and the churches for some years were really mission stations; and as soon as they gained sufficient strength they had to build houses of worship. Thus did he and his cotemporaries labor that others might enter in and reap. Few of those now living properly appreciate the sacrifices of the pioneer ministers among whom Henry Farmer was prominent. The ten churches of which he was pastor all became thriving institu-

tions, and during his career he baptized near 2,000 persons. He was the correspondent of David Benedict, the Baptist historian, and gave him an account of Blue River Association.

Henry Farmer was one of the most useful men in the Baptist ministry of Western Missouri, and his memory is yet fragrant among thousands in that section.

Joseph Flood—was a native of Shelby County, Kentucky, a younger brother of the late Noah Flood, and was born October, 10, 1813. In August, 1830, he married Miss Eliza A. Major who survived him at his death. He removed to Callaway Co., Missouri, in 1846, settling near Fulton, where he resided for about twenty years. He removed to Clay County in 1868, and spent the residue of his life in and near Kearney.



HON. JOSEPH FLOOD.

In early life he became a Christian and united with the Baptists at Christiansburg Ky., and while he lived he was an ornament to his profession.

As principal of the preparatory department he was connected with Westminster College in 1866, and held a like position in Stephens' College in 1867. Few men surpassed him in devotion to Sunday-schools. In the Richland Church, Callaway County, he was superintendent of the Sunday-school and served the same church as deacon for years. At Kearney he also was superintendent of the Sunday-school, and for his fidelity therein he was re-

warded by the news of the conversion of forty souls in the glorious revival of that place just before his death, many of whom were from the school.

Mr. Flood served his county as justice of its court for some years, and was a member of the state convention in 1861, and wherever he served was regarded a man of sterling worth.

In Kentucky he was licensed to preach, but did not exercise in that way after he came to Missouri. His death, November 14, 1878, was from asthma and heart disease, and he left behind him a fragrant and blessed memory.

John P. Glover, Sen.*—Though not a minister of the gospel this pioneer of Montgomery County, Missouri, deserves a place in these sketches.

He was born in Charles County, Maryland, July 17, 1770. Surrounded by Episcopal and Catholic influences, while the Baptists were only known to be despised and treated with every indignity, even to personal violence and the ducking of the ministers—one of which scenes he witnessed when a boy—nevtheless he attended the preaching of the gospel, and at the age of 19 the grace of God reached his heart. He was made to "rejoice in hope of the glory of God," and by a public profession of faith in a buried and risen Savior, he united himself with the reviled and persecuted people of God.

Although his walk was in the vale of poverty, his education extending only to the rudiments of his native tongue, and his talents not above mediocrity, he felt that he had enlisted for the war, and he engaged as a good soldier for Christ with heart and mind for a life-long effort in his Master's cause. He sang, he prayed, he exhorted saints to walk close to God and sinners to flee the wrath to come. He took a deep interest in everything calculated to advance the Redeemer's kingdom on earth. On one occasion, if no more, he walked several miles to a ferry on the Potomac, at which Eld. R. B. Semple was to cross on his way to a meeting of the missionary board in Philadelphia, that he might inform Mr. Semple of the destitution of his neighborhood and entreat him to "*send us a preacher.*" Mr. Semple was detained on account of high wind and rough water, but the watchman of Zion was not thus to be foiled. He awaited the calm, and with it came Mr. Semple, who heard his solicitations and promised, if possible, to supply the destitute field. He did so. Eld. Sam'l L. Straughn was sent, who labored successfully,

* By D. W. Nowlin in *Western Watchman*, Vol. XII.

and many souls were added to the church, among whom were two of our subject's own children. In his old age he used to relate this circumstance with far greater joy and delight than any old soldier can feel in recounting his hair-breadth escapes.

About the year 1820 he removed to Missouri and settled in Montgomery County, just by what is now the site of Zion meeting-house, at which place he resided up to the time of his death.

He at once erected an altar in his house to Israel's God, and constantly maintained family worship during his life. In his house was constituted the first Baptist church in this region of country, he being one of the most efficient movers therein.

He never found the weather too inclement for him to walk to his church meetings, although the meeting-house was four miles off, and half the distance a prairie. His seat was always filled if his health permitted, and he generally enjoyed very good health. He was always ready to speak a word of consolation to the desponding, and to point the penitent soul to the cross of Christ. His religion was his meat and drink, his joy by day and by night.

One might suppose that such devotion would be attended by continual joy and peace, without any cloud to mar or distress. But such was not the case. After seeing the church constituted, and his house flourish and increase, and the greater number of his children added thereto, and a good comfortable log edifice erected as a place of worship, in 1840 the church passed resolutions strongly condemning missionary operations and all kindred enterprises, and declaring non-fellowship for any who might engage in or advocate them. This was touching the old servant of Christ in a very tender point, and it was a sore trial to his devout, pious soul. On the one side was the church of which he was the patriarch, all the members of which he loved, part of whom were of his own blood. On the other side was what he conceived to be the best interests of Christ's kingdom. He hesitated no longer than to reason with and persuade his brethren to abandon so suicidal a policy. They refused to take his admonitions. He asked for a letter of dismission, which was refused. Other members of the church were alike desirous to obtain letters; none were granted. At length, by advice of Eld. W. Hurley, the church granted to Father Glover and others, certificates of character, containing a statement of the cause of their discontent. They had in contemplation the constitution of a church upon more liberal principles, and Father Glover was greatly ex-

ercised in prayer to God for grace and guidance. But before the anticipated constitution was realized his Master bade him cease his warfare, lay aside his armor and receive his enduring reward.

On the morning of the Sabbath, the 22d of November, 1840, just before the dawn of day (having retired the night previous in usual health), he arose to renew his fire, and spoke to his wife pleasantly of his family comforts, and returned to bed to await daylight. In a few moments he arose to a sitting posture in the bed, and quietly asked, "What's the matter? What's the matter?" and lay back in the bed. And before his aged companion and fellow-pilgrim from youth could arise and light a candle, he had passed from this state of trial to the full fruition of the joys of his Lord, having lived a few months beyond his threescore years and ten, over fifty of which were spent in the service of our Lord Jesus, in assiduously cultivating and using the talent intrusted to his care, and in realizing the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

James N. Griffin*—born in Kentucky, near Crab Orchard, June 12, 1809, departed this life July 12, 1880, aged 71 years and two months. Elder Griffin moved to Missouri at an early time, was baptized by the writer in February, 1845, being the first hopeful convert ever baptized by myself. At the same time I baptized his wife and a number of other converts who were organized into a Baptist church some eighteen miles below Mexico, Missouri, on the west fork of Cuivre, in a little log schoolhouse. Afterwards they united with other brethren and formed what is now known as the West Cuivre Baptist Church, near his place of residence, where he spent the most of a long and useful life, raising a large and interesting family of children. Nine of them survive him with their mother to mourn his loss—two sons and seven daughters—having lost one son in early life. Sister Sarah M. Griffin, his wife, was the daughter of my father, Elder Jeremiah Vardeman, and the only surviving sister I have. Eld. Griffin soon after his baptism manifested great zeal in his Master's work, was licensed by the church, soon after was ordained, and preached with good success in the highways and hedges and small churches in that then vastly destitute region. Bro. Griffin, however, lost his health to a considerable degree, being much distressed with a severe cough that lasted him for many years. But still he did all he could to promote his Master's cause while

* By Rev. W. H. Vardeman, in *Central Baptist*, Vol. XV, No. 33.

he lived. His doors were always open for the entertainment of ministers and visiting brethren. He lived highly respected by all who knew him, died the death of the righteous, and has gone home to receive the welcome plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

I preached his funeral sermon in the presence of many mourning friends from that good old and appropriate text, "Blessed are the dead that die in the Lord," etc.

John C. Herndon*—was born in Fauquier County, Virginia, December 16, 1782. His parents were not wealthy, though in comfortable circumstances, and much beloved and respected.

When about twenty-two years of age he professed faith in Christ, was baptized by Eld. William Grinstead, then pastor of Long Branch Church, and was soon after elected a deacon in that church.

The next important event in his history was his union in marriage with Miss Alice Nutt, the daughter of Richard and Elizabeth Nutt. Alice was raised a Presbyterian, though when married she was not a Christian. It was not long, however, before she was converted and united with the same church as her husband.

This union proved to be one of great happiness to both. With mutual attachment as husband and wife, and united in the great principles of evangelical truth, they were bound together by the strongest ties. For about twenty years after his marriage he was engaged in teaching school, during which time he educated most of his children, nor did he change his location or his school, such was his popularity as a teacher. This, with a small farm which he had purchased, made a support for his family.

Elder Herndon and his wife, Alice, were the parents of twenty children—eleven sons and nine daughters—of whom four sons became ministers of the gospel of the same denomination with their parents. All that have made a profession have joined the Baptists.

Eld. Herndon had some striking features in his character. He was a very decided man. He governed his children with great firmness and affection. The words of his mouth were the law, ultimate and final. . . . His religious life was marked by firmness, consistency, devotion, zeal and benevolence. A custom with him, in which he showed the deep interest he felt for the religious training of his children, was to assemble them every

* By Rev. R. N. Herndon, in *Virginia Baptist Ministers, 2d Series*, p. 223.

Lord's day and hear them read the Holy Scriptures, himself joining in the service.

The following incident occurred in his life. He and his associate deacon (Brother Love) were for a long time the only male members who attended the prayer meeting, and very frequently the only members; but they were not discouraged. On one occasion they met alone at the house of God and covenanted together that they would meet there as long as life and health were granted them, on every Lord's day, and pray for the prosperity of Zion and the blessing of God on their families and their neighbors. In 1828 and 1829 the blessing came through the ministry of Eld. William F. Broadus. More than one hundred souls were gathered into the fold of Christ. The revival continued for several years. Not long after the church ordained to the gospel ministry these two men of God, after they had filled well the office of deacons for twenty-five years. Elder Herndon was called to the church at Antioch, in Prince William County, where his labors were again blessed.

In the providence of God he conceived it to be his duty, for several reasons, to remove to the West. One was, that by becoming surety for another he had suffered loss in property; besides, he thought his children would be benefited by a removal to the fertile West. The struggle was hard to cut loose from brethren and long-tried friends.

But this was only preparatory to severer trials. Stopping awhile in Kentucky, with an only brother, he was called to give up the companion of his youth and riper years, the mother of all his children, and to pursue his future pilgrimage in life alone. She died September 12, 1838, with a firm reliance on the Savior.

He purposed to go to Missouri and pursued his journey with a heavy heart, but with that heart fixed, trusting in the Lord, he reached finally his destination. Settling himself in Missouri, he commenced preaching the gospel to some destitute churches. But his trials were not at an end; he was very soon called to fol low several of his children, servants and other connections to the tomb. His own health also began to give way. He became permanently located in Lincoln County, near Troy, the county seat, still laboring in the gospel. From this time until his death, his health gradually declined, until toward the close of the year 1847 he was called to his reward on high. He died as he lived, calmly and fully persuaded that salvation was found only through the mediation and atonement of Jesus Christ.

He cordially sympathized with the great benevolent movements of the age for the spread of the gospel at home and abroad, and cheerfully contributed his substance to carry out these designs. His remains sleep in Lincoln County at his late residence, with two sons, James and Samuel, and a loved daughter, Ann, to await the sound of the last trumpet.

Tyree C. Harris.*—The subject of this short sketch was the son of Tyree Harris, of Boone Co., Mo., and was the tenth of thirteen children. He was born in the year of our Lord 1824.

From childhood he was naturally very delicate. Although no marks of any settled disease were visible, yet he was unable to perform any hard physical labor. Possessing a playful and gentle disposition, he was a great favorite among his early companions—rarely, if ever, known to be out of humor, or in the least to become irritated, as was common with boys of his age. He never used profane language, or engaged in gross wickedness of any kind.

In early youth, Tyree Harris possessed extraordinary sprightliness; at the age of six years he commenced school, and with uncommon aptness he comprehended, as with instinct, every problem presented to him. Though the schools of that day were greatly inferior to what they are now, yet his progress was remarkable. At the age of 13 fears were entertained of his early decline with consumption; but by such exercise as suited his inclination his health was restored.

In October, 1839, he attended the regular monthly conference of the Baptist church at Mt. Gilead, in Howard County, Mo.; and under the faithful preaching of Elder Thos. Fristoe, he, for the first time, clearly saw himself a helpless sinner before God. He went home the same evening in deep distress, with a clear view of the depravity of the human heart. But ere long the burden was removed; and delivered from the thraldom of sin, through faith in the Lord Jesus Christ, his soul was enabled to rejoice in His redeeming grace and dying love.

At the regular meeting of the Bethlehem Church, in Boone County, in November following, he was received into fellowship by experience and baptism, by that faithful servant of God, Fielding Wilhoite. His prayer at the water will never be forgotten by those who were present. His whole soul was drawn out in the most earnest melting appeal and supplication to the Divine throne, that young Tyree Harris might be qualified to

* By Eld. X. X. Buckner, in *Missouri Baptist*, Vol. I, No. 37.

dispense the word of life and become an eminent minister of the gospel. He commenced the exercise of public prayer with great acceptance. In December, 1841, the church granted him license to preach, which he did, to the astonishment of multitudes who heard him. Shortly after this, Rowland Hughes of Howard County, learning the future promise of young Tyree Harris, and hearing him on one occasion himself, proposed to take him into his family and complete his education; which he did to the satisfaction of all concerned. He was educated in Boonville, under Professor Kemper.

His youthful appearance, together with his bold and earnest manner, his untiring zeal, his eloquent and pungent appeals from the pulpit soon won for him the name of the "boy preacher." His style was forcible, attractive and popular; his manner easy and graceful; his voice sweet and mellow. With a clear, strong mind, he possessed great vivacity of thought and versatility of style. Fluency of speech and lively imagination were combined to make him a "bright and shining light." His manner, both in private and public, in the pulpit and out of it, was such as to make him popular both with the church and the world.

In December, 1843, he assisted in the constitution of the first Baptist church in the city of Boonville; and in August following he commenced his labors with this church as their regular pastor. Though young, he commanded an influence for good and attracted great congregations, and soon succeeded in building a large and commodious house of worship. Under his ministry the church enjoyed a high degree of prosperity; members were added almost monthly by experience and baptism, until they became a large and influential body.

With the brethren in Boonville he spent the prime of his short life. This people loved him dearly. The name of Tyree Harris is still fresh in the memory of those who enjoyed the labors of this eminent divine. Whilst in this field he also for a time preached for the churches at Big Lick and Nebo, in Cooper County, and after eight years of successful toil he left a large church and took charge of the congregation in Fayette in 1851.

In 1852 he commenced his labors as pastor of the church in Columbia, Mo., where, by his distinguished pulpit efforts and his Christian and gentlemanly deportment, he endeared himself to a large circle of admiring friends and acquaintances.

During his pastorate here he was also president of the Columbia Female Academy. And under his able superintendence the

institution flourished beyond a parallel at that time. He canvassed the state in behalf of the institution, presenting the claims of female education; and his eloquent appeals met a liberal response, for around him were gathered 125 young ladies from all parts of the state.

In 1853 he was called to the chair of English Literature in William Jewell College, but did not accept the position.

In 1854 he was called to take charge of the Female College at La Grange, in Georgia, but did not accept.

After two years of arduous toil in the pulpit and school-room, he was called to and accepted the care of the Baptist church in Lexington, Mo. He entered upon his labors in this field with renewed ardor and zeal, and determined to spend his life with the people of God there. He was soon attacked with typhoid fever, and in two months after he had entered upon his duties there he was called to his reward.

Bro. Harris was considered by all who knew him as the ablest and most promising young man in the state. View him as a man, as a minister of the New Testament, and hear his earnest appeals from the sacred desk, and you would mark him as a man of no ordinary talent. As pastor, he was kind, affectionate and prayerful; as a reasoner, clear and forcible; and as a speaker he had strength, beauty and eloquence. Possessing these rare gifts, he was successful in all his labors on earth, and now, whilst his works do follow him his memory is fragrant in the hearts of many.

Jesse A. Hollis*—was born of English parents, in Fairfield County, South Carolina, December 13, 1824. Being left by the death of his parents an orphan at the early age of twelve years, he was while a mere child cast upon his own resources in life. Even at that youthful period he began his fortunes in the world by obtaining a position in a mercantile establishment in Columbia, South Carolina, and laboring persistently therein for the ensuing two years, the earnings of which time he appropriated to defraying his expenses at school in the same city for the two subsequent years. At this period of his life—sixteen years of age—he removed to Utica, Mississippi, where he was engaged in business for several years.

Fired with a noble ambition, by unceasing toil he accumulated enough to secure for him a thorough collegiate education at

* From the *Missouri Statesman*, as republished in the *Central Baptist*, Vol. II, No. 28.

Georgetown College, Kentucky, where, in July, 1852, he graduated with honor. In the September following he entered the Baptist Theological Seminary at Covington, Kentucky, and remained there until the suspension of that institution a few months later, when he returned to Utica, Mississippi, where, though only a licentiate and but twenty-nine years old, he received a call to the pastorate of the church of which he had previously been a member. On September 1, 1853, he married Miss Arzelia Echols, daughter of Robert C. and Arzelia Echols, of Jackson County, Missouri. By her he was the father of seven children, four of whom, little girls, the oldest ten years, with their mother survive him.

Shortly after his marriage, in 1854 he was regularly ordained a minister of the gospel in Utica, Mississippi. In 1854 he removed to Jefferson City, Missouri, where until 1856 he was pastor of the Baptist church, and together with his wife had charge of a school. During the winter of 1855 and 1856 he was chaplain of the state senate. In 1856 he was elected the first principal of the Baptist Female College, Columbia, and held this position for five months, when Rev. W. R. Rothwell was chosen president and Mr. Hollis assistant professor, which position he held till 1859, and during the years 1858 and 1859 was pastor of the Baptist church at Fulton. In 1859 he was called to the presidency of the Baptist Female College of Lexington, Missouri, one of the finest schools in Missouri, where he remained till 1863, during which period he was pastor of the Mound Prairie Church, Lafayette County. In 1865 he was a second time elected principal of the Baptist Female College, Columbia, and so remained to the day of his death. Two years of this, from 1865 to 1867, he was pastor of the Baptist church in the same place.

Few deaths have fallen with more suddenness or sadness upon our people, and the grief awakened is universal. On February 1, 1870, the board of curators of the college adopted the following series of resolutions relative to his death:

"*Whereas*, God, in his wisdom and mercy, has taken from us suddenly our long known and ardently loved president, J. A. Hollis, of The Baptist Female College, Columbia, Mo.;

"*Resolved*, 1st. That in the death of president J. A. Hollis, we have lost one of our best educators in the West; he has been connected with this institution as teacher nine years, and five years as president, both of which positions he filled with great acceptance.

"2d. That we deeply sympathize with his bereaved wife and children in this their sad bereavement, and commend them to the protecting care of our common Father.

"3d. That we feel his loss is a loss not only to them and us, but to the church and community at large, and his place cannot be easily filled.

"4th. That copies of these resolutions be transmitted to the widow of our deceased friend, and to the *Missouri Statesman* for publication. J. M. ROBINSON, *President.*

"WM. T. HICKMAN, *Secretary.*"

President Hollis was emphatically a self-made man. Beginning in childhood, friendless and fatherless, he had bravely trod the pathway of adversity till he had reached one of the most honored stations among men. But while he was distinguished for his indomitable energy of nature, he was no less eminent for his purity of heart and integrity of character. Determined, upright, affectionate, pious, he had all these elements, which, while they win the love and confidence of men, they lift their possessor above the common ranks of society. In all his relations in life he occupied a foremost and important rank. In his death the community loses a useful citizen, the church an exemplary, faithful minister, the school-room an earnest, forbearing teacher, and the family a loving husband and father. By his spotless example he was an unconscious instructor in every avenue of society. His good deeds were many and they will live after him. It was imperfect, for it were not human to be otherwise; but his influence for good far exceeded his influence for evil. Let us bury his faults—let us imitate his virtues.

ROBERT C. HILL.—The following sketch is from the pen of his daughter, Miss Hattie Hill:

My beloved father died about 9 o'clock Tuesday morning, January 13, 1874. He was born July 11, 1806, in Madison County, Virginia; professed religion November 4, 1832; was baptized in the Roberson River by Elder John Garnett the second Sunday in November, 1832, and was licensed to preach January, 1833. On the 16th of August, 1841, he was ordained to the work of the gospel ministry at the request of the Mt. Horeb Church, Callaway County, Missouri. The presbytery was composed of the following brethren, viz.: Elders A. B. Snethen, Joseph Nicholls, Fielding Wilhite, R. S. Thomas, Wm. Stephens and Thomas Fristoe. He was married August 28, 1832, to Mary J. Hume, of Madison County, Virginia, moved to St. Louis, Missouri, in 1835, and re-

mained in Missouri till November, 1863. He then moved to Kentucky, where he remained till March, 1867. He then returned to Missouri in the spring of 1865. He had a severe spell of pleuro-pneumonia, from which he never entirely recovered; it left him with a severe cough which the physicians said terminated in consumption.

I never saw any one more reconciled to the will of God. He did not fear death; but often expressed himself anxious to depart and be with Christ. The day before he died he talked freely about his future prospects; said if it was the Lord's will he would like to be carried to our new church house, sit in his rocking chair, and preach one more sermon to the unconverted from the text, "Prepare to meet thy God." He went to church on the third Sunday in December to hear Brother T. M. Colwell preach, and during the discourse he was made to praise God. Our new church house was dedicated on that day. He took great interest in raising money to erect a church edifice—said he wanted to live to see the house erected and the church worshiping in it—then he would be ready to depart. He went into the organization of the Cottage Grove Church in July, 1870, and was a member of it at his death. His funeral sermon was preached by our beloved pastor, Elder John Harmon, and he was buried by the Masonic fraternity.

He was a faithful servant of Christ; a thorough Baptist; did a great deal of preaching in different parts of Missouri; was pastor of a number of churches, and never let disagreeable weather keep him from his appointments. He delighted in reading his Bible. The 14th chapter of Mark was the last he ever read. He died sitting in his rocking chair. He leaves an affectionate wife, seven children, a brother and sister, and a large circle of friends to mourn his loss. Yet we mourn not as those who have no hope, for the faithful soldier has gone to receive his crown.

Bro. Hill was an old style preacher, somewhat favorable to Sunday-schools and missionary work, and a great friend of temperance. At the beginning of the war he lived near Kingston. He refused to take the oath and went to Kentucky, where he remained awhile during the troubles. He was a man of good sense, somewhat timid, and had not preached for some years prior to his death.

Wade Mosby Jackson*—was for many years an active Baptist layman in Central Missouri. He was born in Fleming County,

* By Rev. J. M. Robinson, in *Columbia Herald*, March, 1879.

Kentucky, December 3, 1797, and died at his residence in Howard County, Missouri, March 22, 1879, being 81 years, 3 months and 19 days old. He leaves a loving wife and eleven children to mourn over their loss. He was the father of Mrs. Judge James Harris, of Boone, and a brother of the late Gov. Claiborne F. Jackson. He moved to Howard County, Missouri, in 1824, and had lived on the farm upon which he died 48 years. He became a Baptist 41 years ago. No man in Central Missouri has been more useful and honored as a citizen and Christian in his relations of life than W. M. Jackson. He represented his county in the legislative halls of his state, served it as county judge, and then as magistrate for ten years. As a farmer he stood in the front rank in his county. As a Christian, from the time he became one, he took hold with his brethren and earnestly and vigorously consecrated his intellect and means to the cause of Christ. For many years he gave his time, talent and means to the advancement of the mission work of Missouri, constantly standing at the helm of the mission board of the General Association, while located at Fayette. Then for ten years, embracing the last years of his life, he was trustee of William Jewell College. He also assisted in drawing up the present charter and in organizing and projecting said school. He also aided largely in advancing Mt. Pleasant College. His head, heart and hands were engaged in every good work. He had been quite feeble for months, but was taken very ill while sitting up and eating dinner, and died in about thirty minutes. He for some months had been quietly and calmly looking to and desiring this hour to come.

John P. Jesse—was born in Cumberland County, Virginia, October 8, 1820. When quite young he professed religion, united with the Baptists and was baptized by Eld. Jenkins. At the age of 13 he, with the family, moved to Missouri, settled in Audrain County, and in 1836 went into the constitution of Hopewell Baptist Church, near Mexico. He commenced preaching in 1848, and in May, 1851, was ordained to the full work of the ministry by Elds. P. H. Steenbergen, J. N. Griffin and his father, William Jesse.

He was a man of considerable culture; as a preacher he was much above the mediocrity, and, during the quarter of a century of his ministry, he was an active and laborious servant of Christ. He died November 8, 1876, after several years of feeble health.

Richard M. Jones.—One of the most remarkable men we ever knew was he whose name heads this brief notice. Although he

had scarcely reached his prime when he was cut down, he had acquired a knowledge of six languages, five of which (including the English) he had mastered; and all this was done by his own resources.

He was born in Culpepper County, Virginia, July 15, 1821. His father, Stephen Jones, and his mother, Mildred Kinnaird, were both Virginians. When he was six years old his father and the family removed to Missouri, and settled first in Montgomery County, where Richard worked upon the farm. After three years the family moved to Lincoln County, and in 1833 the father died; after which time he and his two brothers, one older and one younger, both of whom rose to eminence in the medical profession, continued to cultivate the farm to support themselves and their mother, and a part of the time attended such neighborhood schools as the country then afforded.



DR. RICHARD M. JONES.

From 1840–'1 he attended school in Lincoln Academy, at Troy, Missouri. He then taught school for several years, after which he went to Kentucky and studied medicine with his uncle, Dr. Joseph Kinnaird, near Lexington. During this time he was converted and joined the David's Fork Baptist Church, and in 1845 was authorized by this church to use his gift as a preacher of the gospel, which he occasionally continued to do to the end of his life.

In the year 1846 he graduated in medicine at the Transylvania University, and at once entered upon the practice of his profession near Lexington. From exposure and overwork in a laborious practice his health failed, and in 1848 he went to Europe,

hoping by the change to improve his health, and at the same time to improve his knowledge of the medical sciences. He spent two years in Europe, visited many countries there and attended a course of medical lectures the first winter in Paris, and another course the second winter in Vienna. In his preliminary education he had made himself master of the French and the German, as well as the Greek and the Latin languages.

He returned to the United States and practiced medicine and surgery at Lexington, Kentucky, until 1856. At that time on account of failing health he returned to Missouri and located on his farm—the old paternal homestead—hoping to regain his health by means of country life. But nothing availed him relief, and on July 28, 1858, he exchanged his mortal tenement for the "building of God, the house not made with hands, eternal in the Heavens."

Through childhood, youth and manhood, he was amiable and affectionate, faithful and true, and was much beloved by all who knew him.

William Metcalf Jones—was a descendant of Welsh and Scotch ancestry, who from time immemorial were Baptists. His great-grandfather, Richard Jones, immigrated to America in the seventeenth century and settled in Botetourt County, Virginia; and William Jones, a descendant of Richard, and a citizen of Kentucky, intermarried with Miss Elizabeth Metcalf of the latter state, and of this union William Metcalf Jones was born in Shelby County, Kentucky, October 6, 1816. The family moved thence and set



REV. WM. M. JONES.

tled in Callaway County, Missouri, in 1820, where they resided many years.

Young William's parents were Baptists, and having a good home and servants their house was always open to Christian people—as indeed to all who came, for they were kind and hospitable—and the subject of Christian life and experience constituted the common topic of conversation there. This warm, constant religious influence in after years exhibited its power in his conversion and ministry. At his majority he and Elizabeth Wren Jones, daughter of Robert Payne Jones, were married, and their bond of union was one of deep and unfeigned devotion through life.

He was a man of poetic imagination, ardent affections, candid and upright with his fellow men, and of cheerful and amiable disposition, full of vigor and energy, and enjoyed life and the world with all its beauties and attractions; and so, although he was not insensible to the word of God and the appeals of conscience, conviction of sin did not come upon him until middle age. But when the Spirit of God touched his heart it was with irresistible power, and in his forty-second year he experienced a bright and joyful conversion. Thenceforward his theme was the goodness and mercy of God through Jesus Christ our Lord; and he entered into it and discussed it with all the ardor of his nature.

He made a public profession of religion in 1858 and connected himself with the Regular Baptists—called Old School Baptists—by joining the Siloam Church in Pike County, then under the ministry of Elder Wm. Davis; and in 1861 he was ordained to the ministry in that church by Elds. Davis, Rogers and Wright.

He entered at once upon his ministerial duties and attended to his secular affairs also—farming and merchandising—like Paul, working with his own hands that he might not be a burden to the brethren.

Macedonia Church, Providence Church, and the church at Jonesburg—all in Montgomery County, Missouri—were his regular spiritual charges for many years—the first named, from soon after his ordination to his last sickness. Under his ministration these churches grew in grace and numbers, and Macedonia and the church at Jonesburg erected large, comfortable houses for public worship. He had large congregations at these churches and he and they greatly enjoyed the meeting days, for they were bound together by brotherly love. Besides his regu-

lar appointments he preached at many other places as opportunity offered.

He was not a controversialist, and did not believe that creeds and doctrines would save sinners, but felt it to be his mission to preach Christ and Him crucified, and as a true evangelist he earnestly and eloquently proclaimed the gospel of salvation.

He and his churches were members of the Cuivre Siloam Association, of which he officiated as moderator and filled other official positions. In the later years of his ministry contention arose on certain doctrines called "Two-seed" and "Eternal Union," which he openly and vigorously opposed wherever he encountered them. This doctrinal contention resulted in a division of the association, after which he and his spiritual charges ceased correspondence with the other churches of that association.

He continued to preach to the three churches above named until prostrated in his last sickness, of which he died June 25, 1878, at his home in Montgomery County, Missouri. Thus did this servant of God after seventeen years of earnest and faithful ministerial work pass to his reward rejoicing in the gospel of peace.

He was esteemed as an upright man and an able preacher, defending the truth and strengthening Zion wherever he labored.

As a worthy tribute to his memory this sketch closes with extracts from the memorial resolutions passed after his decease by the church at Jonesburg:

IN MEMORIAM.

"It becomes a painful duty to record the death of that dear and excellent man of God, Elder Wm. M. Jones. * * * He was ordained to the ministry in June, 1861, * * * and thenceforward till his last sickness continued to defend with ability and zeal the great plan of salvation through the unmerited grace of God. * * * * .

"We most heartily believe and gladly place on record that by an earnest defence of his Master's cause, his love of truth, his kindly nature, unsullied honor and purity of life, he offered to the church and the world an example of uprightness and adorned the doctrine he professed.

"Our dear brother was distinguished for clear views of divine truth, earnest and lucid expression of his thoughts, unaffected sympathy for his hearers, and unusual acquaintance with the history of the church, her enemies and defenders. In the last

particular especially he stood distinguished among the men of his day. * * * * .

"God has created a void in our midst which we all must feel —his family, his church, the ministry of Christ and the world. May He grant the consolation which each one especially needs, and raise up others to perpetuate the testimony he offered to the truth of God and reap the fruits of his labors." * * * * . (From the church at Jonesburg.)

JOHN T. M. JOHNSON—fell asleep in Jesus, at his home in Ashland, Boone County, Missouri, October 4, 1876, aged 52 years and 11 months.

In the death of Bro. Johnson the church as well as the community, sustained an irreparable loss. His character was a beautiful illustration of the power of regenerating grace upon the heart. Bro. Johnson was by nature quick and passionate, but by the influence of God's grace, became one of the meekest and humblest of men. The worst elements of his character, if not obliterated, were held in complete subjection, while all the nobler instincts and impulses of the human heart were developed, strengthened and confirmed. He pitied the weakness of his fellow men, but detested all that was base, mean, or selfish in their actions, and encouraged all that was pure, elevating and good. In him the extremes of courage and meekness met and harmonized. One of the most humble before God, he was perfectly independent of men. The loveliest of God's creatures were not beneath his sympathy, yet he paid no homage to the rich or powerful. In his character were happily blended the courage of the lion, the meekness of the lamb, and the simple mindedness of the Christian.

His liberality knew no bounds but the want of means to indulge it. No bereaved or afflicted one ever applied to him without securing sympathy and comfort, no one in distress that did not receive aid. His last dollar or his last loaf, were free to those who needed them more than he.

His faith in God was a strong tower which could not be shaken. His religious obligations were paramount to all others. His labors as a minister were faithful and untiring. No ordinary circumstance could hinder him from fulfilling an appointment.

His conscientiousness would not allow him to take what was known as the "iron-clad oath;" but with penalties of fine and imprisonment hanging over him, he put the whole matter into

the hands of God, and thought no more of it, the rather laboring with greater diligence, because others faltered. Feeling it his duty to preach, he never stopped to inquire about his salary; had it been dollars or stripes he would have preached all the same. None doubted his sincerity—he gave more to the support of the gospel than he received for preaching.

As a preacher he was sound in doctrine, clear in expression, concise in utterance. His doctrine, though simple, was elegant. His reasoning was plain but comprehensive, affording problems to the learned, yet adapted to the understanding of a child. His sermons abounded in gospel truth, and overflowed with love to God and man. The aged loved him, the young reverenced him, and children trusted and confided in him. Such a man must needs have been deeply interested in the salvation of sinners, and had the prosperity of Zion near his heart. A man of many sorrows himself, he considers them not worthy to be compared to the glory which should be revealed in him. He was a peace maker, humble, meek and pure in heart—of such, Christ said, "Blessed" are they. ("S." in *Central Baptist*, Vol. XI, No. 43.

William P. Lanier.*—This gifted young man fell early in the conflict. He came to Missouri from Overton County, Tennessee, and in 1845 was the minister at Pleasant Grove Church, Platte County, Missouri. He was a man of much promise of usefulness, was ordained, we think, by Eld. A.P. Williams, and in November, 1845 (another account says December, 1845) died of lung fever and was taken to his final home. His remains now sleep in the cemetery at Pleasant Grove Church, of which he was the first pastor, and which he served for the brief space of ten months.

Evan Lawler—†was a good man and a deacon in the Baptist denomination upwards of forty years. He died in Dallas County, Missouri, October 4, 1875, while visiting his daughter, Mrs. Strickland; being then in his 76th year. He was a native of the state of North Carolina. In 1840 he and his wife became members in the organization of Coon Creek Baptist Church, St. Clair County, Missouri, of which they were steadfast communicants until it was dispersed by the war of 1861. They always were firm supporters and loving friends of their pastor, who always found a home at their house. To them were born nine children, all of whom they raised (four sons and five daughters);

* By Eld. Jonas D. Wilson.

† By Eld. Benj. F. Lawler, a son.

all of whom, save one, they lived to see professed Christians. Three of the four sons are now ministers of the gospel among the Baptists. What a heritage! How God honors his consecrated servants!

Elisha Landers.—When a child this brother came to the territory of Missouri in 1811, and settled in Cape Girardeau County. He grew up with Indians for his neighbors and the most limited opportunities for culture. He seldom heard preaching until after he was a grown man. In 1838 he made a profession of religion and joined a Baptist church called Mount Zion (in Wayne County we think); six years afterwards he began preaching, labored for a time as a missionary in Black River Association and then moved to Southwest Missouri, settling first in the bounds of Spring River Association, then in Southwest Bethel Association. In 1871 this pioneer man of God was 65 years old and lived in Barry County.

John Hill Luther.—The subjoined sketch of Rev. J. H. Luther, president of Baylor Female College, Texas, appeared in the *Lexington Caucasian* in 1872. His former relation to the Baptist institutions of Missouri demands for him a place in this work, and such is most cheerfully given.



From "The Baptist Encyclopedia."

REV. J. H. LUTHER, D.D.

"John Hill Luther, now the sole editor of the *Central Baptist*, is a native of Rhode Island. On his mother's side he is of Huguenot origin, while his ancestors on the father's side were among the Welsh emigrants who founded one of the earliest Baptist churches on the American continent, the Rev. Samuel Luther being the second pastor of the Swansea Baptist Church.

"He graduated at Brown University in the class of 1847.

Among his classmates were Dr. Fisk of Yale College, Dr. Boyce of South Carolina, and R. A. Guild of Providence, who have distinguished themselves as authors, and the late Benjamin Thomas, probably the most distinguished missionary to the East since the day of Boardman. While at Brown he received the University prize for English composition.

"Immediately on his graduation he repaired to the Newton Theological Seminary, pursuing a thorough course of theological instruction and graduating with honor in 1850.

"Declining several calls to the pastorate, he chose the South as the place of his residence and life labors, and immediately opened a classical school in Savannah, Georgia. For three years his career in this state was a series of successes in the work of teaching. But his heart was in another department of labor. He longed to devote himself exclusively to preaching. In 1852 he was ordained, and having received a call from the church in St. Peter's Parish, Beaufort District, South Carolina, he immediately took charge of that ancient church. Here he married and here he won for himself a reputation as a man and a minister which is to-day cherished with affectionate remembrance by thousands in the Palmetto State.

"In 1857 Dr. Luther emigrated to Missouri in company with several families from South Carolina, settling in Kansas City, where he established a Young Ladies' Seminary, which, when the civil war broke out contained over a hundred pupils.

"Compelled to abandon his school, he retired to Saline County and took charge of the Miami Church, succeeding the late Dr. A. P. Williams. Yet again, by the unsettled state of things, forced to seek another settlement, he became the pastor of the Palmyra Church.

"It was in this city that he commenced the publication of the *Missouri Baptist Journal*, in January, 1866, Rev. W. R. Painter in connection with a few colaborers obtaining a thousand subscribers before the first number went to press. Among the gentlemen who strongly urged Dr. Luther to embark in this hazardous enterprise were Williams, Buckner, Hollis, Hickman and Pitts, now gone to rest, and Dr. Dulin, Prof. Rothwell and Rev. S. A. Beauchamp, who yet live. Dr. Luther was then under bonds for preaching without taking the oath required of ministers, and it was mainly with the design of opposing this encroachment on religious liberty and furnishing a common organ of communication for the Baptists, that this paper was established.

"In 1868 the *Journal* and the *Baptist Record* of St. Louis were merged into one paper, becoming the *Central Baptist*, and the leading Baptists of the state rallied to its support as the organ of a united denomination.

"Whether this periodical has been a success may be judged from the fact that it is now on its eighth thousand, its subscription list steadily increasing every week, and being recognized in every part of the country as a first-class journal.

"Its editor has at different times been associated with some of the best minds of the state in the editorial department; but he has always been the recognized chief, and has devoted himself to the paper with an unwavering faith in its ultimate success, an untiring energy and a spirit of self-sacrifice which but few will ever know.

"That he is eminently qualified for his position is not doubted by those who have watched his progress from the commencement. His training under Wayland, Sears and Hackett, his intimate association during the early years of his ministry with such spirits as Sherwood and Campbell of Georgia, and Johnson and the elder Manly of South Carolina, all conspired to fit him for the various duties of a journalist. He is emphatically a newspaper man.

"The *Courier-Journal* of Louisville, and the Boston *Traveler*, in their sketch of the ministers of the South Carolina convention, speak of Dr. Luther as a fine rhetorical scholar, a thorough theologian and a "born editor." William Jewell College, for whose endowment he has ever labored, conferred on him the degree of Doctor of Divinity. He is also an honorary member of the Phi Beta Kappa Society.

"In politics, as might be supposed, he is thoroughly southern in his sympathies; but we doubt if any editor has succeeded better since the war in making a strictly religious paper. Better than all other things he loves the Baptist cause, and to make its adherents a unit in this great state his religious sympathies have overshadowed all others."

During Dr. Luther's residence in St. Louis he filled the pastoral office for a time both at Fee Fee and Carondelet, and not long after his retirement from the editorship of the *Central Baptist* he removed to the state of Texas, where, for some years, he has successfully filled the presidency in Baylor Female College, at Independence. He is the honored father of Mrs. Anne L. Bagby, the gifted and devoted missionary to Brazil, South America.

MATTHEW PIERCE MATHENY—was born in Putnam County, Tennessee, October, 1852, where he grew up to early manhood, living in orphanage from eight years of age. Early in 1870 he removed to Marion County, Kentucky, where he was converted and united with the Mt. Washington Baptist Church. In January, 1875, he was licensed to preach and at once entered Georgetown College. Here he continued until 1878, in May of which year he was ordained to the ministry by Bacon Creek Church.

His wife was Miss Lou Radcliff, of Marion County, Kentucky, to whom he was married in September, 1875. In June, 1880, he removed to Missouri, and became pastor at Troy and New Hope, in Lincoln County; also for a time of Ebenezer and Indian Creek Churches, in Pike County, to which he continued to preach until October, 1881, when he was elected corresponding secretary of the Sunday-school board of the Missouri Baptist General Association, upon which work he entered the following December, with his headquarters at Montgomery City.



REV. M. P. MATHENY.

ALBERT GREGORY MITCHELL,—now living and yet preaching, is a Virginian, a native of Amherst County, where he was born April 26, 1813. His father, Tarplin Mitchell, was of English parentage.

The state of Virginia continued to be his home through childhood, youth and into manhood. In 1833 he became the husband of Miss Amanda Jane Davis, of whom were born to him a large family of children. When about thirty years old he attended the baptism of his wife, and while looking on the scene he was

brought under the deepest conviction of sin, soon after was happily converted to God, and by the profession of a voluntary and personal faith in the Lord Jesus Christ and baptism in obedience to His command, became a member of the Maple Creek Baptist Church.

Very early in his Christian life young Mitchell clearly indicated a more than ordinary degree of consecration in the service of the Master, being often engaged in holding meetings from house to house for prayer, exhortation, &c. This feature of his life being discovered by his church (now Cove Church in Bedford County) he was licensed to preach. This event occurred some two years after his conversion.

In November, 1845, Mr. Mitchell moved to Missouri and settled on a farm some five miles northeast from Auburn, in Lincoln County, shortly after which event he attached himself to the Ramsay's Creek Baptist Church, then some miles from his home.

Here in 1847 he was ordained to the ministry, Elds. A. D. Landrum and T. T. Johnson acting as the presbytery; since which time he has devoted himself to the country pastoral life, giving most of his time to the churches at Ramsay's Creek, New Hope, Buffalo Knob and Mill Creek, the two latter of which he mainly built up. His pastorate at Ramsay's Creek Church is one of the extraordinary ones. Here he was first called to this office in the year 1850, and is now serving out his thirty-second year, which will close in May, 1882. This church has been and is now one of the most efficient bodies in Pike County, having numbered among its members some of the most influential men of the county, among whom we may mention the name of the late Judge Newton McDonald.

Eld. Mitchell is the highest type of a Christian gentleman, a man of sterling character, well acquainted with his text-book, the Bible, and an excellent expository preacher of the olden time sort. He has for almost forty years been a standard bearer in the Baptist denomination in Eastern Missouri, and very much might be said in his praise. He is now spending the evening of a most useful life with the wife of his second marriage, who was Miss Helen Carr, daughter of Deacon James Carr of St. Charles County, Missouri. He also continues his ministrations to the churches, one of which is forty miles from his residence near Wentzville, St. Charles County. May the grace of the Highest sustain him when called to pass over the river.

JOHN S. MAJOR,—"full of years and of the Holy Ghost," died at his home near Kearney, Clay County, Missouri, September 16, 1872, aged 84 years, 5 months and 20 days.

He was born in Culpepper County, Va., March 26, 1788. In 1791 he removed with his father's family to Kentucky. He served under General Harrison in the war of 1812, and held the rank of major in the campaign of General H. in the Northwest. In the year 1819 he professed religion, united with the Baptist church at South Benson, was baptized by Elder Wm. Hickman, and soon after entered upon the work of the ministry. In 1850 he left Kentucky and settled in Clay County, Mo., where he continued his ministry until overtaken by the infirmities of age.

It is a privilege to bear testimony to the moral character of such a man. Exemplary from his youth, when he embraced religion he brought his whole heart with him into the service of his Divine Master. His Christian course has been "as the shining light shining more and more unto the perfect day." In his old age he was a living exemplification of that inspired sentiment: "The hoary head is a crown of glory, if it be found in the way of righteousness." He was highly favored in being permitted to see a large family of children grow up and settle around him, and in being permitted to look upon his great-grandchildren.

WALTER MCQUIE—was of Scotch parentage. He was the fourth son of John and Sally Mosely McQuie, born October 19, 1802. Longevity was a characteristic of his ancestry.

In 1835 he was united in marriage with Miss Mary Jane Basket, of Fluvanna County, Virginia. She became the mother of eleven children, eight sons and three daughters, and died February 24, 1858, in the 44th year of her natural life.

Walter McQuie was in Missouri as early as 1834, he being that year in the organization of the General Association.

In 1859 he wrote an article in defense of his action in separating from the Baptists, in which he says: "I have been a professor of religion for thirty years, and a minister of the Baptist denomination for twenty-five years." This carries his conversion back to 1829 and the commencement of his ministry to 1834.

Elder McQuie was a man of unquestioned piety. We never knew a man who seemed to be more conscientious in all he did. He was for some years missionary of the General Association and traversed much of the territory of Eastern Missouri in preaching the gospel in earlier times. In 1834 he attended the

meeting of the Salt River Association as a messenger from Noix Creek Church. He was at that time a preacher. When he became more permanent in his work, and performed much pastoral labor, his field was confined mainly to the counties of Ralls, Pike, Lincoln, St. Charles, Warren, Montgomery, and parts of Marion, Audrain and Callaway. The following were among the churches of which he was pastor towards the close of his ministry: Bethlehem (now Fairview) and Sulphur Lick, in Lincoln County; Indian Creek, Pike County; and Middletown and Montgomery City (formerly Elkhorn), in Montgomery County; the last three, we think, he helped to constitute.

He was a plain, earnest preacher of the gospel. During the latter part of his life there appeared some differences in his views of church polity and the faith of the denomination. This difference finally led to his withdrawal from the Baptists in 1859, after which, on account of said withdrawal, he was formally excluded by the Baptist church at Montgomery City. So far as we have been able to learn, all who knew Eld. McQuie accorded to him sincerity of motive in his withdrawal from the Baptists, but most persons thought he erred in his judgment. He lived several years after this event, and died near Middletown.

During his twenty-five years' ministry he held a great many revival meetings, and baptized large numbers of converts into the fellowship of the Baptist churches in his field of labor.

John E. Moore*—was born in Somerset, New Jersey. His parents emigrated to the state of Illinois when he was but ten years old. He was early brought under the influence of the saving grace of God, and was converted to Christ at the age of 14 years, and was baptized by Rev. Mr. Newal into the Baptist church at Canton, Ills.

Soon after his church relation he entered Shurtleff College, at Upper Alton, Ills., and commenced his studies for the gospel ministry. Here he pursued his studies and graduated in 1854. He loved to preach the gospel, and while in college he preached part of the time to the churches.

He went to Kansas about the year 1859, and came to this state about 1870, locating in DeKalb County. During these six years he was devoted to church work. At the time of his death he was pastor of three churches, dividing his time among them, spending one-half of his time with the Baptist church in Maysville, the county seat.

* From Joseph C. Miller, in *Central Baptist*, Vol. X, No. 48.

Bro. Moore seemed to realize that his work on earth was near to a close, and he seemed anointed anew with the Holy Spirit, he was so earnest and loving in his pulpit work. Long will his last sermons be remembered by the church here. They were full of Christ and love.

Bro. Moore was in his 46th year when he died; yet he looked young and healthful; was sick about two weeks, preaching the gospel up to the time he was confined to his bed. Brain fever was said to be the messenger that took him away.

As a minister of the gospel Bro. Moore had peculiar excellencies. He possessed that combination of intellectual and moral qualities which makes a fervently useful preacher.

The subject of this sketch departed this life December 5, 1875, leaving a wife and four children to mourn his loss. His home was at Standard, De Kalb County, Mo.

David Orr.*—In very early times, even before Missouri became a state, Eld. David Orr labored in the lowlands of Southern Missouri with great success in building up Crooked Creek Church and several others. He was a man of fine accomplishments, with much self-reliance, great zeal and energy in the cause of Christ. He was a graduate, but of what institution we have not learned. Very soon after the territory became a state, he was elected to the legislature, which had a tendency to draw his mind from the great work of preaching the gospel, and which gave rise to considerable dissatisfaction among his brethren. Eld. Moses Bailey succeeded him as pastor of Crooked Creek Church.

We will here give an anecdote of these two brethren, which was told us by persons acquainted with them at the time it occurred. Brother Bailey was then a member of the Methodist church. They had an interview which resulted in a debate on the subject of baptism. Some time afterwards the disputants met at a neighbor's house, when the subject of debate was again introduced. Each defended his side with great warmth, until at last forgetting themselves in their great zeal to support their respective opinions, they came to blows. Bro. Orr proved too strong in this contest as he had done in the war of words. In a short time after, Bro. Bailey yielded the question, and united with the Baptists, Bro. Orr having the pleasure of baptizing him. After this they went about preaching together in different parts of the country, and the most sincere friendship was preserved between them up to the time of Bro. Orr's death.

* Eld. William Polk (Sketches by) *Christian Repository*, Vol. VI, p. 292.

Joab Powell*—was a pioneer preacher in the true meaning of that term. He, as a worker in the Lord's vineyard, was in the ranks of those who raised the standard of the Cross along the western border of Missouri. The wilderness has been made to blossom as the rose; and those myriads of flowers, once waving in silent grandeur over our rolling prairie homes, have, like the subject of this sketch, become the pioneer emblems of the advancing wave of civilization.

The last twenty years of his life were devoted to preaching the gospel in Oregon. There he is also remembered as one of those plain, old-fashioned preachers, ever ready in every good word and work, to win souls to Christ.

Mr. Powell's father was a Quaker, who at an early day moved from Pennsylvania to Claiborne County, Tennessee. Joab Powell was born and brought up here. He married when young, Miss Anna Buler, and in 1826 emigrated to Jackson County, Missouri. Together these two lived in harmony a long and useful life, and together in death they now sleep near Scio, in Linn County, Oregon. He died in that state in January, 1873.

In the vigor of manhood Brother Powell embraced the religion of Jesus Christ, and united with the Baptist church at Big Barren in his native county.

We have said he was an illiterate man. So he was; but he was not an ignorant one. Far from it. He was of course ignorant of some things, so are all men. He knew not the sciences, but was well versed in experimental religion and the doctrines of the Bible and of the Baptists.

When anti-missionism, like the miasma of death, was about to enshroud the Baptist cause in Western Missouri, he threw all the power of his influence against such unheard-of heresies. He sought not to lead, but shoulder to shoulder with Jeremiah and Henry Farmer, W. P. C. Caldwell, Lewis Franklin, William Duval and others, he believed it right to "preach the gospel to every creature."

A mighty man in Israel has fallen—has laid his armor by—on a distant shore; without the polish of the schools, yet he was instrumental in doing much good.

Thomas Pitts.—We have been able to collect but few facts concerning the life of this man of God. He was the first Baptist minister to preach the gospel in Hickory County. He and Eld.

* From a sketch by J. J. Robinson, published in the *Christian Repository*, April, 1875, p. 270.

John Miller organized the first church in the county, about 1843, of six members, in Turner Washburn's house. Pitts was their minister for some 17 years. He now sleeps with the fathers. (From Eld. L. J. Tatum's MS.)

John W. Renshaw—was a good doctrinal and exhortational preacher of Moniteau County, Missouri. He was born May 24, 1818, and died May 29, 1869. He was raised in Missouri. At about 24 years of age he was converted and joined Mt. Pleasant Baptist Church of Cooper County, and soon after began to preach the gospel. His field of labor was for the most part in Moniteau County, and mostly as pastor of churches. His education was quite fair in the English branches. (By his son, A. J. Renshaw.)

William Rice*—was born in Woodford County, Kentucky, in 1790, and was married to Miss Nancy Arnold, October 22, 1812. They both professed religion early in life and united with Clear Creek Baptist Church in Woodford County. Their fathers, Richard Rice and John Arnold, were from Virginia, and they were among the first settlers of Kentucky. They were also members of Clear Creek Church.

Bro. William Rice was ordained to the ministry in a short time after he was married, and his labors were greatly blessed while he remained in Kentucky. In 1834 he with his family moved to Clay County, Missouri, uniting with Rush Creek Baptist Church, where his membership remained until the division took place on account of the institution of missions. This church being weak soon dissolved, and he then joined Little Shoal Church, where he remained for several years; but on account of some trouble in the church he left it and joined the Kearney Baptist Church, where his membership remained till his death.

He was attending the Old Baptist meeting at Clear Creek, near Kearney. He was at the morning services and seemed to enjoy himself as well as he did while in the bloom of youth. He came back to the afternoon service, and after listening to another soul-stirring sermon by Brother Wright (an Old Baptist), he seemed to be much revived, and rising to his feet he asked permission to say a few words. Permission being granted, he began with an unusually clear, strong voice to speak.

He said he had "long waited for the summons, and that he felt like he was ready to go." He went on speaking about the solemnity of the judgment; "but still," said he, "it would be glorious to meet loved ones who have passed on before us." He

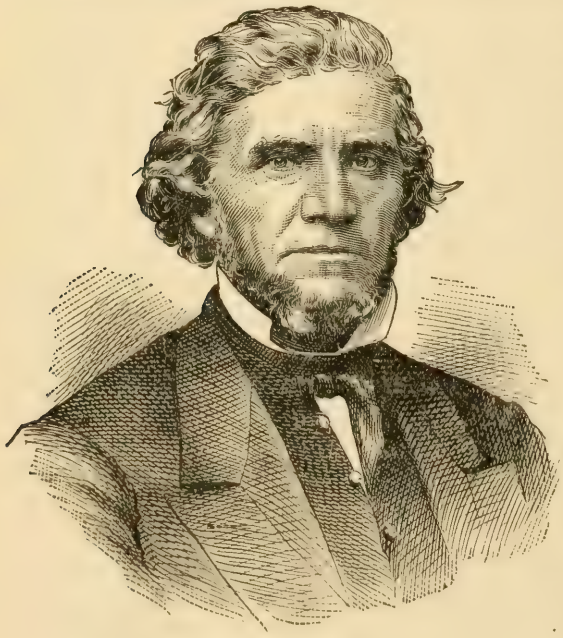
* Rev. W. T. Campbell in *Central Baptist*, August 23, 1877.

spoke four or five minutes, and began quoting Hosea 13; 14: "I will ransom them from the power of the grave; I will redeem them from death. Oh, death! I will be thy plague; Oh, grave! I will be thy destruction; repentance shall be hid from mine eyes."

He had quoted and commented on the two first clauses, but when he came to the other two he reversed them and said: "Oh, grave! I will be thy destruction; *Oh, death!*" when he fell full length on the floor, with the word "death" lingering on his lips. He only breathed three or four times after he fell. Several persons rushed to him and raised his head there for a few moments and then carried him out into the open air; but all to no effect, for death had come to claim its victim. Dr. Yates, of Kearney, arrived soon after and pronounced it apoplexy.

His death occurred in August, 1877. He was 87 years old. His remains were carried to his old farm, two and a half miles north of Liberty.

JAMES SCHOFIELD,*—now a resident of Dallas County, Missouri, was born in the state of New York June 7, 1801. He was reared without the advantages of a liberal education, though by the energetic application of a naturally strong intellect, he succeeded in overcoming many of the difficulties growing out of this disadvantage. Forty-seven years ago, in his native state, Bro. Schofield was ordained to the work of the Christian ministry, and from that time to this, his consecration has been single and earnest. In his native state he labored in



REV. JAMES SCHOFIELD.

* From the *Central Baptist*, August, 1877.

the ministry until he was forty-two years of age, when he emigrated to the West and settled in Illinois.

In Kendall County he labored in the ministry for three years, and in Stephenson County, under appointment of the American Baptist Home Missionary Society, he labored for nine years. During this time his labors were blessed to the conversion of many souls and he organized and assisted in the organization of thirteen churches, several of which he served more or less as pastor. He was with the Freeport Church from the time of its organization until he left the state of Illinois.

He went into this region of the country when it was sparsely populated, and the inhabitants were mainly new settlers who were just beginning the establishment of farms and homes. There were no Baptist churches in that region. Most of the thirteen churches constituted during the stay of Bro. Schofield are still in existence, and among them we name Rock Run, Galena, Warren, Mt. Carmel and Oregon in Illinois, and York and Shellsburg in Wisconsin.

In 1853, with a commission from the Home Mission Society, Bro. Schofield moved to Iowa. Here he lived for twelve years. Nine of these years he devoted to the mission work and was permitted to witness the prosperity of the cause to which he gave his life energies. He organized a church at Farmersburg, McGregor, Rossville, Alkadar, Strawberry Point, Hardin and other places. To all of these churches he preached more or less from the time of their constitution until he accepted an appointment as chaplain in the United States Army, which position he held for three years.

In 1867 he moved from Iowa to the southwestern portion of Missouri, and settled in Dallas County, where he now lives. This section of the state of Missouri had been desolated by the war between the North and South, the people were impoverished, the population was made up mainly of widows and orphans, churches had been dissolved, and the field was one for missionary work. Bro. Schofield gathered the people together in the forests, and there, with such comforts and conveniences as nature may have provided, preached the gospel to listening souls. He applied himself to the work of building houses of worship for the people of God and such as attended worship with them. He is just now finishing the third house. One of them the people have named Schofield Chapel. Since coming to this state Bro. Schofield has not received more than fifty dollars for his

ministerial services. Yet he is a decided advocate of ministerial support where the congregations are able to pay it. He is also a decided friend to ministerial education. During the years of his ministry he has organized and helped to organize forty-three churches. He never succeeded but one man in the pastorate, and that was the late Rev. John Tolman. His main topics of preaching have been and are those most intimately connected with the great facts of a crucified and risen Savior, and these topics he is wont to present in a logical and fervent style of public speech. He has ever been steadfast in maintaining and teaching the distinctive doctrines of the Baptist church, believing that New Testament ordinances in manner and order of observance are of Divine authority, and that man has no right to omit or modify them.

Elder Schofield is the father of eighteen children—ten sons and eight daughters. These were the offspring of three different marriages. The oldest son, Rev. J. V. Schofield, is well known to our readers as the pastor of the Fourth Baptist Church, St. Louis. The next is Gen. John M. Schofield of the United States Army, and now in command at West Point. Geo. W. is also in the army, and is commander of the post at Fort Duncan in Texas; Elisha died a few years ago in the shocking catastrophe at Richmond, Va.—the falling in of the floor of one of the chambers of the State house. Frank D., is a farmer in Dallas County, Missouri, and Chas. B., a graduate of West Point, is adjutant to Gen. Mills, U. S. A. Two young men are with their venerable father at home. The other sons are dead. But two of the daughters are living.

More than threescore years and ten of the life of this venerable man are numbered with the past. He says he takes far more pleasure in contemplating death than in realizing life; yet in his old age he feels to give himself anew for the work of his Master, though he sometimes imagines that he can hear the boom and dash of the waves on the boundless ocean of eternity. He testifies that he has never known what it is to be jealous of rising young ministers. He takes delight in their promise and prays for their success. May God bless the declining years of this veteran soldier.

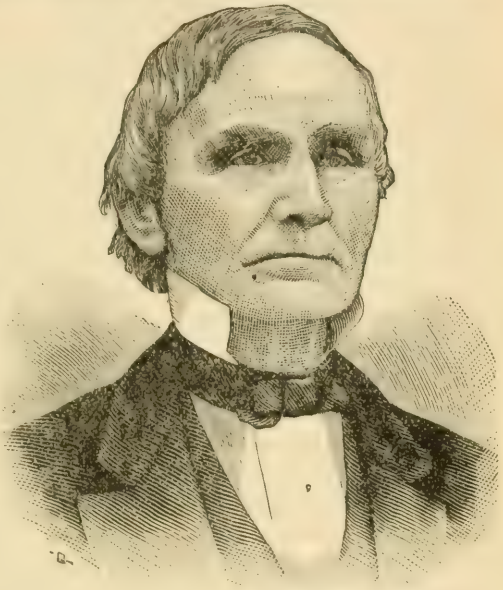
Adiel Sherwood.—Although this venerable and eminent servant of the Lord Jesus Christ spent only a part of his long and useful life in Missouri, the history of the Baptists of this state would not be complete without the following sketch of him. Few

men live through as many years as he spent in the ministry. He calmly "fell asleep" August 18, 1879.

Of him the *Central Baptist* says:

"Adiel Sherwood was born at Fort Edward, Washington County, New York, October 3, 1791.

"He graduated at Union College, Schenectady, under the celebrated Dr. Nott, and at Andover Theological Seminary, where he was a pupil of Moses Stuart. Soon after his graduation he went to Georgia and preached four years in Liberty County and vicinity. In 1836 he was elected to the professorship of Learned Languages and Biblical Literature in Columbian College, Washington City, and was also appointed general agent of the college. His efforts saved the institution from financial ruin.



From "The Baptist Encyclopedia."
REV. ADIEL SHERWOOD, D. D.

In 1837 Dr. Sherwood returned to Georgia and was tendered and accepted the professorship of Sacred Literature and Moral Philosophy in Mercer University. A flourishing church was built up under his ministry in Pennfield, the seat of the university. July 7, 1841, he was elected first president of Shurtleff College, and was afterwards, for awhile, pastor at Fee Fee, St. Louis County. From 1846 to 1849, Dr. Sherwood was president of the Masonic College at Lexington, Mo., an institution which was noted for its high standard of scholarship and excellent management. Among his pupils at this time was Col. A. W. Slayback of St. Louis, who speaks of his instructor in terms of warmest affection. Afterward he went to Cape Girardeau, where he remained some years. Precarious health necessitated a change of climate, and he removed to Griffin, Georgia, where he remained nine years. After the close of the war he returned to St. Louis,

where, with three years at Kirkwood, he has resided till the time of his death."

The following is from *Campbell's Georgia Baptists*—pp. 414–'15—biography of A. Sherwood:

"In October, 1818, he arrived in Savannah, where he preached his first sermon and taught the academy at Waynesboro, Burke County, during the ensuing winter. He was ordained at Bethsaida Church, Greene County, in March, 1820, by a presbytery consisting of Mercer, Reeves, Roberts and Mathews, and was pastor of Bethlehem Church, near Lexington, in 1820 and 1821. In May, 1821, he was married to Mrs. Early, relict of Governor Peter Early. He and Jesse Mercer aided in the organization of the Baptist church at Greensboro, in June, 1821, of which he was pastor eleven years in succession. In April, 1823, he attended the Baptist General Convention of the United States, and in the summer of the same year he and Mercer visited the mission station at Valley Town, North Carolina. In 1820 and 1821 he was missionary of the Savannah Missionary Society in Pulaski, Laurens and other counties in that region. In October, 1820, he became the author of the resolutions passed by the Sarepta Association, which resulted in the formation of the Georgia Baptist Convention at Powellton in 1822. Having lost his first wife, he was married to Miss Heriot of Charleston, South Carolina, in May, 1824.

"In 1827 he took charge of Eatonton Academy, Putnam County, and at the same time preached to the churches at Eatonton, Milledgeville and Greensboro. He was pastor at the former place ten years, and during a portion of that time rode forty miles and back monthly to preach to the newly constituted church at Macon. He also had under his instruction a few theological students. In the Georgia Baptist convention in 1831 he made the motion for a theological institution, which finally culminated in the establishment of Mercer University.

"He was a delegate from Georgia in 1829 to the Baptist Triennial Convention. This year he went in company with Dr. Manly of Charleston. In 1832 he attended the same convention with the Hon. Thomas Stocks; and in 1835 with Jesse Mercer. He aided in the formation of the American and Foreign Bible Society in Philadelphia.

"During his connection with Shurtleff College the degree of Doctor of Divinity was conferred upon him by Dennison University, at Granville, Ohio.

"In 1852 he became pastor at Cape Girardeau, Mo., where he continued for five years. Rheumatism compelled a return once more to Georgia in 1857, and he took charge of Marshall College, with which he was connected until called to the pastorship of Griffin Church. He resided in that city several years, which he at length left for his farm in Butts County, where he was broken up by the Federal army in its march through the state in the fall of 1864. He and his family struggled against want until Sept. following, when they returned to Mo. settling in St. Louis."

Dr. Sherwood was fond of literary pursuits and employments. His first work was the *Gazetteer of Georgia*, published in 1827. Another, *Jewish and Christian Churches*, is a concise work, and conclusive on the subject treated. His *Notes on the New Testament*, doubtless his most important work, is an invaluable contribution to Baptist literature. This work was stereotyped in New York, was first published in 1856 in two volumes, and has gone through seven editions.

For many years he wrote very extensively for magazines, reviews and other religious papers all over the land, on all sorts of subjects affecting the welfare of mankind, and especially the interests of Christ's cause.

Quoting again from the *Central Baptist:*

"In the years 1827–'35 he was noted as a revivalist. It is said that 14,000 persons were baptized in Georgia in meetings which were the outgrowth of the revival services he began. As a preacher he was plain, earnest and evangelical. As a writer he was terse, forcible and always to the point. As an educator he was popular with those he taught, but never failed to secure good discipline among his students. None knew him thoroughly but to esteem and love him. He had a great heart. He was an Israelite in whom there was no guile. He was so modest and unobtrusive that it took time to find out his true worth. Compliments greatly embarressed him, and he changed the subject as soon as possible when the conversation was about himself. While men of a tithe of his sense and learning blatantly proclaimed their attainments, Dr. Sherwood retired from the public gaze, and only came forward when forced out by his brethren.

"For *sixty-nine years* he proclaimed the unsearchable riches of Christ. What a life! No human tongue or pen can tell its significance. Part of its results have gone before him; part will follow after. To have preached Christ sixty-nine years were grander than to have been king of all this world."

ALIA BABB SNETHEN.*—John Snethen, Sr., a native of New Jersey, emigrated to Kentucky in 1799, and in 1802 he married Miss Prudence Bowles, a native of South Carolina. The year previous they had both become Baptists. In 1809 they moved to the territory of Missouri, and soon after (in 1810) went into the organization of a Baptist church near Loutre Island, Montgomery County, the first church of any order north of the Missouri River and west of St. Charles County.

The war of 1812 drove nearly all the settlement on Loutre to the Boone's Lick Forts in Howard County, where the settlement had become much the strongest. Here John and Prudence Snethen became in 1812 constituent members of Mt. Pleasant Church, the second one formed this far west and north. The war over, they returned to their home on Loutre, and subsequently became members of the Baptist church at Mount Horeb, then located in the eastern borders of Callaway County, some ten miles north of where they lived. They continued members of this church until their death, at the time of which he was 81 years old and she was 71.

The oldest child of John Snethen and Prudence his wife, was Alia B. Snethen, the subject of this brief notice. He was born in Estill County, Kentucky, August 4, 1803, and during his boyhood was of moral deportment. About the year 1822 he was happily converted and joined the Baptist church (Salem, we believe,) on Coates' Prairie, having been baptized by the pioneer, Lewis Williams. Within a few months of this event he commenced preaching, and about two years after, at the age of 21 years, he was ordained to the ministry by William Coates, Dr. Absalom Bainbridge, and another whose name is not now remembered.

In 1828 he became the husband of Miss Caroline Johnson, who is still living, and resides on the old farm nine miles south of Danville, county seat of Montgomery County.

When the conflict on missions arose in the Baptist denomination, A. B. Snethen thoroughly repudiated the principles of the anti-missionaries and continued with the regulars or missionaries. A few years subsequent to his marriage he studied medicine under the instruction of Drs. Maughas and Forshey of Danville.

From twenty to twenty-five years he gave a large share of his time to the ministry among the churches and as a missionary of the General Association, often sacrificing his own interests and

* From a MS. sketch by Hon. John Snethen, Jr., of Lincoln County.

those of his family. But toward the last years of his life, the responsibility and expense of a large family and the constant practice of his profession forced him to give up the charge of all the churches, to be attended to by other hands.

He was a close student, and read everything of a solid or practical character that came within his reach, and during his life he collected quite a handsome home library at considerable expense.

About five years before his death he was suddenly paralyzed in one side of his head, shoulder and arm, and lost the sight of the opposite eye. From this affliction he partially recovered, so that he attended to his duties as physician again. About the 1st of February, 1867, he was much complaining for a day or two, but still able to administer medicine from his office. On Sunday morning the third day of the month, he got up and sat by the fire, remarking to one of his sisters, then on a visit to his house, that he had long expected to die on the Sabbath, and he should die on that day; requesting her not to leave his room nor to alarm his family by repeating what he had said. He was conscious that his chest was being paralyzed.

His wife, stepping in the room after an absence of a few minutes, saw that a speedy change was taking place. He was at once helped to his bed, and gave directions to blister his breast, which was done. He continued to give directions to the last without the least apparent excitement, and expired about 8 o'clock A. M. of that day, without pain.

Elisha Sutton.*—The life of this young man was hardly begun. He died June 16, 1871, in Henry County, Missouri, then in the fourth year of his ministry.

He was born in Logan County, Kentucky, in 1849, and while a child removed with his parents to Missouri. Under the ministry of Rev. W. A. Gray, he made a profession of religion and was baptized September 23, 1866, and the following year was licensed to preach.

Few young men have been the means, in God's hands, of doing so much good in so short a lifetime. Beloved by all who knew him, his sermons were thereby rendered effective, and always the means of doing good, either in persuading sinners to come to Christ or encouraging the disciples of Christ to hold fast the faith. Well knowing that his disease (consumption) must soon prove fatal, he, a few days before his death, met with his church, and with calmness bade them farewell, entreating them

* R. F. H., in *Central Baptist*, December 12, 1872.

to continue faithful and meet him in heaven. The last morning of his life he told his mother that Jesus had met him in his dreams the night before, and told him his mansion was ready and he must now go home. He sat up in his bed during the day, and with a voice clear and full of melody sang the last four lines of his favorite song:

> "This robe of flesh I'll drop, and rise
> To seize the everlasting prize,
> And shout while passing through the air,
> 'Farewell, farewell, sweet hour of prayer.'"

And at night a hemorrhage of the lungs called him to his reward. May God help us to so live that we may meet him there.

William Thompson.—Rev. W. H. Burnham, of Fulton, who for four years was a student of this eloquent American orator, offers the following "tribute to his memory:"*

"William Thompson was born in Scotland about the year 1820. At the age of sixteen he came in company with his parents to this country. His parents settled near Washington City, and he attended for several years one of the literary institutions located in that place. At the age of twenty-one he returned to Scotland and entered the University of Edinburg, where he devoted himself with interest and zeal to his studies. I have heard him say that it was his general custom to study all night every other night, and till 12 o'clock the succeeding night; thus sleeping only six hours in forty-eight.

"He graduated in this renowned institution at the age of twenty-five, and shortly afterward returned to the United States. Here he employed his vigorous talents for a short time in the study of the law. While thus engaged he was convicted of sin and happily converted to God.

"From the day of his conversion he felt strong and forcible impressions that it was his duty to preach the gospel, though he struggled earnestly to stifle these impressions and hush the whispering of the silent voice that called him to duty. He applied for and obtained admission to the bar, and soon entered upon a fine and lucrative practice. I am uninformed as to where he first entered upon the practice of law; but he had not long been engaged in the legal profession before he moved to the state of Illinois. Here he met with a sad accident, which he always believed was a judgment of God sent on him for his refusal to preach the gospel.

* From the *Missouri Baptist Journal*, Vol. I, No. 8.

"He was traveling on a stage-coach to a town some twenty miles distant from the place of his abode, on business connected with his profession. The interior of the coach was filled with ladies, and he was compelled to take a seat above. As they were passing rapidly over a rocky hill-side, the vehicle was overturned, and Thompson was thrown violently down the hill-side. His head struck the sharp corner of a flint rock, and the blow cracked the skull near the suture that unites the parietal and occipital bones on the right side of his head. The effect of this unfortunate accident followed him through life, producing periodical seasons of delirium, and often causing him the intensest suffering.



REV. WILLIAM THOMPSON, D. D., LL.D.

"On his recovery from the illness that succeeded the accident, he recognized the hand of God in this afflictive providence, warning him to go and preach the gospel. He heeded the warning, and immediately and solemnly turned his attention to the ministry.

"He married in Illinois, but did not long enjoy the sweet society of his companion, before she was called to take her 'chamber in the silent halls of death.' She left an infant daughter to remind her afflicted husband of the sad loss he had sustained.

"Thompson preached in Illinois for several years with no marked success; nor did he gain any very extensive or desirable reputation in that state. He was surrounded by some unfortunate circumstances that seemed to stifle his energies and cramp his powers. Finally, difficulties concerning the slavery question arose in the churches of Illinois, and he determined to move far-

ther westward. He had some relatives living in Iowa, and, though he was in destitute circumstances, he determined to endeavor to reach them. Alone, and on foot, with a bundle of clothes—his only fortune—tied up in a handkerchief and thrown across his shoulder, he started from Southern Illinois to Southwestern Iowa.

"His failure to complete his journey, and detention in Missouri, seems to have been peculiarly providential.

"One evening, in the latter part of July, there came a careworn and weary-looking stranger to the house of Mr. Hawkins, in the northern part of Boone County. He asked for a draught of water, and then enquired if Mr. Hawkins was at home. When informed that he was absent, the stranger observed that he was very sorry to learn it, for he was desirous of seeing him.

"After resting for a few minutes, the stranger arose, wished them good evening and started on his journey. He had not, however, gone far from the house before Mrs. Hawkins commanded one of her sons to go and call him back, stating, at the same time, that there was something about his looks that attracted her attention, and made her desirous that he should remain, at least long enough for her husband to see him.

"The stranger returned. The evening was spent in conversation, during which the stranger informed them that he was a Baptist minister; that his name was William Thompson; that he had learned before his arrival at the house that Mr. Hawkins was a member of the Baptist church, and hence he desired to see him.

"Mr. Hawkins reached home late in the evening, and was peculiarly struck with the traveler's manner and conversation.

"Before the family retired, the stranger was invited to pray. He cheerfully complied, and those who knew him may easily imagine how Thompson, surrounded by such circumstances, could pour forth his soul in prayer. So earnest and so eloquent were the utterances that came heaving up from the depths of a wounded and bleeding heart that the family were startled and moved to tears. Mr. Hawkins said that he remained upon his knees, with his face in his hands, listening to the suppliant until "he could stand it no longer," but was constrained to rise up and look at the man from whose lips were flowing such torrents of eloquence as he had never heard before. When he turned to look upon the praying man, behold! all the members of the family were standing before him, gazing in his face, while tears were streaming down their cheeks.

"The next morning Mr. Hawkins invited the stranger to remain with him for a few days, and preach the next evening at his house. He consented, and so well pleased—yea, so utterly astonished—were they by the extraordinary powers of the man, that they urged him from night to night to remain longer and preach for them. He yielded; a revival broke out; a church was organized; Thompson married a widow lady living in the neighborhood, and served this little church for some time.

"His reputation rapidly extended, and he was called to the care of the Baptist church in Fayette, Howard County. Here his congregation rapidly increased, and the work of the Lord prospered in his hand. He extended his acquaintance in the county and through the surrounding counties, everywhere meeting with large congregations of eager listeners.

"I have heard him say that the number of his sermons during these several years of his active ministry averaged more than *four hundred* annually. His health began to decline under the pressure of such excessive labors, and he was prevailed upon to accept the presidency of Mt. Pleasant College, located in Randolph County. Here he remained for two years, and his efficient labors and prudent discipline, gave character and standing to the institution.

"He was called from this station to the presidency of the William Jewell College. This institution had long been laboring under severe embarrassments, and had once been compelled, on account of financial difficulties, to suspend operations. But everything pertaining to the institution seemed re-invigorated with new life as soon as it was known that Thompson was president. The endowment fund rapidly augmented; the reputation of the institution extended over the state; the number of students steadily increased, and every circumstance indicated that it would soon become one of the first, if not *the first*, institution in the state, when the war broke out and swept everything before it.

"Thompson resigned, and, being unable, on account of the war and the financial difficulties that then overwhelmed the country, to gain a support by preaching, he was compelled to return to the practice of law. This he did, and with flattering success. He continued for two years in the legal profession, when he was called to the presidency of a college located at Sidney, a town in the southwestern part of Iowa. Here he remained until his death, which was caused by a severe attack of typhoid pneumonia in the winter of 1865.

"His loss will be long felt by the Baptists of Missouri. But let us be comforted. Our loss is his infinite gain. He now rests in the bosom of God."

Speaking of Thompson, another writer* describes his pulpit powers in the following lucid manner:

"It was in the summer of 1854, when descending the Missouri, we learned casually that Rev. Wm. Thompson was to preach at a big meeting to be held with the Rehoboth Church, which is back from the river, and about fifteen miles from Glasgow, Miami and Arrow Rock. We were very curious to see and hear him. His name was on every lip, and his fame filled the state. Years before, an accident received in Albany, New York, had well nigh dethroned his reason. Such was the effect upon him that he had been repeatedly deranged. When in this condition he would travel, and would leave his buggy at one place, his harness at another, his horse at a third, and so would rid himself, at the places of entertainment, of his overcoat, watch, and whatever he might have in his possession, regardless whether they belonged to himself or to another. This made much talk.

"When we heard him at Rehoboth the tongue of scandal had been stilled. The man was too unmistakably a power with God and for God, and it became perilous to attempt to undermine his reputation or malign his character.

"On arriving at the place we found the prayer meeting in full tide of success. Rev. Mr. Fristoe, of Glasgow, had charge of the meeting, as he was pastor of the church. In that country, and at that time, such a man was to be obeyed. If he told a minister to preach, he must; or if to pray, there was no appeal. The time for service drew on. Expectant hundreds, if not thousands, had gathered from near and from far to be in at the opening of the gospel war. The crowd of well-dressed slaves, the multitudes of women coming on horses, equaled in number by the wild-looking swarthy men presented a scene of romantic and thrilling interest.

"At length it began to be whispered, 'Mr. Thompson was sick yesterday—it is to be feared he will not be here.' A feeling of disappointment crept over the faces of all. At length it was decided by Father Fristoe that a certain youthful editor should take the vacant place. Protests were in vain. As best he could he proposed to discharge the trust, and took for his text the familiar passage, 'God forbid that I should glory save in the Cross

* Correspondent *Christian Times*, Boston, published in the *Missouri Baptist Journal*, Vol. I, No. 18.

of our Lord Jesus Christ.' The first hymn and prayer had passed; the last verse had been reached; when there was a noticeable stir, and a look of delight overspreading the features of the audience. Rev. Wm. Thompson had arrived and had entered the door. A glance at his features showed that he was master. We have heard of the race-horse in the West, with wide nostrils, shaggy mane, falling ear, but with gray eye, that with head down and lazy step comes on to the race-course and waits for the rider to stroke his back and the starting word to be given, when he reveals his winning properties and outstrips all competitors. Something like this looked Wm. Thompson. His nose was flat, his nostrils wide, his eye blue, his hair coarse and black, and cut as if by a woman, square off, without taste or much care, his clothes black and faultless in their neatness, but cut and made by some honest tailor who knew little of the latest fashions; his hand delicate, his foot small, his step nervous and his voice clear as a bell, sweet as a flute and powerful as an organ's peal. Introduced to the expectant preacher, he at first made the condition of his health an excuse for not preaching; but when assured that it would not do to disappoint the people, with the grace of a master he arose and announced for his text the identical one which had been previously chosen. Who will forget how grandly those words sounded: 'God forbid that I should glory save in the Cross of our Lord Jesus Christ.' Surely we thought we should know now whether or not he is the man described. He was five feet eight inches in height, square shouldered, and when in the pulpit as straight as an arrow. Twelve years are gone, but those tones still ring in our ears.

"As we have seen a wind creep stealthily into a forest, first lift the topmost leaf, and now gently touch a bough, and increase in power until, laying its mighty hand upon its head it bows its neck to the earth; so began and terminated that wonderful discourse. His divisions were admirable, his language simple, chaste and beautiful. He painted, with the hand of a master, the things in which the world gloried, and then after weighing them each in turn and proving them lighter than vanity, he turned to Christ and portrayed his life in language so loving, so appreciative, and yet so commanding, that every eye was kept bent upon that form moving from the flowing Jordan to the reeking cross. At last we stood before Calvary. Long since we had forgotten Cone, and Welch, and Fuller, and believed that the half had not been told about the rapt preacher before us. Did we look about,

the sight was appalling. There were western hunters and mule-drivers standing with tears streaming down their cheeks, and with the agony of the Cross delineated upon their faces.

"For over an hour he held the audience, and closed with this illustration: 'It is said that away up at the source of the mighty river that flows through your valley, there is a fountain from which two streams take their rise. One goes westward and empties into the Pacific; the other flows close beside us and pours its freight into the Gulf of Mexico. I have imagined a ledge of rocks hanging over that fountain, and from that rock a dew-drop suspended. A wind coming from the east will bear it into that portion of the fountain whence the Columbia takes its rise, and it will be borne to mingle with the blue waters of the distant Pacific. A wind coming from the west will bear it into that part of the fountain whence the Missouri takes its rise, and so it will be borne to the Gulf. Sinner, you hang like that dew-drop upon that ledge of rocks to-day. A wind coming from the gates of heaven and controlled by the Holy Spirit may bear you to that portion of the fountain whence the stream takes its rise that flows just by the throne of God. A wind coming from the opposite quarter shall result in the destruction of your soul for time and for eternity.' Then in a brief way he sketched the agonies of the Cross and the agonies of the damned. The scene beggars description. The audience forgot itself. Hell was opened to its gaze.

"Then turning, he swept with the rejoicing throng up the shining steeps of glory. We came up here before the throne; the Crucified was victor. Oh, how he looked! How he welcomed us, one and all. The sermon closed—the spell was on us.

"For three days that scene was repeated. His powers of description were unsurpassed, but as he could not be trusted amid the excitements of the city, he lived and wrought in places like this, far removed from the din and bustle of a noisy life. * * * * He was simply an earnest, gospel-loving, Christ-honoring minister of the New Testament, possessed of more magnetic power than any man in America. He had not the dramatic power of a Gough, nor the force power of a Beecher, nor the splendid appearance of a Fuller, nor the culture of a Williams. Yet there was something about him which surpassed them all, and which made him the greatest preacher of his time, and had he been able to exist in a city, his fame would have crossed seas and continents. We visited his home once

after riding two hundred and fifty miles to secure his services in a protracted meeting in St. Louis. We found him living in a neat log-house, with a plain log-stable for his horse close by, a library of about fifty volumes, a Greek Testament, and an old well-red Bible for companions. His wife was a plain, uncultured woman. His meals consisted of boiled potatoes and pork, bread, no butter, and water, which we drank out of a bowl. Thus this preacher lived in Missouri. We rode together for days. He was a brilliant conversationalist, a courtly gentleman, and yet he was contented with his humble manner of life. He was literally without ambition, loved to preach, and seemed conscious that he was valueless for all else.

"In Missouri he was almost an idol. Every one loved him. Every one stepped aside and awarded to him the first place. He took it gracefully, and kept it with still greater ease."

THOMAS TAYLOR.—The subject of this sketch was a native of England, and spent only a few years in this country. He was born near the city of London, March 8, 1796. At the early age of 16 years he was converted and became a Baptist, uniting with a church of that denomination. When 24 years old he commenced preaching, and as a minister he faithfully discharged his duty. He was educated in his native country. In 1859 or '60 he landed in St. Louis County, Missouri, and settled in the neighborhood of Fee Fee Church, with which he united and to which he belonged when he died. He was a man of unquestioned piety and strong in faith.

He triumphed in death November 22, 1865, and now lies buried in the old Fee Fee Cemetery. When in the last agonies of his struggle, he exclaimed, "Precious in the sight of the Lord is the death of His saints."

MARK A. TAYLOR,*—for years the leading minister in St. Francois Association, and afterwards of the Wayne County Association, was born in Lee County, Virginia, January 2, 1826, and lived in the same county for thirty years. In March, 1854, he married a Miss Warren, and two years after came with his father's family to Missouri. They were on their way to Texas to locate, but on reaching Wayne County they stopped a few days to rest their teams, and while thus temporarily delayed, having made some observations of the country, they decided to locate here. Mr. Taylor opened a store and for several years sold goods, even up to the time of the late war. He grew up on a

* Taken in part from the MS. of E. P. Settle.

farm and was required to labor very hard. When a youth of about 10 years of age he secured 45 cents and purchased a Bible, which he read through and through. While other boys were engaged in their plays and sports he was engaged in reading his Bible.

He professed religion in Virginia in 1854. The year after he moved to Missouri (1857) he was ordained by the Sinking Creek Church (now dead) in Reynolds County. He served as pastor of Sinking Creek, Cedar Creek, Lebanon and McKenzie's Creek Churches.

From the time of his ordination (one informant says that this occurred in 1860) until his death, October 31, 1879, he was active and zealous as a gospel preacher. He had a fair English education and a strong and vigorous mind. He was indeed a "workman that needed not to be ashamed." In spirit and in fact he was a missionary. His views were broad, they encompassed the entire field—the world. He advocated ministerial culture, and was a contributor to William Jewell College for this purpose. In 1871 he traveled as missionary of St. Francois Association at a salary of $260. No man in Southeast Missouri, perhaps, did more to enlighten the people and build up the cause of truth by awakening a missionary spirit and establishing Sunday-schools than Eld. M. A. Taylor. He was in the organization of the Wayne County Association, and was the life of all effort in it.

In April, 1876, he organized the first Baptist church in Greenville, county seat of Wayne, and was its pastor up to the time of his death. The death of no other man would have been so lamented by the people of Wayne County.

He was held in the highest esteem by the ministry of his association, and might indeed be called the father of them all. He raised a large family and by industry and economy left them in comfortable circumstances. He died of pneumonia after an illness of eight days, at his own home near Piedmont, Wayne County.

Obadiah Tompkins—was born in Granville County, Canada West, January 22, 1823, of parents born also in Canada—of English descent. At the age of 21 he was converted and baptized. He was educated in all the higher English branches in the common schools, and in 1849 began to preach, having been ordained by the Baptist church at Louisville, Canada.

In 1867 he came to Missouri and located in Henry County, and

has been preaching ever since in the counties adjacent to his home. In the spring of 1868 he organized Big Creek Church, having baptized during the previous winter seventy-five of its members, and for some years he was pastor of said church. He organized the Baptist church at Cove Creek, having baptized ten of its members to begin with, and afterwards gathered up its present membership.

Brother Tompkins was sound in doctrine and practice, and zealous in the defence of the truth.

In 1849 he was married, and subsequently baptized his wife and four of his children.

His death occurred at his residence in Henry County, Missouri, December 31, 1878, being then in the 56th year of his age.

Leonard Turley,—the father of the wife of Eld. John F. Hedges of Pike County, moved to Ralls County, Missouri, in 1818, settling near where New London now stands. He died in October, 1823, being then about 70 years of age.

He was a native of Fauquier County, Virginia. At the age of 40 he married Susannah Morton, who was 17 years of age.

In early life he became a Christian and soon after commenced preaching. About 1797 he emigrated to Kentucky, where he spent the prime of his life in the ministry. He preached much, itinerating and caring for the churches. He was seldom at home. He was a colaborer of Vardeman, the Wallers and the Craigs, and was one of the leading spirits at the associations.

After his removal to Missouri his career was short, but his time was spent in visiting and preaching to the destitute settlements. Many of the people in that section of Missouri, in his day, lived in tents the first year, or until after the first crop was made.

Of his six children, two were daughters, the youngest of whom —Lucinda—became the wife of Eld. John Franklin Hedges, for some years a preacher of Pike County, Mo. Sister Hedges furnished the facts embodied in this brief notice.

Eld. Turley fell a victim to bilious fever, which sometimes raged fearfully in those early times. His death was peaceful and happy.

Caswell Cobb Tipton.*—By request of the Rolla Baptist Church, it is made my painful duty to announce in the *Central Baptist* the sudden death of the Rev. Caswell Cobb Tipton, her late beloved pastor. He was returning home from an agency

* By Rev. Joseph Walker, in *Central Baptist*, Vol. VII, No. 38.

tour among the churches, and was stricken down by apoplexy at the house of strange though kind friends, within twelve miles of Marshfield, September 5, 1872.

Elder Tipton was well known in Tennessee, from which state he removed to Rolla after the war. He had in former years traveled as an agent of the Domestic Mission Board of the S. B. C., and was just beginning to be known in Missouri as an excellent preacher, an able expositor of Baptist faith and practice, and a gentleman of fine address and agreeable manners. His sudden demise, in the sixty-second year of his age and usefulness, has cast a veil of deep sorrow over a large and interesting family and the church of which he was pastor.

Much might be added in testimony of his good standing and moral worth, but it becomes us rather to bow in submission to the fiat of Him who doeth all things well.

Edward Towler.—The following was published in the *Western Watchman* of March 15, 1855:

"Died, at his residence in Marion County, Missouri, Eld. Edward Towler, in the 72d year of his age.

"The deceased united with the Baptist church, at Ash Camp, Charlotte County, Va., in 1817, removed to Kentucky in 1827, and to his present residence in 1830.

"In those different fields of labor he was ever ready to bear some part; a zealous advocate for all objects that tended to promote the Redeemer's kingdom upon earth. He was never satisfied to be idle, but felt better when engaged in warning sinners to flee from the wrath to come.

"During his last sickness he delighted in Christian conversation, and he would often remark that he felt a particular interest in those persons that had renounced the world and placed their trust in Jesus. At times he was gloomy, but had an abiding confidence in God's promise, 'that he would turn none away empty.' He was an affectionate husband, kind father and a good neighbor, always ready to administer to the necessities of the poor. When he ascertained that his time here was short, he remarked that he was ready; 'Lord, thy will be done.'"

James Walker*—was born of humble parentage near the Tennessee line in Alabama, March 29, 1820. When he was about 10 years old his father, Jacob Walker, moved to Perry County, Illinois, where young James completed his minority. His father's people being of the Methodist persuasion he grew up in that

* By Eld. J. S. Frost, of Rolla, Missouri.

faith, and when 17 years old he united with the Methodist church. In 1840 he emigrated to what was then Crawford, but now Phelps County, Missouri, and on the 26th of the following December he married Miss Margaret Love, a highly respectable and amiable young lady, whose family for many generations had been Baptists.

While a young man, engaged in the harvest field, Bro. Walker was bitten by a rattlesnake. Not long after his marriage, he was again bitten by the same kind of a snake near the same spot on his body. This second bite seemed to so poison his blood that this worthy man of God showed signs of it through the remainder of his life.

Shortly after he came to Missouri he espoused the cause of the Baptists, and with a number of the original settlers in Phelps County organized the Baptist church of Spring Creek, and in 1843 was ordained a preacher of the gospel.

His private and his public character were unimpeachable. He lived to do good, preaching to numerous small churches for many miles around his home for over twenty years. His entire talent led him into exhortation, and but seldom did he branch off on any subject in the way of theory.

To him and the wife of his first love were born twelve children. Seven of them, four daughters and three sons, survived him. His widow is yet living on the small farm, the only earthly heritage left her and the family.

James Walker died at his home near Rolla, December 29, 1866, being at the time in his 47th year. The manner of his death was quite distressing. He was subject to fits, caused from the snake bite before spoken of. He would fall into the fire, or in the water, and but for help would have perished often. The last burn proved fatal. He was engaged near his house heating a wagon tire. By some mishap the attention of his family was called away from him for a few moments, and one of his spells coming upon him he fell headlong into the fire, and before assistance reached him was so badly burned about the head and upper extremities of the body, that after lingering some days, he died.

James Walker struggled through life under the most adverse circumstances and in great poverty. It is not possible now to see how he accomplished the half of what he did. But God was with him and this is the residue of the story.

Anderson Woods*—was born in Albemarle County, Va., Janu-

* By Dr. A. P. Williams, as published in the *Central Baptist*, Vol. 1, No. 7.

ary 18, 1778. He was the fifth child of his parents. His father was of Irish descent, and took an active part in our revolutionary struggle for freedom, serving as a captain in a Virginia regiment under Washington. He was a rigid Presbyterian, and brought up all his children in that faith. Under this tuition Anderson grew up a moral young man. He was of good stature, weighing about one hundred and seventy pounds; he had light hair, fair complexion and blue eyes.

At the age of eighteen his father placed him under the tuition of a man by the name of Carr, to learn the trade of a blacksmith. He staid with him until he learned the trade, and then set up a shop for himself in Richmond, Madison County, Ky. Here he soon established a reputation as a skilful workman, and consequently a very fair business. About one year after he began business for himself, May 4, 1808, he was married to Miss Elizabeth Harris, by Elder Peter Woods. After his marriage he remained at Richmond following his trade for nearly two years, when he moved on a farm about four miles from his former residence. In the following spring he was through grace enabled to embrace the Savior by a cordial, obedient faith.

As before stated, he was raised a strict Presbyterian. Sometime before he made a public profession of his faith in Christ he was very seriously impressed with the subject, especially about the time of the great revival of 1801. But he lived struggling with his convictions until the spring of 1811, when he became unusually serious. One evening, having attended a wedding, as he was leaving the place he made it convenient to ride with the minister, made known to him his state of mind, and requested him to pray for him. Whereupon they alighted from their horses and the man of God offered up a prayer for him. A short time afterward he was enabled to rejoice in hope.

He now devoted all of his spare moments to reading the Holy Scriptures. Up to this time he had not thought of ever being anything but a Presbyterian. And not until he had read the New Testament through the third time, was his mind unsettled. He had taken it for granted that the doctrine of infant baptism was taught therein. And though he had read it through for the third time, he thought that perhaps he had overlooked the passage where the doctrine might be found. He therefore read again with special reference to this doctrine, but found it not. After thus carefully reading the word of God he was convinced that he had never been baptized as Jesus has commanded. But

what was he to do? He had ever looked upon the Baptists as a very ignorant and bigoted set of people; but the plain teaching of God's word convinced him that they were right. The Bible not only taught him that he had never been baptized, but also that there was only one baptism, and that the people whom he had been taught to look upon with contempt were the people who held the truth as it was in Jesus. He said nothing to any one about what he intended to do, until the evening before he joined the church. His wife had never joined any church up to this time, but some time before obtained a hope in Christ. He on this evening said to her that he intended to unite with the church. The next day he and his beloved wife did give themselves to the people of God, and were together buried with Christ in baptism by Elder Christopher Harris. They became members of the Viney Fork Church, Madison County, Ky.

A few months after his baptism Mr. Woods was chosen deacon of the church and served his brethren as such until October, 1816, when he moved from Kentucky to Missouri and settled in what is now Boone County (then Howard). He soon found a few scattered Baptists in his new home, and with three besides himself and wife, went into the constitution of a church which was then called Bethel, now Walnut Grove. Here he commenced holding prayer meetings with the church, as they could have preaching only occasionally during the first year. And its number increased during this time to about one hundred.

Elder Woods remained here about two years, when he moved about twenty miles east and went into the constitution of a church called Little Bonne Femme. Here he took a very active part in prayer-meetings and occasionally would exercise some in the way of public speaking, exhortation, etc. And on the third day of August, 1823, he was ordained to the ministry of the word by Elder Peter Woods, David Doyle and others.

From henceforth he devoted his whole time to the work of the ministry. The cause prospered here; and from this church soon after there went out two colonies, namely, Salem and Columbia churches. The last named church called him to labor for them as pastor. He labored for them in this capacity for several years, and at the same time he spent all the time he could spare from his immediate charge in laboring in destitute parts of the country, thus aiding in constituting and building up many of our churches which still flourish and prosper.

While laboring for the Columbia Church, Elder Woods trav-

eled from one end of the state to the other—from Arkansas to his home—from New Madrid to Kansas, bearing onward the standard of Jesus, feeding the flock of Christ and proclaiming to sinners the cheering news of salvation, spending his time, the strength of his manhood and his means in the service of his Master.

Elder Woods was one of the fathers of our General Association. He assisted in its organization and was the first missionary appointed by its board. But owing to his time being wholly monopolized by the churches he did not accept it.

In October, 1835, he moved near to Paris, Monroe County, Missouri, and took charge of the Otter's Creek, Mount Prairie and Paris Churches. Soon after he also preached for the church at Newark. With these churches he labored until his death, which occurred on the twenty-second day of October, 1841, in the fifty-fourth year of his age. He had been gone from home six weeks. He returned on Wednesday. On Friday he talked a great deal about death and appeared to be already enjoying the very beatitudes of heaven. On Monday night he breathed his last and fell asleep in Jesus.

It is enough to add, what every one who knew Elder Woods will testify, that he was "a good man and full of the Holy Ghost and faith," and by his ministry "much people were added to the Lord."

Andrew Baker—was born in Washington County, Virginia, July 25, 1797, and was baptized into the fellowship of St. Clair's Bottom Church of the same county in May, 1818. He was ordained at Versailles, Indiana, September 30, 1837, removed to Missouri in September, 1860, and settled in the neighborhood of Kingston, Caldwell County, where he found a feeble Baptist church with which he united and officiated as pastor till amid the conflicting opinions of war times the church was dissolved in 1863. He now continued to preach at a school-house seven miles from Kingston, where, November 10, 1866, Hopewell Church was constituted. This venerable servant of the Lord was alive in 1869.

Peter Brown,—of more than ordinary natural endowments, was born in Washington County, Kentucky, May 8, 1825. His parents were Presbyterians of the old school order, and gave their children a very careful religious training in the Presbyterian faith; four of them, however, including Peter, became Baptists on making a profession of religion. Andrew, one of the

number, is a minister of no mean reputation in Texas; and another, Mary, is the wife of Eld. M. F. Williams, a Baptist minister of Randolph County.

Peter Brown spent four years of his boyhood life—from 9 to 13 years of age—at school in his native place, and always stood at the head of his class. When 13 years old his father with the entire family moved to Missouri and settled in what is now St. Clair County. Many arguments were used to retain young Peter with an uncle in Kentucky, that he might continue his studies, but he had heard of the "new country" in Missouri, which abounded in deer, turkeys and fish, and all arguments were unavailing. He found no schools in his new home, nor were there any churches or preachers, and he grew up a wild and wicked young man. He was very fond of reading, especially newspapers, and he soon became quite a politician. Having access to but few new books he finally took up the Bible, in which he became very much interested, especially in the history of Joseph whose character he determined to imitate. Under this state of things he became a self-righteous pharisee.

About 1843 Eld. Isaiah T. Williams visited the St. Clair County country and held meetings, under whose preaching young Brown was led to a proper conception of sin, and finally through faith in the atonement of Christ he found sweet peace to his soul, and began at once to feel a longing anxiety for the salvation of sinners. He had convictions that he ought to preach, but for some time resisted this impression, until finally it was like fire in his bones, and he concluded to try, though, as he says, he "was poorly qualified." His first effort at preaching was greatly blessed, and a wide-spread revival commenced and continued for about two years. He was ordained in 1847 by Elds. J. T. Ricketts and W. P. C. Caldwell, at the call of Brin Zion Baptist Church, where he had preached for some two years prior to this event.

For a number of years he was pastor of Hogle's Creek Church in Benton County, which had been organized by Andrew Brown in 1847. Into the fellowship of this church he baptized many persons up to 1859, when he ceased to preach for it. During the war the church became extinct and was subsequently reorganized.

In 1848 Peter Brown laid the foundation of Bethlehem Church, Henry County. That year he established a mission station eight miles south of Clinton, where he continued to proclaim the gospel, and in 1853 removed the preaching station to within four

miles of Clinton, in September of which year he held a protracted meeting, resulting in twenty conversions, after which the Bethlehem Church was organized. Within two years the church had grown to 76 members and built a neat house of worship, 30x40 feet, in which they now worship. Just after the date last named he aided Rev. J. T. Wheeler in a meeting resulting in over twenty conversions and the organization of Bethlehem Church in Hickory County.

From 1847 to 1859 he labored a great deal as missionary, a part of the time under the patronage of Blue River Association, and from 1853 to 1855 as colporteur of the American Baptist Publication Society.

In 1863 such were the troubles around him that he became a refugee and sought safety, sometimes in Texas and sometimes in the Confederate Army. In July, 1865, he returned to his family —for home he had none—and found it reduced to poverty by foraging parties from the army. But with an unflinching determination he set to work with his hands to get sustenance for those dependent on him, and so soon as the Test Oath was abrogated, he again entered the field as an independent itinerant, and worked faithfully in Osage, Hickory, Henry and other counties. A part of the intervening period from that time to 1879 he labored as missionary of the General Association, for which he received small appropriations at different times.

Peter Brown is a man of fine natural ability, well posted in the tenets of the Baptist denomination and Bible doctrines generally, and is "a workman that needeth not to be ashamed."

Martin Thomas Bibb—was born in Amherst County, Virginia, April 24, 1812. Becoming an orphan at ten years of age by his father's death, his training and education was left entirely in the hands of a widowed mother, who was a deeply pious woman. He was convicted of sin during family worship conducted by his mother, not long after which he found peace and reconciliation with God through faith in Christ, and in the fall of 1827 united with the Baptists, very soon after which he commenced the study of the Bible with a view of being useful in the church; also such other books as he could get hold of, to the end that he might make some literary improvement. Most all this study was done at night by the usual "bark light" so common in that day. He commenced preaching in 1841 and determined to make the ministry the great business of his life. In the fall of 1842 he was ordained by Elds. I. S. Tinsley. Jacob Tinsley, E. Thomas and

others, and in the following spring removed to Fayette County, West Virginia, where the people had built him a house on land he had previously bought. This was in the midst of a field of great destitution, but many of the people "gladly received the word." In 1843 he aided in the constitution of Fayetteville Church, of which together with two other churches he became pastor. He prosecuted his labors in West Virginia for fifteen years, about one-third of which time he was missionary of the General Association of Virginia. For most of his time he was pastor of four churches, and sometimes of seven, and was greatly cheered by seeing the work of God prosper in his hands. Among the converts under his ministry was his nephew, M. Bibb, who became an eminent minister of the gospel.



REV. M. T. BIBB.

After becoming missionary of the General Association, he had Eld. Ellison as a colaborer, their field embracing more or less of the counties of Nicholas, Fayette, Raleigh, Logan, Mercer, Giles and Monroe. In 1854 he was made moderator of the Greenbrier Association, and by re-election held the office until he removed from the state. During his fifteen years' residence in West Virginia he preached or exhorted on an average every other day, baptized seven hundred converts, and married one hundred couple.

In 1858 he removed to Missouri, having started to Iowa. In the fall of that year he landed at Clarksville, Pike County, and spent most of the ensuing winter in protracted meetings. In the spring of 1859 he bought lands and settled in Montgomery County, five miles southwest of Danville the county seat; and soon

after entered upon the pastoral work in Middletown, Mt. Horeb, Loutre and Unity Churches. His connection with Middletown and Loutre was severed by the war. At Unity he continued six years and at Mt. Horeb twelve years. He has since filled the office of pastor at Montgomery City, Liberty, Danville, Zion, and perhaps one or two others. For several successive years he served as moderator of the Bear Creek Association, and he lives at Montgomery City in the bounds of said association.

Eld. Bibb has been three times married. To his first wife, Sarah Duncan, in 1831. She became the mother of two children, and was killed by lightning. He subsequently married Harriet Michell, who bare to him four children and died. His third wife, by whom he has eight living children, was Sarah M. Taylor, and she still lives to bless his home. The date of this marriage was in 1847. Of the children last named one, Martin Luther, is a Baptist minister, and pastor of the First Baptist Church, Warrensburg, Mo. Thomas is an M. D. and lives at Americus, Mo., and John T. fills the office of school commissioner of Montgomery County, and for several years was one of the principals of Montgomery College.

Eld. Bibb though over 70 years old, has the activity of many men at 60. For fifty-five years he has been a Baptist, for forty-three years of which time he has been in the ministry. For punctuality, few men have equaled him, and fewer still have surpassed him, he having missed less than one appointment a year during his ministerial life. He has baptized near 1,000 persons, and preached over 4,000 sermons. He is an able minister of the New Testament, and for almost a quarter of a century has been reckoned one of the most useful ministers in Eastern Missouri.

R. F. Babb—was born in Laurens District, South Carolina, October 26, 1816. He grew up with limited opportunities for an education and learned to read at Sunday-school. Soon after he was eight years old he learned to pray, and then to trust in Christ for salvation, but being naturally very timid he remained out of the church until 1843, when he united with Poplar Spring Church in his native state, seven years thereafter entering the ministry; his first pastorate being in Union Church, by which he was ordained. His second pastorate was at Raiburn's Creek. In 1853 both of these churches enjoyed extensive revivals, 54 converts being added to the former and 34 to the latter. A few years after this he removed to Missouri and became pastor of Union Church, Audrain County, which increased in numbers under his

ministry. With Eld. W. R. Wigginton as a coworker he organized the Bethlehem Baptist Church at the house of Levi Barton. This church (in Boone County) numbered 276 members in 1879. He aided in organizing and building up Zion Baptist Church, with Eld. P. T. Gentry as a coworker. In many of the central counties of Missouri he has contributed valuable help in meetings in connection with Elds. Wigginton, Baker, Walthall, Beswick, Tipton and Haynes.

In October, 1872, he left the field of his former labors and settled in the town of Columbia. Of his compensation he says, "I have not received during my whole ministerial life enough for preaching to clothe myself."

Brother Babb is what we hear frequently called an "old time preacher," of the experimental and exhortational order, his appeals being to the emotional rather than to the intellectual nature.

Barnabas Baker—was born in England, July 26, 1817, and while young, through the influence of a tract, was religiously impressed. At the age of 17 he made a public profession of religion, and was baptized by Wm. Davis, a Welsh Baptist minister. In 1839 he commenced preaching, his mind having been greatly exercised on the subject from the time of his conversion. He married in England in June, 1838. His wife's name was Leah Smith. She is a plain and pious English woman, the mother of three children, all Baptists, and still lives to preside over the household.

In 1843 he emigrated to the United States, and soon after settled in Columbia, Missouri, in which place he still lives. November, 15, 1850, he entered the service of the American Tract Society as a missionary colporteur, and except the years of the war has so continued ever since.

He was ordained as a Baptist minister January 25, 1857, by Elds. J. A. Hollis, X. X. Buckner, P. H. Steenbergen and J. T. M. Johnson. Most of his preaching has been as an itinerant missionary. For brief periods he has done pastoral work, in which capacity he has labored for Nashville and Sugar Creek Churches in Boone County, and for Ebenezer in Callaway County.

His brother, Samuel Baker, D.D., is an eminent Baptist minister of Kentucky.

No man in Central Missouri has done more, we think, towards the dissemination of general religious literature, than Barnabas Baker, and the annual visits of "old Brother Baker" are look-

ed for by hundreds of families with about as much certainty as they look for the return of Christmas.

J. W. Bradley—died at the age of 57 years, February 13, 1879. He was born in Kentucky, February 22, 1822, and in 1828 moved to Randolph County, Missouri, where he has ever since lived. He confessed faith in Christ in 1863, and was received as a member of Silver Creek Baptist Church (anti-mission) and baptized by Eld. M. J. Sears. By this church he was ordained to preach the gospel, which work he did until 1877, as far as his health would permit him. At the date last named he united with Pleasant Grove Baptist Church of Regular Baptists, of which he was a member at his death.

Mr. Bradley was ever ready to serve his friends and neighbors when such would not conflict with his religious duties. For two terms he served his county as judge of the county court, besides filling other official positions of somewhat less importance.

J. B. Fuqua—was born in Virginia, July 8, 1822. At the age of 17 he joined the Baptist church, and three years later married Miss A. E. Smith, daughter of a highly honored and useful minister in that state, and soon commenced preaching the gospel which was the work of his life. In 1853 or '54 he was pastor of the Cape Girardeau Church, and successor of Dr. Sherwood. In a year or two he removed to St. Louis, where he served the churches at Fee Fee, Concord and others for some years. About 1870 he removed westward to the neighborhood of Independence, where he continued to labor successfully. For the last two or three years he has been laboring in the state of Mississippi as agent for the Baptist college in that state; his family, a wife, two sons and one daughter, remaining in St. Louis.

He spent a part of the fall months in this city with his family, preaching as opportunity occurred, and then returned to his work in Mississippi. He had one or two attacks with something like a congestive chill, and started for home when a little better, spending a Sabbath at Carrollton in that state, where he preached; but another attack put an end to his labors, and he died at the residence of a kind family, Capt. Wm. Ray's, December 12, 1877. The body was brought to St. Louis, where public service was held on Saturday, the 15th inst., and the burial was at Fee Fee Cemetery, in the northwest part of the county. His last sermon was addressed chiefly to the young. May our Heavenly Father sanctify the affliction to the mourning widow and bereaved children. He was a good minister of Jesus and died calmly

trusting in His merits alone for everlasting salvation. He paid great respect to the opinion of his senior brethren. But he is gone. ("A. S.," in *Central Baptist.*)

WILLIAM R. GREEN,*—who died at his home in Knob Noster, Mo., January 25, 1879, was a minister in the Baptist denomination for twenty-five years. He was born January, 24, 1823, in Tennessee, and was a son of Henry and Elizabeth Green.

For twenty-one years he labored hard and went to school in the fall and winter. At the age of twenty-six years he entered the Baptist university at Murfreesboro, Tennessee, under the presidency of J. H. Eaton, LL. D., finishing his course and graduating in this institution in 1854. He was pastor successively at Clarksville and Nashville, Tennessee; also for awhile in Texas. Nearly twenty years of his life were spent in Missouri. Bro. N. T. Allison, who was for some years intimately acquainted with Mr. Green, says of him:

"He was a noble, honest and conscientious man; with him Christianity was not a mere belief; it was a manly, upright practice, that entered into his life from day to day. He was a good preacher and a devoted minister of Jesus Christ, giving all his time and talent to this object. Possessing a clear insight into the mysteries of the plan of salvation, he was especially thorough in the doctrines of God's sovereign grace and redemptive mercy. Though for years he suffered from the effects of a fall through a bridge on the Illinois Central Railroad, and was at times reduced in his financial circumstances, yet he never for a moment shrank from his duties in the work of the ministry. 'Though dead, he yet speaketh.'"

JOHN GREENHALGH.—This brother died about the year 1850, near Columbia, Boone County. He was strictly a temperance man. Once upon a time some men made brandy of his peaches and got drunk. To prevent a recurrence of the same event he had all his peach trees cut down.

He made a man once take off his gloves to be married, in order that he might make the twain one flesh, saying that he could not make one flesh, unless both bare hands were together, and he illustrated the fact by the welding of two pieces of iron.

ROBERT FULTON ELLIS—spent a few years of his useful life in Missouri. He fell in the midst of battle, in his prime, and was at the time associate editor of the *Western Watchman*, the Baptist paper of Missouri, published at St. Louis. Dr. William Crowell,

* From a sketch published in *Minutes General Association*, 1879.

editor of that paper (*Western Watchman*, Vol. VII, Nos. 5, 6), gave the following testimonial of him:

"Rev. Robert F. Ellis is with the dead. On last Friday afternoon, when he was momentarily expected among us—it being his design to spend a few of these midsummer weeks with his family and preach to the Second Church in this city during the absence of the pastor—the overwhelming intelligence fell like a thunderbolt upon us, that the remorseless hand of Death had cut him down. Stranger hands ministered to him in his dying hours, and bore him softly to his final resting place.

"He was born in Topsham, Me., Oct. 16, 1809, and died at the residence of Mr. G. K. Biggs, in Clarke County, Mo., on Monday morning, July 24, 1854, in the 45th year of his age. The disease which took him away was inflammation of the brain. Bro. Biggs writes that he came to his house on Tuesday morning of the previous week, quite ill. A physician was immediately sent for, who attended upon him faithfully to the last. He received the attention of kind friends although among strangers. Bro. Wm. Carson, of Marion County, spent one night with him. But the most assiduous attentions were of no avail: fatal disease had fastened upon him—the irrevocable decree had gone forth. This heavy blow sinks deep into the crushed spirit. We would bow to the Father's will, and be silent."

R. F. Ellis was of Scotch descent, but for several generations his ancestors were natives of America. Both his father and his grandfather were ministers in the Congregational communion. He spent his youthful days in his native town, and at 20 years of age he professed conversion and was baptized into fellowship in the Baptist church in Sangerville, December 26, 1830, where he was at the time engaged in teaching school.

The following is from the pen of "L." in the *Western Watchman*, Vol. VII, No. 6:

"In October, 1833, he entered the freshman class of Bowdoin College. How long he continued in the college we are not definitely informed. In June, 1834, we learn from his journal that he is a member of the Theological Institution at Newton, Mass. Here he completed his course of classical studies, and also the course of Theological studies pursued at the institution.

"As a memoir of our departed brother is expected to appear in the *Baptist Memorial*, we omit further extracts from his diary, and present only a brief outline of the subsequent portion of his useful life. He graduated in August, 1838; and during the

same month he was publicly ordained, having several months previously been elected to the pastoral charge of the Second Baptist Church of Springfield, Mass.

"In April, 1839, he was united in marriage to Miss Mary Child, of Woodstock, Conn., who now, with their beloved daughter, thirteen years of age—the only survivor of four children—has just learned from a distant stranger's hand her heart-rending bereavement.

"Mr. Ellis continued the esteemed and useful pastor of the church in Springfield about seven years, during which period his pastoral labors were appreciated by the church and the community, who still cherish his memory with warm attachment. By him 116 persons were baptized into the fellowship of that church.

"At this time he received an appointment from the board of the American Sunday-school Union to labor as an itinerant missionary and agent in the promotion of its benevolent work; and in the spring of 1845 he commenced his mission in the state of Missouri. After itinerating six months he removed his family from Massachusetts to Columbia, Boone County, Mo., and there continued his arduous labors with gratifying success till October, 1847. Having previously been elected to the pastorate of the First Baptist Church in Alton, in October he removed to this city and entered upon the discharge of his parochial duties. For six years he was pastor of this church, enjoying the confidence and love of the people of his charge, the esteem of the ministers and churches of other denominations, and the respect of the entire community.

"Mr. Ellis was ever an active promoter of the cause of general education, co-operating with others in the advancement of common schools, academies and colleges. The various organizations for benevolent religious effort, both those of a general and those of a denominational character, ever found in him an earnest advocate.

"Soon after Mr. Ellis resigned the pastoral office in this city, he entered upon the service of corresponding editor and general agent of the *Western Watchman*, published in St. Louis, Mo. In this itinerating service a wide field of usefulness was open before him. On the Sabbath days, and with more or less frequency between the Sabbaths, he preached to the people the message from God; and thus thousands heard from his lips the gospel of Christ.

"During the last three months his labors were in the counties bordering on Iowa. His contemplated tour had been finished, and he had commenced his journey homeward. Letters received by the 'loved ones at home,'" informed them when to expect the way-worn husband and father. But on his return home he stopped at the house of Deacon Biggs', complaining of illness. His disease soon developed into brain fever, and a few days after, with only brief intervals of returning consciousness, he died.

William Ferguson,—of Pettis County, son of Thomas and Hannah Ferguson, was born in Barren County, Kentucky, October 19, 1806. His father was of Scotch ancestry; his mother was a descendant of the famous "Murphy boys."

He continued with his parents on the farm until he was 22 years old, when he married Dorinda Wright, October 28, 1828; soon after which event they both were converted to Christ, and united with Smith's Grove Baptist Church. He continued in Kentucky until the fall of 1841, and then moved to Pettis County, Missouri, and joined what was called the "Regular Baptist Church on Muddy Fork." This church taught the "Two Seed" doctrine and was opposed to missions, and Brother Ferguson finally left it and became a member of a newly constituted church, called Providence, at High Grove, in 1847 or '48.

He was licensed to preach soon after he became a member at High Grove, and December 15, 1849, at the call of said church, he was ordained to the full work of the gospel ministry by Elias George and J. G. Berkley.

Not wishing to become pastor, the most of his time when preaching has been given to places most needing it. He has, however, labored as pastor in several churches in Western Missouri.

Of their ten children, four are dead—three dying in infancy; five are members of the Baptist denomination, and all living are heads of families. Bro. Ferguson says: "I am like Paul in this respect: 'Christ sent me not to baptize, but to preach the gospel.'"

P. N. Haycraft—was born near Elizabethtown, Hardin County, Ky., April 8, 1797. His parents, Samuel and Margaret Haycraft were Virginians, who emigrated to Kentucky in 1783 or '84. Coming down the Ohio River they landed at the mouth of Beargrass, where Louisville now stands. Here they lived in the wild forest, exposed to the cruelties of the savages and the hardships of a frontier life; nevertheless God blessed them with an offspring of three sons and seven daughters, all of whom be-

came Baptists and lived fifty-four years as a family circle unbroken by the hand of death. P. N. Haycraft was the youngest of the family, and when twenty-one years old was married to Miss Elizabeth Kennedy. About six years after he moved with his little family to what is now Scott County, Illinois. Being separated from those whose evil influences had led him into the ways of sin, the earlier lessons of piety, taught by his mother, came afresh to his mind, and he felt the necessity of personal repentance towards God and faith in the Lord Jesus Christ. For two years he agonized in prayer that God would remove his burden of guilt and bestow the joys of His salvation. The prayer was answered. Concerning his conversion, Bro. Haycraft writes: "In May of 1831 I found the Lord Jesus an all-sufficient and willing Savior. With joy I embraced Him, and immediately an insatiable desire for the salvation of souls was impressed upon my mind."

This desire to save souls, seconded by the voice of the church, was regarded as a call to the ministry, although Brother Haycraft pleaded his want of talents. He was licensed to preach in April, 1833, and faithfully improved on the gifts he possessed until August 1834, when he was examined and properly ordained by a presbytery composed of Elders Jonathan Sweet, Joel Sweet, Jacob Barnes, and Lewis Allen. He no longer conferred with flesh and blood, but resolved by the grace of God to work for souls. In 1835 he moved to Lewis County, Missouri, where the laborious self-sacrificing life work of himself and his Christian wife really began. Desiring to do the will of God towards his family and towards sinners, he labored on his little farm through the day, studied at night by the firelight, and on Sunday preached where Providence seemed to open the way. Quite a portion of this time he labored as missionary in the bounds of Bethel Association, which at that time embraced all the northeast quarter of the state, and at other times for the General Association, through nearly all the counties north of the Missouri river, and between Illinois and Kansas. He writes: "In the winter of 1842 and '43, there was a general revival throughout the northeast part of the state. I preached to Mound Prairie Church, thirty-eight miles south of my home, and to North Wyaconda Church, sixty miles north, and at Gilead Church where my membership was. Four hundred were added by baptism that year to the churches in Northeast Missouri. I went the rounds once a month, baptizing every week. I have crossed

the wide prairies, riding all day without the sight of a fire, when it was so cold that farmers were all housed. I have crossed the streams where the water would run over the back of my horse, carrying a rail on my shoulder to break the shore ice; sometimes swimming my horse, and riding all day in winter with wet clothing to meet my appointments."

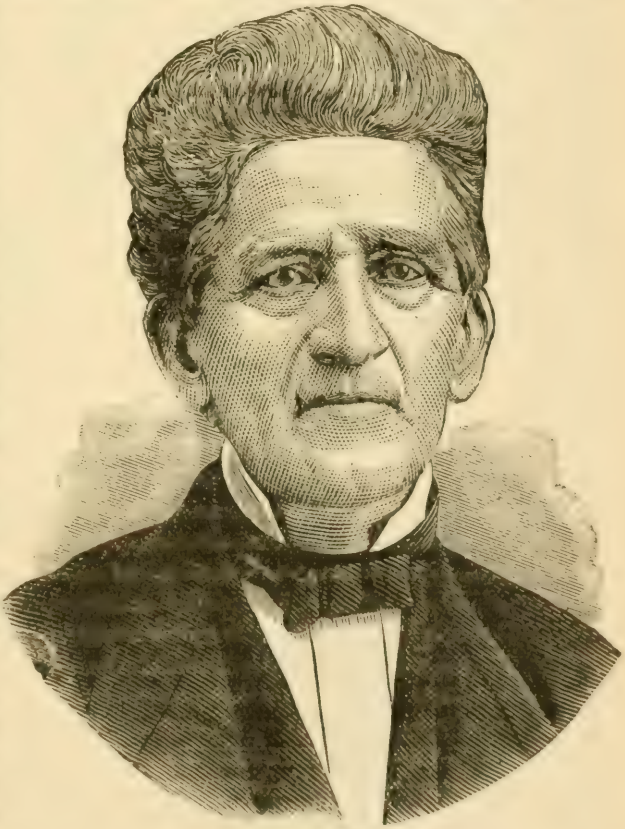
Such were the sacrifices and hardships endured by our fathers in the ministry; so destitute and large also were the fields, and so few the laborers, that their temporal interests were allowed to suffer. Missionaries employed by the association had from fifty to sixty cents a day. This condition of things had reduced Bro. Haycraft to a condition of dependence. He became financially involved, and owing to the failure of crops was obliged to borrow money and pay large interest to save his home. About this time he decided to go to California in search of gold. "Some," he says, "that never gave anything towards supporting the gospel, considered it a great sin to leave the churches and go hunting gold, but I could see no other way to pay my debts."

In the spring of 1849 Mr. Haycraft started for the gold regions of California, leaving his wife and elder son to provide for the family. A five months' overland journey with ox-teams brought him to San Francisco, where he succeeded in accomplishing the object of his heart; and on the first day of April, the next spring (1850), he set sail for home by the way of the Isthmus of Panama, New Orleans and St. Louis, and arrived at La Grange in June. Of his arrival, he says: "I found myself surrounded by friends, and was brought the same evening to my home, where I found my family all well. The gratitude and thankfulness that I felt to my Heavenly Father, can better be imagined than expressed. Suffice it to say, so far as temporal matters are concerned, I paid my debts and have not been embarrassed since."

In the thirty-five years of residence in Missouri, Mr. Haycraft has constituted thirteen churches and assisted in the ordination of seventeen ministers. He has preached seventeen years to one church, about fifteen to another, and eight to another. As pay for preaching to a church sixty miles from home, he received sixteen dollars, and thirty dollars from another thirty-eight miles from home. His labors have been for the salvation of souls, and amid strong opposition to a paid ministry. And now, as he looks back over the seventy-four years of his life, he says, "my labors are well-nigh done, and it seems to me that I have

accomplished but little for my Savior. I shall soon go the way of all the earth. Then let me here advise ministers and churches to be more careful in the reception of members, particularly in time of excitement; let us return to the old custom of having candidates relate the exercises of their minds relative to the change necessary for all to experience before coming into Christ's visible church." What timely advice from an experience of forty years in the ministry! (By S. W. Marston, in *Central Baptist*, Vol. III, No. 44.)

SAMUEL C. MAJOR.*—On Saturday afternoon, March 13, 1880, the people of Fayette and of Howard County were thrown into deep grief by the death of this universally esteemed gentleman. For some months he had been in feeble health, and for ten or twelve days had been confined to his room with a threatened attack of pneumonia. On Saturday afternoon, about one o'clock, he had a brief spell of coughing, and being too weak to expectorate, passed away about half an hour afterwards, without a gasp or struggle.



HON. S. C. MAJOR.

His funeral took place at the Baptist church on Monday after-

* By Rev. M. J. Breaker, in *Central Baptist*, April, 1880.

noon. The religious services were conducted by Rev Dr. Yeaman, Rev. W. R. Painter and the pastor of the church, Rev.M. J. Breaker. The last named preached the sermon from Rev. 14; 13: "And I heard a voice from heaven, saying, Write, Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." The vast concourse of people that had assembled from all parts of the country was much too great to get into the church, so that after the building had been filled to its utmost capacity there were about as many persons outside as inside. From the church the long and solemn procession moved to the cemetery, where the body was interred with impressive ceremonies.

Bro. Major was born in Franklin County, Ky., August 26, 1805. In 1826 he removed to Fayette, Mo., and has lived here ever since. On March 5, 1829, he married Miss Elizabeth Daily, who, after spending half a century in rare love and devotion, now deeply mourns his departure. Eleven children blessed this union, seven of whom lived to be of age, and four (Hon. Samuel C. Major, Jr., Mr. A. M. Major, Mrs. J. R. Findley and Mrs. W. C. Arline,) survive their honored and beloved father.

Bro. Major began life as a cabinet maker, and for more than fifty years has had a furniture store in Fayette. About 1832 he was elected justice of the peace, and held this office thirteen years. In 1840 he was appointed public administrator, and except four years, when he was receiver in the land office, he has held the office ever since. At different times he has been mayor of the city of Fayette.

As a business man he was very painstaking and thoroughly upright. As a public officer he was to the last degree faithful and obliging. All who have ever had dealings with him had the utmost confidence in his self-denying devotion to duty. He was thoroughly a man of work, and came very near realizing to the very letter his wish to die at work, having but a few hours before his death dictated some business correspondence.

As a citizen he was ever alive to the welfare of society. In his political views he was a decided conservative. His patriotism was pure and strong. He loved and served his country, not from the hope of reward, but because it was his country.

As a husband and father, he was loving, gentle and considerate; and in the sacred circle of the family his many virtues shone with the greatest brilliancy.

In April, 1843, during a protracted meeting, he made a profession of religion and united with the Fayette Baptist Church. He felt that he had too long neglected this most important duty, and he set himself with all his strength to make up the time he had lost. Henceforth, to advance the cause of Christ became the great end of his life, and nobly and successfully did he follow that end. An excessive distrust of himself kept him back from conspicuous places, but he was a very useful workman. His bountiful hospitality is known and appreciated throughout the whole state. The church at Fayette is almost orphaned without him; and the cause of Christ at large, especially the Missouri Baptist General Association, the efficient president of whose executive board he was for years, has lost one of its best, truest and strongest friends.

James Francis Smith.—Under the preaching of Rev. James F. Smith, the writer was convicted of sin in the summer of 1851. For many years, twenty-five or more, he was one of the most laborious and successful itinerants of North Missouri. In exhortation, when in his prime, he was often overwhelming. Hundreds now active in church work in the field of his labors have been brought in under his ministration.



REV. JAMES F. SMITH.

From his autobiography we cull the following facts:

J. F. Smith was born May 7, 1811, in Jessamine County, Kentucky. He grew up under pious parental influence and under the ministry of Edmund Waller, yet despite these influences he lived in a state of rebellion against God. On the 7th of March, 1833, he was united in marriage with Mary A.

Dingle of Kentucky, daughter of Eld. Edward Dingle; and not long after this event he removed to Missouri and settled in Marion County. In 1835 he and his wife were both converted under the ministry of Eld. Jeremiah Taylor, by whom they were baptized in March of that year, having been approved for membership in the Little Union (now Union) Baptist Church, Marion County. He continued for several years with no special indications of anything above an ordinary interest in the progress of Baptist principles. In 1841 the Bethel Association met at old Bethel Church. This meeting he attended and became very much revived, and here he delivered his first exhortation, though he had no thought of ever becoming a preacher. His church (Mt. Zion in Shelby County), however, of which he was a member, licensed him to preach in the following December. He continued his labors in the gospel, now more and more blessed, and in November, 1843, he was endowed with the full powers of a gospel minister by ordination at the hands of Elds. Christy Gentry, John H. Keach and Benjamin Stephens. Of this period of his life he says, "I had but little education, was very poor, my knowledge of the Bible limited, and a growing family made my prospects anything but promising; but the grace of God and the encouragement of a few friends who never faltered, enabled me to persevere. I soon saw and felt the need of an education. It was now too late for me to think of obtaining one, but I must use all the means in my reach to acquire knowledge. I studied English grammar on horseback, in going to and from my appointments. I have read thousands of pages while in the saddle. At one time I went to school with four of my children."

Brother Smith has been a useful minister in the Baptist pulpit in Northeastern and Central Missouri for over forty years. Besides being pastor at different times of a number of churches, he has abounded in itinerant labors, having done more work, perhaps, in protracted meetings than any other man in this section of the state, from Lewis County on the north to Warren County on the south; and from Pike County on the east to Howard and Chariton Counties on the west. He has baptized about 1,200 converts into the churches, and witnessed as many more baptisms by the pastors with whom he has labored. Though a good preacher, his *forte* is in exhortation.

In physical appearance he is a man of a powerful frame, weighing from 220 to 240 pounds, has broad shoulders, a large head, and a voice like a lion.

In December, 1865, while in the midst of a glorious revival, he was arrested by Jim Mitchell, the constable of the township, and carried before Squire Wilson for a preliminary trial. He was charged with having preached the gospel without taking the oath. William Biggs volunteered to act as his attorney. Several witnesses were examined, and Mr. Smith was required to give bond of $1,000, in default of which he must go to prison. Mason Rose and Asa James went on his bond. Of the subsequent proceedings in the case, he gives the subjoined brief account:

"I appeared at the next circuit court at Bowling Green. I do not think the judge (T. J. C. Fagg) wanted me arraigned; but the clerk, who was a Baptist, reminded him that I had not yet been called. So I was brought before the court with four others—three negroes and one white man—all charged with stealing except myself. My crime was 'preaching the gospel and baptizing.' I gave bond to appear at the next term of the court and sat down near a group of lawyers, one of whom said, 'Parson, that is pretty hard, I tell you.' 'Yes,' said I; 'but there is no Patrick Henry here.' I thought of Christ being 'numbered with the transgressors' and felt a little nearer Him than ever before."

As it is a document of rare interest, we give below an exact transcript of the indictment against Brother Smith.

"STATE OF MISSOURI, } *In the Circuit Court, March Term, 1866.*
COUNTY OF PIKE. }

"The Grand Jurors for the State of Missouri, empanelled, sworn and charged to inquire in and for the body of Pike County; on their oaths, present, that heretofore, to-wit, the 30th day of December, 1865, at the county aforesaid, one James F. Smith, being a minister of the Missionary Baptist religious persuasion, sect and denomination, unlawfully did preach and teach and act as such minister of the Missionary Baptist religious persuasion, and sect and denomination, by baptizing divers persons, to the jurors aforesaid unknown, without having first taken, subscribed and filed the oath of loyalty prescribed in the constitution of the state, in the clerk's office of the county court of the county of the residence of him, the said James F. Smith, against the peace and dignity of the state. E. P. JOHNSON, *County Attorney.*"

Before the case finally came up for trial, the Supreme Court of the United States passed upon the "Missouri Test Oath," declaring it unconstitutional, and Brother Smith with a number of others were relieved from further annoyance and cost.

WILLIAM H. VARDEMAN,*—the tenth child of the renowned Jeremiah Vardeman, and Elizabeth his wife, was born near David's Fork Baptist meeting-house, Fayette County, Kentucky, June 28, 1816. At the age of two years he was left motherless; hence his training was left mainly to his stepmother, the third wife of his father, Miss Lucy Bullock, of Woodford County, Ky.

In 1830, when he was 14 years old, his father moved to Missouri and settled in Ralls County, six miles west of New London, the county seat. Here he completed his majority, and by the assistance of Butler W. Brown, a celebrated school-teacher from Kentucky, he acquired a good education in reading, writing, English grammar, arithmetic, geography, geometry, trigonometry, surveying and algebra.



REV. WM. H. VARDEMAN.

He professed religion and was baptized by his father in 1833, when he was 17 years old. After he professed religion he was early impressed with desires to preach the gospel, but his father being a minister with no support at all from that quarter, his limited knowledge of Divine truth and other hindering causes, made it appear to young Vardeman that it was altogether impracticable for any one family to support two preachers. Yet, by the aid of his father's library, consisting of *Dr. Gill's Commentary* on the New Testament and a few other readable books, when he was not at hard manual labor, he strove to acquire a knowledge of Divine truth.

After the death of his father in 1842, the church at Bethel in Ralls County, being deprived of their beloved pastor, and feeling it to be their duty to encourage such gifts as they had among them, on the motion of Deacon James Culbertson, licensed W. H. Vardeman and John M. Johnson to exercise their gifts in the

* By S. R. Ford, in *Christian Repository*, Vol. XXII, pp. 77–'9.

ministry. Feeling his incompetency to so great a task, Mr. Vardeman had many hard struggles with doubts and fears as to going forward in the work. Finally, meeting with pressing inducements, he started on his first tour, and stopped upon the waters of West Cuivre, in Audrain County, where there was no Baptist church, and where the people had but little preaching of any kind. Here he held a meeting, and many converts were received for baptism. Desiring a continuance of his labors among them, these converts and the scattered brethren sent a petition to Bethel Church requesting his ordination, whereupon Elds. William Hurley, Benjamin Stephens and Jacob Bower were called as a presbytery, and January 12, 1845, W. H. Vardeman was set apart to the gospel ministry.

He returned to his field on Cuivre, baptized a number of hopeful converts, and constituted them with others into a Baptist church of Jesus Christ. They are now a large and prosperous church, having united with many others gathered into the kingdom mainly by Eld. James F. Smith, some few miles above where the original church was organized. This is now the West Cuivre Church.

Eld. Vardeman succeeded his venerable father at Salem in Ralls County. This he did with considerable embarrassment and with great reluctance, realizing the many difficulties in following a man with the pulpit powers of his father. But he went forward, and during a ten years' pastorate God gave him many seals to his ministry. He was called about the same time to the care of Mount Pleasant Church in Pike County, where his father had preached for several years. Here he continued only about one and a half years with some success. From this place he was called to perform labor in another part of the Master's vineyard, where his labors would be crowned with more abundant success, holding protracted meetings in the counties of Montgomery, St. Charles, Warren, Lincoln and Pike. He continued in this work several years, commencing it about 1850 or '51, during which a number of souls were added unto the Lord.

In 1852, on the 4th of February, by Eld. William Hurley, Eld. Vardeman was joined in the holy state of matrimony to his now surviving, most esteemed wife,* Lizzie M. Lindsay, daughter of William C. and Maria L. Lindsay of St. Charles County, Missouri. At the time of his marriage Eld. Vardeman was collecting

* Mrs. Vardeman has since died, after living an invalid life for several weary years. During her last years she passed through the deep waters of affliction.

agent for the William Jewell College, for which he has ever had the greatest sympathy, and to the permanent funds of which he gave two hundred acres of land, situated in Montgomery County. Since his marriage he has resided in St. Charles County, dividing his time somewhat between the farm and the pulpit. Much of his labor in the ministry has been done at his own charges. For nine successive years he preached to the church at Zion, in Montgomery County, where his labors were blessed to the good of souls up to the 23d of April, 1863, when he was taken by the Federal authorities, without a single criminal act against the government or any individual in it, and incarcerated in Gratiot Street Prison, St. Louis, Mo., the only pleasant remembrance of which is that he preached fifty sermons there inside of sixty days, and had the pleasure of seeing and hearing many hopeful converts speak of the love of Christ that had been shed abroad in their hearts by the Holy Ghost.

Eld. Vardeman has ever been a strong advocate for missions and a liberal education of the young and rising ministry. He has done much hard labor for which he has not received enough remuneration to keep boots upon his feet; yet he believes that the churches ought to support their ministry.

Physically and mentally he regards himself as able at the close of his 60th year to do ministerial work as he has ever been, and he feels determined to try to persevere to the end.

Jesse B. Wallace—is one of the pioneers of Southern Missouri, and had in 1872 been a Baptist about forty years. He is a Kentuckian, and was born September 4, 1799, in Christian County. In 1820 he emigrated to Missouri, and thirteen years after he was converted and became a member of Black River Church, Wayne County.

He was ordained a preacher October, 1848, by Josiah Duncan, N. G. Furguson and Deacon Geo. Graham at Mt. Pleasant Church. For twenty-four years he labored in the pastoral office, during which time he had the oversight of six churches, three of which are defunct. The dead churches are Mars' Hill, Webb's Creek and Sinking Creek. In all his twenty-four years of labor he says he did not receive from the churches as much as $30, while he gave away for benevolent work not less than $2,000.

He is a farmer and was in comfortable circumstances before the war, but is now poor and blind, having only his farm of about three hundred acres left.

Brother Wallace is a man of limited literary education.

B. F. Lawler—was born in Henderson County, Tennessee, January 31, 1834, and in early life removed to St. Clair County, Missouri, where he grew up. His first convictions of sin were at 14 years of age, but more powerful were these convictions when he was near 20 years old, when he began to entertain hope of eternal life, and was baptized by Rev. James T. Wheeler at the age of 22. Four years after this (in 1860) he was ordained to the ministry by Elders Calvin Maxwell, W. R. McLaine and James Moody. For sixteen years, save a short interval during the war, he was in the pastoral work in the bounds of Tebo Association; and in 1876 he removed to Nebraska and settled as pastor in the Salem and Prairie Union Churches, which position he held in 1882. He is the son of Deacon Evan Lawler, and has two brothers in the Baptist ministry.

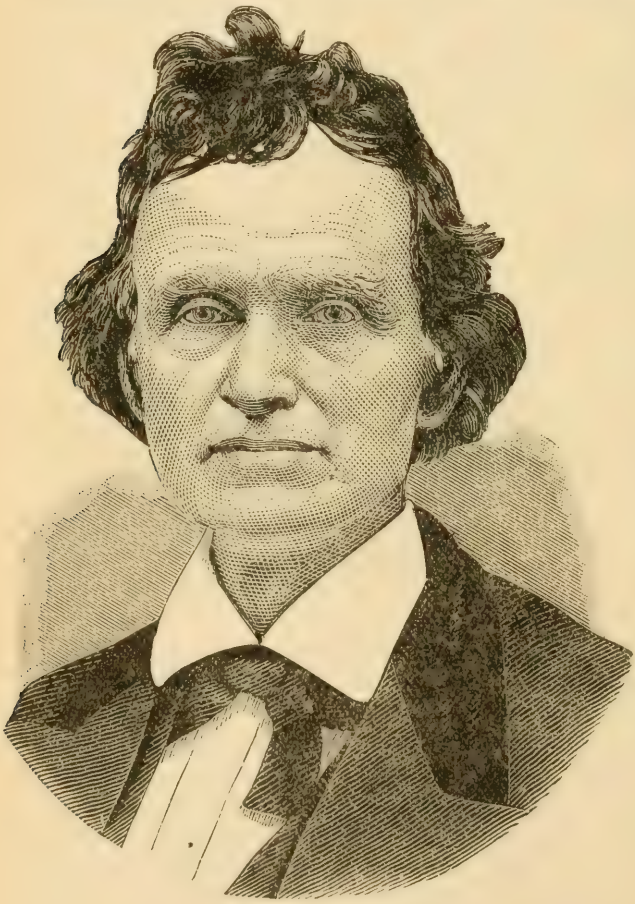


REV. B. F. LAWLER.

George C. Bingham,—a prominent man in political circles, and who, in originality and accuracy as a portrait painter, had few superiors in this country, was a Baptist. He was the second son of Henry V. Bingham, and was born in Augusta County, Va., March 20, 1811. When a boy 7 years old, with his parents, he moved to Franklin, Howard County, Mo. In early life he exhibited a talent for drawing, and abandoning his former purpose to embark in the legal profession, he visited Philadelphia in 1837, and spent some time in the Academy of Fine Arts. He

opened a studio in Washington City in 1840, where he remained about five years, during which time he established his reputation as an artist. In 1845 he returned to Missouri, and three years thereafter he was elected to the legislature from Saline County.

Among the drawings and paintings which won for him deserved celebrity, may be mentioned the "Jolly Flat Boatman," "Stump Speaking," "County Election," also full length portraits of Washington, Jefferson, Clay, and equestrian portraits of General Jackson and General Lyon. There are full-length portraits of Baron Von Humboldt and of Frank P. Blair in the Mercantile Library, St. Louis, and a similar portrait of Hon. James S. Rollins in the State University of Missouri, the works of his hands.



HON. GEO. C. BINGHAM.

In other relations than his profession did Mr. Bingham win an enviable fame. Wherever known he was esteemed as an honorable and good man.

During the civil war he filled the office of state treasurer, and discharged the duties of his position with fidelity. "He was a man of fine intellectual powers, wide intelligence, and a terse,

strong and vigorous writer." "At the beginning of Gov. Hardin's administration he was appointed adjutant-general, as which he acquitted himself with credit." (*History of Missouri*, Davis & Durrie, p. 471.) Mr. Bingham was married in 1836 to Eliz. Hutchinson, of Howard Co.; in 1849, to Miss Eliza Thomas, of Columbia, and the third time, to Mrs. Lykins, widow of the late Dr. Lykins, of Kansas City. He is now dead.

GRANDISON L. BLACK,—son of Eld. John M. and Eliz. Black, was born in Boone Co., Mo., Nov. 23, 1833. His father's death in 1851, interrupted his education. When 19 he was converted and joined New Salem Church. From his conversion he felt called to the ministry; but he kept his convictions to himself, and was surprised when, two years later, the church licensed him. In 1857 he entered William Jewell. Completing the English course in three years, he received the degree of Ph. B. He prosecuted the study of Greek until the college was closed by the war. During his college course his expenses were paid by three noble men: Col. Eli Bass, Hon. Jas. Harris, and Hon. D. H. Hickman. While a student, he organized Elm Grove Church, Platte Co., and during a pastorate of two years had above 80 accessions. In Oct., 1861, he was married to Miss Sue Chiles, daughter of Col. James Chiles, of Jackson Co. Between 1861 and 1867, he was pastor of Westport, Six Mile, and other churches in Jackson Co., and Carrollton, in Carroll Co. During his six years' pastorate at Carrollton, 442 members were added. In 1878, he removed to Liberty, and devoted his energies to the interests of Wm. Jewell College and to churches in adjacent counties.



REV. G. L. BLACK.

CHAPTER II.

EDUCATIONAL INSTITUTIONS.

William Jewell College, Founding and History of—Dr. Wm. Jewell—College Opens—Suspends—Resumes—Present Condition—W. R. Rothwell—J. R. Eaton—R. B. Semple—J. G. Clark—Stephens College—Its Curators—E. S. Dulin—J. L. Stephens—Mount Pleasant College—LaGrange College—Competition for Location—J. F. Cook—Resuscitation—Lexington Female College—J. F. Lanneau—Hardin College—The Hardin Donation—C. H. Hardin—Mrs. P. A. Baird—St. Joseph Female College—The Patee House—McCune College—A. Slaughter—Grand River College—Scholarships—Southwest Baptist College—J. R. Maupin—Pierce City College—Mayfield-Smith Academy—St. Louis Seminary.

FIFTY years have not yet passed since the Baptist denomination in Missouri began to consecrate its means to the promotion of education. In the last quarter of a century, however, very great progress has been made, especially in denominational institutions for educational purposes. On this subject, at the meeting of the General Association in 1872, the late Rev. Noah Flood spoke as follows:

"I have been in Missouri forty-three years. When I first landed in the state there was not a Baptist school in it—one only under Protestant control—the Old Marion College, Presbyterian. I avowed my Baptist sentiments to one of the professors, and by so doing incurred his displeasure, and he never got over it. It is said that now the Baptists have only two schools less in the United States than the Catholics have, and that they have more in the state of Missouri than any other denomination."

We place at the head of this list the name of

WILLIAM JEWELL COLLEGE.*

Liberty, Clay Co., Mo.

The founding of this institution is the result of a necessity for higher education which was felt by the Baptists of Missouri at an early day in the history of the state. This feeling was manifested as far back as the year 1833. The Baptists in the state, even at that date, appreciated the supreme importance of establishing a college of the first order, wherein their own youths, under de-

* By Hon. D. C. Allen, Secretary of the Board of Trustees.

nominational influences, might receive the benefits of education beyond an academic course.

Their General Association, on the 25th day of August, 1843, appointed Uriah Sebree, Wade M. Jackson, Roland Hughes, Fielding Wilhoite, David Perkins, Eli Bass, Jordan O'Brien, R. E. McDaniel, Wm. Carson, G. M. Bower, Jason Harrison, James W. Waddell and I. T. Hinton, trustees, to receive the offer of Dr. William Jewell of $10,000 towards the endowment of a college to be under the direction of the Baptist denomination, fix the location of the same within fifteen miles of the Missouri River, not east of Jefferson City, nor west of Glasgow, and "to do all other acts usual and necessary to organize and carry on a Literary Institution." On the 26th day of August, 1844, the General Association declined the offer of $10,000 made by Dr. Jewell, for the reason that in the opinion of that body it was not possible, under the circumstances of the Baptist denomination in Missouri at that time, to raise the sum required by him, as the condition of his donation; and so the persons named as trustees—in effect, the committee on college organization—were discharged. The General Association met in August, 1847, at Walnut Grove, Boone County. The attendance of delegates was large and embraced quite a number of the leading gentlemen of the Baptist denomination in the state. The movement in favor of the founding of a college was plainly taking a more definite shape and becoming more energetic. The General Association, without dissent, as it appears, on the 26th day of August, 1847, adopted the following resolution, offered by Rev. S. W. Lynd, viz.:

Resolution on Literary Institution.

Resolved, That a committee of five persons be appointed as a Provisional Committee on Education, whose duty it shall be to originate an institution of learning, for the Baptist denomination in this state, provided the same can be accomplished upon a plan by which its endowment and perpetuity may be secured.

Roland Hughes, William Carson, Wade M. Jackson, R. E. McDaniel and David Perkins were appointed the committee contemplated by the resolution.

The committee appointed in 1847 reported to the General Association on the 26th day of August, 1848. The report of the committee in substance was: That for the purpose of erecting and endowing a college in the state, they had secured subscriptions to the amount of $16,936 and that they believed, from the success

which had attended their limited exertions, that a vigorous prosecution of the enterprise would finally end in success. On the recommendation of the committee, the General Association passed the following resolution, viz.:

"*Resolved*, That so soon as the provisional committee may think it advisable to make a location, they be instructed to make such location according to the condition expressed in the subscription which the agents have been authorized to circulate."

At the same time the General Association appointed the gentlemen of the last preceding committee, a committee also to make application to the General Assembly of the state for a charter for the college, and to appoint a board of trustees. Through the agency of this committee, the 15th General Assembly of the state granted a charter for a college (which was approved by the governor on the 27th day of February, 1849,) in accordance with the wishes of the Baptists of Missouri. (Session Acts, 1849, page 232.) The title of the act granting the charter is—"An act to charter a college in the state of Missouri." The preamble of the act begins as follows:

"*Whereas*, The United Baptists in Missouri and their friends are desirous of endowing and building up a college in the state, &c."

The trustees named in the charter are as follows: Tyree C. Harris, Isaac Lionberger, Jordan O'Brian, W. C. Ligon, Robert S. Thomas, A. W. Doniphan, T. N. Thompson, W. D. Hubbell, Robert James, Samuel T. Glover, T. L. Anderson, R. F. Richmond, S. D. South, T. E. Hatcher, John Ellis, William Carson, David Perkins, W. M. Jackson, Roland Hughes, William Jewell, W. M. McPherson, R. E. McDaniel, John Robinson, M. F. Price, E. M. Samuel and R. R. Craig.

The second section of the charter provides for the location of the college at such place in the state as should be designated by a majority of the donors to its endowment, one share (or $48) constituting a vote. It further provides that at the time of location the donors shall determine the name of the college, cause a certificate of the name and location to be recorded in the recorder's office of the county of its location, and that thereafter the name and location should be as permanently fixed and known to all intents and purposes as if specifically mentioned in the act of incorporation. The charter is broad and liberal and gives to the trustees of the college powers fully adequate to all the purposes of a university. This is specially true with reference to prop-

WILLIAM JEWELL COLLEGE, LIBERTY, MO.

erty, for in the third section of the charter full power is given to the trustees in their corporate capacity, "to hold by gift, grant, demise, devise, or otherwise, any lands, tenements, hereditaments, monies, rents, goods or chattels, of what kind soever the same may be, which is or may hereafter be given, granted, devised, demised to or purchased by them for and to the use of the aforesaid college, and may sell and dispose of the same or any part thereof, or lease, rent, or improve in such manner as they shall think most conducive to the interest and prosperity of said college."

The provisional committee, appointed by the General Association, August 26, 1848, called a meeting of the donors to the endowment, to be held at Boonville, Mo., August 21, 1849, for the purpose of determining the name of the college and fixing its location. The donors met pursuant to the call of the committee. The number of shares represented at the meeting of donors was 884. The subscriptions, in addition, were $7,000 by citizens of Clay County, for the erection of buildings only; and the further sum of $10,000 by Dr. William Jewell, in lands; making a total subscription of $59,432. The donors of Clay County were represented in the meeting by Col. Alexander W. Doniphan and the late Judge James T. V. Thompson. The competition for the location of the college between several counties was animated. The subscription of Clay County was larger than that of any other, but did not constitute a majority of the votes. Finally the location in Liberty, Clay County, was made by the votes of Howard County being cast solidly for it. Immediately after the fixing of the location, the Rev. William C. Ligon moved that the college, so located, be named William Jewell College, in honor of the venerable Dr. William Jewell. This motion was seconded by Col. Doniphan in a brilliant and enthusiastic speech, and was unanimously adopted by the meeting of donors. Dr. Jewell arose thereupon, in great emotion, and after returning thanks for the honor conferred on him, requested the secretary of the meeting to draw up a deed from him to the college corporation, conveying to it the lands promised by him for the endowment, consisting of 3,951 acres, situated in Mercer, Grundy and Sullivan Counties, Missouri, valued at $10,000. The conveyance of the lands was immediately completed by him. Subsequently, Dr. Jewell in his will and by sums of money, voluntarily expended out of his own pocket to contractors for the erection of the college edifice, gave the corporation not less than $6,000. The certificate

of location and naming of the college was filed in the recorder's office of Clay County, in accordance with the charter, on the 25th day of August, 1849, and thereupon the name of the corporation became and now is—"The Trustees of William Jewell College."

A brief sketch of the life of Dr. Jewell will be allowed in this connection. He was born in Loudon County, Virginia, January 1, 1789, and removed to Gallatin County, Kentucky, in 1800. After completing his academic education he took the degree of M.D. in Transylvania University. In 1820 he came to Missouri, and in 1822 settled as a practitioner in Columbia, Missouri. During the latter year he united with the Baptist church in that place. No other man did more than he for Columbia and Boone County. To secure the location of the State University at Columbia, he gave $1,800. He was a member of the General Assembly of Missouri from Boone County for several sessions, and was always conspicuous for his careful attention to the interests of his constituents. He was among the first advocates of a college in Missouri for the Baptists. Pious, patient, energetic, persevering, public-spirited, liberal, conscientious, just, far-seeing and broad-minded, it would be hard to find a nobler model of a man and citizen. He died in Liberty, Missouri, August 7, 1852, of illness superinduced by over-exposure to the great heats of that month, while engaged in the personal supervision of the erection of the college edifice. His monument is William Jewell College.



DR. WILLIAM JEWELL.

The sixteenth General Assembly of the state was very munificent to the college corporation; for by an act entitled, "An act for the benefit of William Jewell College," approved February 22, 1851, the lands of the corporation were exempted from taxation. The exempting section is as follows:

"§ 1. That all the land and improvements thereon now owned by the William Jewell College in the counties of Clay, Grundy, Mercer and Sullivan, and all the lands that may hereafter be granted or devised to said college, or any other institution of learning in the state, for the benefit of education, be, and the same are hereby exempted from all taxes and assessments so long as said lands may be owned by said college." (Session Acts, 1851, page 64.)

A few words will be allowed here in reference to the breadth of view and liberality of the Baptists of the state in the organization and management of their college. It will be noted that the preamble to the charter says: "Whereas, the United Baptists in Missouri *and their friends* are desirous of endowing and building up a college in the state," &c. Of the trustees named in the charter several were not Baptists. One (since dead) was a Methodist, who subsequently became a Presbyterian. Another was not a communicant of any church. He afterwards united with the Christian Church. The latter (still living) is among the best friends of the college. The former was so until his death in 1869. Among the most devoted supporters of the college now are many who do not belong to any church, and some others who are not Baptists in their religious belief. The site where the college edifice stands—superbly beautiful—was donated by the late Judge James T. V. Thompson, who, though not a church member, was by religious affinities a Presbyterian. From September, 1853, to June, 1861, one member of the faculty was usually a member of some denomination other than the Baptist. This breadth of view and liberality has richly rewarded the Baptists of the state in their work of building up their college.

The first meeting of the board of trustees was on the 12th of November 1849. Roland Hughes was elected the first president of the board and Rev. William C. Ligon the first secretary. The board at that meeting decided to open departments of instruction in the basement rooms of the Baptist church in Liberty, January 1, 1850. At the same time the board elected two professors, who composed the faculty, viz.: Rev. E. S. Dulin, professor of ancient languages, and Rev. Thomas F. Lockett, professor of

mathematics. On the 11th day of February, 1850, the board elected Dr. Jewell commissioner to superintend the erection of the college building. On the 13th day of May, 1850, the board ordered contracts to be let for the erection of the building. Work was begun on the foundations of the building in the fall of 1850, and by August 7, 1852—the date of Dr. Jewell's death—the foundations were complete and the superstructure had been built to the height of about twenty feet. Dr. Jewell supervised the work with the utmost vigilance. He never permitted any but the best material to be used. He, in one instance, compelled the contractors to remove a wall sixty feet in length and ten or fifteen feet in height, with its foundation, and sink the foundation through the upper stratum of rock to the firm and stable strata beneath. By August, 1853, the building was complete except the flooring and plastering of the rooms of the south wing and what was then the lower chapel. These were completed about 1858. The beautiful and commodious boarding-house, named by the trustees "Ely Hall," in honor of Lewis B. Ely, of Carrollton Missouri, was built in 1880.

Instruction began in the basement rooms of the Baptist church January 1, 1850, Rev. E. S. Dulin and Rev. Thos. F. Lockett constituting the faculty. The course of study adopted was admirable and thorough. The faculty for the year 1850–'1 consisted of Rev. E. S. Dulin, Rev. Thos. F. Lockett and Rev. William M. Hunsaker. The latter was principal of the preparatory department. Rev. E. S. Dulin, Rev. Terry Bradley and James G. Smith constituted the faculty for the year 1851–'2. Rev. Mr. Bradley was professor of mathematics and Mr. Smith was principal of the preparatory department. Rev. Mr. Dulin's connection with the college as a teacher terminated in June, 1852. While connected with it he was officially designated as the principal.

During the year 1852–'3, the departments of instruction were simply under the patronage of the trustees, they permitting Rev. Terry Bradley, and George S. Withers, as his assistant, to maintain a school in the rooms rented by the trustees, and take all the fees for tuition. In the summer of 1853, Rev. Robert S. Thomas, of Columbia, was elected president of the college. At the same time the following gentlemen were elected, viz.: Rev. Terry Bradley, professor of Greek and Latin languages; James Love, professor of mathematics and natural sciences; and Leonidas M. Lawson, tutor. Those gentlemen composed the faculty for the year 1853–'4. The faculty for the year 1854–'5 was com-

posed of the same members as in 1853–'4, except the addition of William P. Lamb as principal of the preparatory department. The first graduation in the college occurred on the third Friday in June, 1855. The graduating class consisted of five members, and they are all living.

From June, 1855, until September, 1857, instruction in all departments was suspended because of the want of funds wherewith to continue it. The financial prospect of the college had greatly brightened in 1857, and accordingly instruction began again in September, 1857, with the following faculty, which remained unchanged throughout the year 1857–'8, viz.: Rev. William Thompson, LL. D., president; M. W. Robinson, adjunct professor of ancient languages and literature; Jno. B. Bradley, professor of mathematics, natural philosophy and astronomy; W. C. Garnett, principal of the academic department; and Grandison L. Black, assistant tutor. The fame of President Thompson as a pulpit orator and elegant scholar, with his captivating manners and wide acquaintance in the state, brought a large number of students to the college. He was elected to the presidency on the 19th day of May, 1857.

The faculty during the year 1858–'9 consisted of the same members as during the year 1857–'8 with these exceptions, viz.: the chair of chemistry, &c., had been created, and it was filled during the year by the election thereto of Jno. T. Davis; Geo. W. Rogers was tutor, in place of Grandison L. Black, resigned. The faculty for the year 1859–'60 was composed as in the year 1858–'9, with these exceptions, viz.: the chair of professor of ancient languages was filled by Rev. Edward Iorwerth Owen, LL. D.; Jno. T. Chandler was principal of the academic department, in place of W. C. Garnett, resigned; and the chair of chemistry, &c., remained vacant, Jno. T. Davis having resigned before the beginning of the year. During the year 1860–'1, the faculty was composed as in the year 1859–'60, with this exception, viz.: the adjunct professorship of ancient languages, &c., remained vacant, M. W. Robinson having resigned.

On the 12th day of August, 1861, the trustees, by order, declared all departments of instruction in the college suspended, and the chairs of the faculty (including the presidency) vacated, because of the condition of the country resulting from the presence of civil war. These departments, may, in strictness, be said to have remained suspended until September 28, 1868, when they were formally reopened. It is true that on the 23d day of May,

1863, the trustees re-elected Rev. William Thompson to the presidency (who resigned on the 6th day of October, 1863,) and elected Rev. Edward I. Owen, Rev. Thomas H. Storts and George Hughes to professorships during that period; yet, inasmuch as in but few instances the corporation was permitted to become responsible for salaries, which were in every case very small in amount, and the professors were in each instance to receive all tuition fees, those elections implied honor rather than emolument or subjection to corporate control. As during the year 1852–'3, tuition may be said to have been under the patronage of the trustees, the latter permitted those last named gentlemen to use the recitation-rooms of the college free of charge, with a view to the maintenance of an English, mathematical and classical school, so that young men might prepare to enter the college when its departments of instruction should be regularly reopened. In that period, when practicable, some one or more of those gentlemen taught in the college rooms. The confusion of the civil war, and the wrecked condition of the endowment caused by it, rendered any other course impossible to the trustees.

The college edifice was occupied as a hospital for the Federal wounded for some weeks after the battle of Blue Mills, which was fought in Clay County, four miles from Liberty, on the 17th of September, 1861. In August, 1862, the college edifice and grounds were occupied by Federal troops for several weeks, and sundry slight trenches constructed. No serious damage ensued to the building from these occupations.

The year 1867 may be considered an era in the history of the college. The trustees decided that the time was approaching for the reopening of its departments of instruction. On the 24th day of June, 1867, Rev. Thomas Rambaut, LL.D., a graduate of Trinity College, Dublin, and a gentleman of most accurate scholarship, extensive experience in education and thorough acquaintance with university organization, was elected president of the college. For a year succeeding he and the trustees were engaged in reorganization. Under his advice, the "curriculum" system of instruction was abandoned, and in lieu of it the true university system—a division of studies into schools—after the method of the University of Virginia, was adopted. This has proven so advantageous that it is likely to be permanent. On the 28th day of September, 1868, the college reopened with the following faculty, viz.: Rev. Thomas Rambaut, president; R. B. Semple,

professor of Latin, French and Italian; A. F. Fleet, professor of Greek and German; John F. Lanneau, professor of mathematics; and James R. Eaton, professor of natural sciences and natural theology. With the addition of Rev. Norman Fox as professor of ecclesiastical, civil history and English history, the faculty for the year 1869–'70 was composed as in 1868–'9. For the year 1870–'1, J. H. France was tutor; otherwise the faculty remained unchanged. The tutorship was not continued in 1871–'2, otherwise the faculty remained unchanged. On the 5th day of June, 1872, Rev. William R. Rothwell was elected to the chair of Biblical literature and interpretation. With the addition of Rev. W. R. Rothwell, the faculty remained for the year 1872–'3 the same as in the year 1871–'2. On the 4th day of June, 1873, John F. Lanneau resigned. On the 5th day of June, 1873, A. F. Fleet also resigned. On the 1st day of August, 1873, James G. Clark was elected professor of mathematics. On the 12th day of August, 1873, Rev. A. J. Emerson was elected principal of the preparatory department. Rev. Thomas Rambaut resigned on the 24th day of January, 1874, and Rev. Norman Fox on the 24th day of June, 1874. During the year 1873–'4 the financial condition of the college did not permit the trustees to pay a professor in the chair of Rev. Norman Fox, nor did Rev. Thomas Rambaut's health permit him to actually discharge his official duties, and by consent of the trustees they were absent from the college in 1873–'4; and, therefore, though their names appear in the catalogue of that year, the faculty, in point of fact, consisted of the following gentlemen: Rev. Wm. R. Rothwell, D. D., R. B. Semple, James R. Eaton, James G. Clark and Rev. A. J. Emerson; and they have, ever since August, 1873, constituted and do now constitute the faculty. The reduction of the working force of the departments of instruction, required a division of the extra work among the remaining members of the faculty, according to the exigency of the case, as well as the temporary employment of tutors, which was done. The five gentlemen constituting the faculty, as now organized, and the tutors, have discharged the heavy burden placed on them with great energy, conscientiousness and admirable devotion to the college. Since the resignation of Thomas Rambaut, the duties of his position have devolved on Dr. Rothwell, as chairman of the faculty.

On the 10th day of June, 1875, Rev. W. Pope Yeaman, D. D., was elected chancellor of the college, a position which he filled with great acceptance until July 10, 1877, when he resigned.

The year 1869 may also be called an era in the history of the college, for on the 7th day of August in that year, the trustees, by order, created the school in the college known as "The Jeremiah Vardeman School of Theology." The first and fourth sections of the constitution of that school are as follows:

"1. This school shall be called 'The Jeremiah Vardeman School of Theology,' in which the doctrines of Divine grace, as exhibited in the Philadelphia Baptist Confession of Faith, shall be forever taught."

"4. The fund of this school shall be given in trust to the board of trustees of William Jewell College, and shall be kept in account separate from all other funds of said college."



PROF. A. J. EMERSON.

It will be perceived that the funds of this school are *trust funds*, and the college corporation the perpetual trustee for their faithful application for the purposes of the constitution of the school. Therefore, the corporation and funds are at all times within the jurisdiction of a court of equity. On the application of any person in interest, alleging misapplication of the funds by the corporation, or other infraction of the constitution, upon due proof a court of equity will enforce obedience. For the execution of the trust, therefore, according to its true intent and meaning, the Baptists of the state have the double voucher of the honor of the trustees and the strong arm of the law.

The schools created by the trustees in the college under the university system are as follows: I. School of Latin; II. School of Greek; III. School of Mathematics; IV. School of Natural

Science; V. School of Modern Languages; VI. School of English History; VII. Sherwood School of Moral Philosophy; VIII. Jeremiah Vardeman School of Theology. The Preparatory Department prepares students for entrance into the schools.

On the 22d of March, 1857, the record of the proceedings of the trustees prior to that time were burned in a conflagration which occurred in Liberty. The loss of that record, together with the confusion in the financial department of the college, necessarily caused and continued for some years by the civil war, make it impossible to write a clear and connected history of the endowment of the institution. It would be a history showing, certainly, some mistakes in judgment, but always the highest integrity in the officers and members of the corporation, and many noble and generous acts on the part of its friends. But to present in a luminous view, even those facts which are known or accessible, is not possible in these limits; however, the present wealth and income of the corportion are as follows:

Land and buildings in Liberty, Mo.,	$ 50,000
Productive Endowment,	55,000
Lands remaining unsold and from which no income is derived,	15,000
Endowment not productive and not secured, but estimated to be worth,	10,000
Library, apparatus and furniture,	15,000
Total Wealth,	$145,000
Income from tuition fees ($40 per year) for year 1880–'1,	$2,931.50
Mem.—During the year the corporation gave free tuition to 60 ministerial students or sons of ministers.	
Income of Contingent Fund,	3,440.00
Yield of Productive Endowment,	2,589.50
Total income for the year 1880–'1,	$8,952.00

On the 8th of June, 1881, the trustees decided to appeal to the friends of the college throughout the state for an increase of the endowment in the sum of $50,000, for the specific purpose of supplying the deficiency in the income which will occur at the cessation of the annual yield of the "contingent fund." From the known energy and ability of the financial agent, Lewis B. Ely, it is believed this increase will be secured within a year.

In conclusion, it may be affirmed that all who shall carefully examine the extent and character of the endowment of the college, and consider the devotion and number of its friends, and its deep anchorage in the affections of the Baptists of Missouri, will most gladly admit that the institution has all to hope for and nothing to fear in the future.

William Renfro Rothwell, — a Missourian from childhood, was born in Kentucky of parents originally from Virginia and of English descent. He is a brother of T. P. Rothwell, M. D., of Mexico, Mo., and of Hon. G. F. Rothwell, of Moberly, Mo. In 1854 he graduated from the University of Missouri, and while a student at Columbia he was converted and baptized by Rev. T. C. Harris in 1853. Upon leaving the university he entered upon the profession of teaching, and was principal of Elm Ridge Academy from 1854 to 1856. From 1856 to 1857 he was president of the Baptist Female (now Stephens') College, Columbia, which position he resigned to take the presidency of the Mt. Pleasant College at Huntsville, Mo., as successor of the renowned William Thompson, LL. D. He was ordained to the gospel ministry in October, 1861, Rev. Noah Flood being one of the presbytery, and was for a time pastor at Huntsville and subsequently at Keytesville. For the year 1871–'2 he filled the office of corresponding secretary of the General Association of Missouri, and here he rendered valuable service. He was elected by the board of trustees of William Jewell College professor of theology and moral philosophy in that institution in 1872, and in 1873 he was elected chairman of the faculty. Dr. Rothwell has been a teacher twenty-seven years, during which about 3,000 youth have been more or less under his instruction; and during his ten years' connection with William Jewell College 250 ministerial students have been in part under his tuition from one to six years each. As a teacher he stands at the head of his profession. In his interviews with the brotherhood he is always for peace and



REV. W. R. ROTHWELL, D. D.

unity, and no one wields a more potent influence in the councils of the denomination than he. He is a man of decided convictions, with clear views of doctrine and church polity, and is admirably well qualified for the position he fills. He has devoted himself to the work of education by the Baptists, holding it co-ordinate with missionary and Sunday-school work, and for the past ten years has been consecrated to ministerial education. He is free from ministerial jealousy, a safe counsellor in denominational work, true to principle, eminently conservative yet progressive, keeping abreast of the times.

Mr. Rothwell wears with much ease and grace the honorable title of Doctor of Divinity, and is in the vigor of manhood.

JAMES R. EATON,—a son of Geo. W. Eaton, D. D., LL. D., was



PROF. JAS. R. EATON.

born at Hamilton, N. Y., December 11, 1834. He graduated with the degree of A. B. from Madison University, in 1856, and from Hamilton Theological Seminary with the degree of A. M., in 1858. In 1859 he was adjunct professor of mathematics and natural science in Union University, Murfreesboro, Tenn. From 1859 to 1861, he was professor of ancient languages in Bethel College, Russellville, Ky. During the war he was superintendent of the advisory department and foreign delivery

in the New York City Post-office. From 1866 to 1869 he held the chair of natural science in the university of the public schools of Louisville, Ky.; and in 1869 he was called to the chair of natural science and natural theology in William Jewell College. In 1876 Madison University conferred on him the degree of Doctor of Philosophy.

His wife was Miss Mattie E. Lewright, of Liberty, Mo., to whom he was married June 6, 1872.

Prof. Eaton's eminent success in his profession grows out of his profound convictions of the majesty of law. With him, law should be obeyed, not merely to escape penalty, but because fidelity to what is right demands it. This element in his character, while plainly visible in all he does, is prominent in the school-room. He is fully in sympathy with the discoveries of science, but does not place it above the Bible, regarding true science and Christianity as in perfect harmony. (From a sketch in the *William Jewell Student*, 1881.)

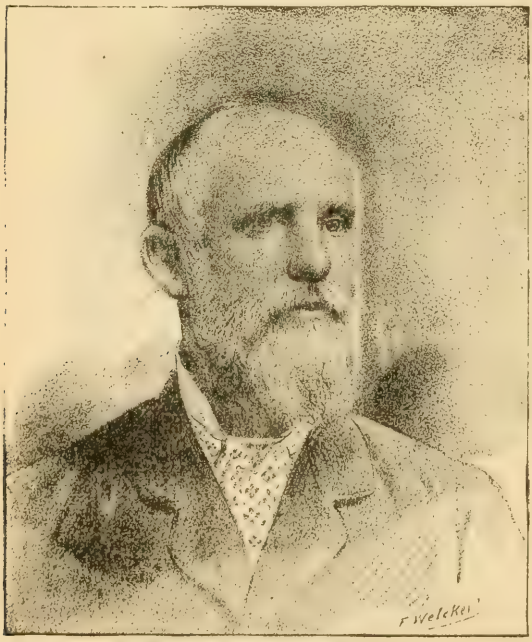
Robert Baylor Semple—was born near Fredericksburg, Va., February 6, 1842. Owing to the death of his father and mother, his early literary and religious training fell under the care of Dr. Wm. F. Broadus, one of the most eminent Baptist ministers of Virginia of the last generation. After the usual attendance on the "old field schools," his studies were continued in the higher branches in the Fredericksburg and Rappahannock Academies, and completed in the University of Virginia. Soon after leaving the university he enlisted in the Con-



PROF. R. B. SEMPLE.

federate Army, April 22, 1861, and served continuously until the surrender at Appomattox C. H., April 10, 1865. He spent a few years in Virginia teaching, and in 1868 he was elected professor in William Jewell College. He united with the Baptists at Charlottesville, Va., under the ministry of Dr. J. A. Broadus, when attending the university in the winter of 1859.

JAMES G. CLARK,—professor of mathematics and French in William Jewell College, is a Virginian. In his native state he enjoyed the advantages of an excellent preparatory school, and at the age of 17 years he entered the University of Virginia, from most of the schools of which he graduated in three years. He purposed to enter the profession of civil engineering, but was called as assistant professor of mathematics in the university in 1857, and has been engaged in teaching ever since, save a short interval. From 1858–'60, he was engaged in the Alexandrian Boarding School, and in 1860–'1 and 1865 to 1871 as professor of mathematics in Columbian College, Washington, D. C. He spent 1871 to '73 as teacher in private schools, and in 1873 was elected professor in William Jewell College. In 1861 he enlisted in the Confederate Army, and continued during the war. For one year he was a soldier in the Rockbridge Artillery attached to the Stonewall Brigade, and afterwards captain of artillery, serving as ordnance officer in Cheatham's division of the Army of Tennessee, from Lookout Mountain until the surrender at Greensboro, N. C., in 1865.



PROF. JAMES G. CLARK, LL.D.

Dr. Clark is the author of a treatise on the *Infinitesimal Calculus.* From the Baylor University he received the honorary degree of LL. D. in 1880. He is a man of sterling character, a Baptist, and a deacon in the Second Baptist Church at Liberty.

STEPHENS' FEMALE COLLEGE.

"On the 15th of March, 1856, several earnest-hearted brethren met in Columbia, Missouri, and laid the plans for the organization of a Baptist female school which should be located in that city.

"On the same day twenty-eight brethren subscribed thirty-eight shares of $100 each, and created the amount so pledged, a fund for the basis of future operations. They organized the college as a stock enterprise, but soon placed it under the patronage of the Little Bonne Femme Baptist Association.

"In 1857 the General Assembly of Missouri passed an act incorporating the college, and empowering it to confer all degrees and titles usually conferred by such institutions. It was incorporated under the name of "Baptist Female College, of Columbia, Missouri."

"In these times of beginning the brethren seemed to know how to achieve success. Frequent entries like the following are found upon the minutes: 'On examining the subscription list it was found that $—— would be required; &c., &c. Hence it was unanimously agreed to apportion said amount among the curators present.' As is always the case in the history of such institutions, there was ample opportunity for noble effort, and noble effort was made.

"The college was conducted with varying success under the efficient administrations of Brethren W. R. Rothwell, D. H. Hickman, X. X. Buckner, J. A. Hollis, Jno. T. Williams and E. S. Dulin, until 1876, during which year an interim occurred on account of the failure of the curators to secure a suitable man to take the place of Rev. E. S. Dulin, the resigning president." (Prof. R. P. Rider's MS.)

In 1870 this college was selected by the General Association of the Baptists of Missouri for their state female school. "The history of the adoption of this school by the denomination is as follows: At a meeting of the Baptist General Association of Missouri, in 1869, the necessity of establishing a denominational school for the higher education of our daughters was made the subject of earnest consideration. A committee was appointed to report upon this subject at the next meeting of the General As-

sociation. In 1870 this committee reported in favor of establishing such a college, and it was decided by the delegates then in session to take immediate steps towards accomplishing this end. At this juncture the curators of Baptist Female College, Columbia, Mo., offered their buildings and grounds, valued at $35,000, to the association for this purpose. In addition to this offer, and with the provision that it was accepted as the state school, Bro. James L. Stephens, of Columbia, munificently offered to start an endowment fund by giving $20,000 to the college. These offers were accepted, and Baptist Female College became the *protege* of the General Association. The name has since been changed by an act of the General Assembly of the state of Missouri to Stephens' Female College, in honor of the donor of the above named fund." (From a circular issued by order of the curators.)

Bro. James L. Stephens gave his note for $20,000, payable in five years, to draw six per cent. from maturity till paid. This sum was given as a nucleus for an endowment fund.

It was the desire of the association in adopting this school to create an institution which should in a short time become so well endowed as to be able to furnish substantial aid to the daughters of Baptist ministers of Missouri in acquiring a liberal education. This end has not been accomplished as yet, but all efforts look in that direction, and the hopeful friends of the college and of our ministry feel that success is only postponed.

In 1877, the college, having been reorganized by the election of Prof R. P. Rider as president, was again opened, and has since gained the hold upon the confidence and affections of the denomination which it lost during the suspension above named, and is now recognized, as its age and the efficiency of its management demand, as one of the best schools in the West.

The endowment fund, donated by Brother Stephens, is invested in well paying real estate in the city of Columbia, and the hearty co-operation of the denomination will secure the most encouraging success in the near future. From this institution have gone forth one hundred graduates, most of whom are still living and assist in making up the number of noble Christian women in Missouri.

Stephens' College is located in the beautiful inland city of Columbia, which is also the seat of the University of Missouri. The surroundings are quiet, pleasant and remarkably healthy, and especially so is the location of the college edifice. It is on an elevated point in the eastern part of the city, overlooking a de-



STEPHENS COLLEGE, COLUMBIA, MO.

lightful country, the grounds containing a goodly number of mammoth forest trees, among which are interspersed evergreens and flowers. The buildings, which were erected, or enlarged, in 1870 and '71, are one hundred and forty-five feet front, and one hundred feet deep. The first floor consists of the president's office and recitation rooms. The second and third floors are used as dormitories. The heating and ventilation are admirable. The plan of them was conceived and matured by the architect, Mr. C. B. Clarke, of St. Louis. The heat used in warming the rooms is also utilized in ventilating each department.

This worthy and noble institution has a glorious future before it.

James L. Stephens, — the benefactor of Stephens' College, was born in Garrard County, Ky., November 17, 1815, and with his father removed to Boone County, Mo., in the fall of 1819. He grew to early manhood on the farm with his father, receiving such an education as the schools of the country at that day afforded, and in the spring of 1836 entered the dry goods' store of Parker & Barr, of Columbia, as clerk, and has continuously resided in Columbia ever since, excepting one year in New York City, two years in Greensburg, Indiana, and one year each in Mexico and Fulton, Mo. In 1843 he was engaged in a large business on his own account, conducting three dry goods' stores, in three county seats—one in Mexico, one in Fulton, and one in Columbia. He inaugurated the first thoroughly successful cash system in business in Central Missouri, and whilst largely engaged in merchandising he also conducted a model farm, and for more than twenty years bought and sold annually from 300 to 500 head of mules. He has been one of the most successful business men in his section of the state, and no one has more generously contributed in means and labor to build up and establish public improvements, having contributed at least one-half of all he has earned through an extended business career to aid in building roads, churches, schools, &c. In addition to his donation of $20,000 to the endowment of the college, he advanced $6,000 besides to relieve the institution of a mortgage that had been placed upon it under its former organization, and to aid in erecting its buildings; and he at one time undertook the work of raising a $50,000 endowment for it, and succeeded in securing pledges for half that sum, which failed in consequence of the entire sum not being subscribed at the time the school was changed from a local to a state institution. At another time he

raised on a general subscription from the citizens of Boone County, some $8,000 toward enlarging the college property. This, with other kind offices in the interest of the institution, caused the General Association at its session in 1870 to confer his name upon it.

In 1860 he was the regular nominee of the democratic party for state senator, and made the race to the satisfaction of his party against Ex-Governor Hardin, receiving the full strength



HON. JAS. L. STEPHENS.

of the party, which was at the time in a decided minority, causing his defeat by some 500 votes. In 1880 he was again nominated by the ninth senatorial district, composed of the counties of Audrain, Boone and Callaway, and elected by an overwhelming majority against the combined ticket, composed of greenbackers and republicans.

Mr. Stephens was for several years president of the executive board of the General Association.

MT. PLEASANT COLLEGE, HUNTSVILLE, MO.*

In 1853 the citizens of Randolph County, impressed with the need of an institution of learning, and wishing to secure to themselves its benefits, determined to erect suitable buildings at a cost of not less than $10,000. Acting on the advice of Hon. Wm. A. Hall, to put the institution under the care and patronage of Mt. Pleasant Baptist Association, a letter stating the above proposal signed by Wm. A. Hall, H. Austin and P. P. Ruby, in behalf of the citizens of Randolph County, was addressed to and accepted by the association, and the institution took the name of the association. Under this arrangement the money was secured and the building erected.

February 28, 1855, the charter was obtained. In 1857 the building having been completed at a cost of $12,500, and a school of 170 pupils under Rev. Wm. Thompson, LL. D., president, Rev. J. H. Carter, A. B., professor of mathematics, and Miss Bettie Ragland, principal of the female department, having been taught with gratifying results one year, the institution was formally tendered by the board of trustees to the association and accepted; the association at the same time promising to endow the college remotely with $25,000, and within two years with $10,000, appointed Rev. Noah Flood to proceed at once to secure the last named amount, and pledged herself to maintain sufficient and efficient teachers until the $10,000 endowment was secured. Rev. W. R. Rothwell succeeded Dr. Thompson in the presidency and the college ran till 1861, filling the most sanguine expectations of its friends. President Rothwell gathered a quite extensive library, provided apparatus for chemical, philosophical and astronomical purposes, secured a considerable cabinet of minerals and fossils, and established the reputation of the college.

The war in 1861 crippled the resources of the school by cutting off students, and a deficit of $580 in teachers' salaries was imposed, which failing to be met by the association, the trustees of the college let it to President Rothwell, who at his own risk, and mainly on his own effort, carried the college through the clouds of war into the sunshine of 1866.

The school, which had hitherto been self-sustaining or carried by the magnanimity of President Rothwell to 1866, now being cut down by the impoverished and unsettled state of the country, made a move for endowment a necessity, and the call became imperative. The board of trustees at Mt. Gilead Church

* By Eld. S. Y. Pitts, in *Central Baptist*, June, 1879.

in 1866, with emphasis called upon the association to redeem her past pledges for endowment.

Y. R. Pitts and Wade M. Jackson were appointed solicitors to raise $10,000 in twelve months. The next year (1868) at the association at Keytesville, Y. R. Pitts reported as endowment:

In notes,	$ 5,640.00
In cash,	200.00
Jerry Kingsbury bequest,	2,500.00
Balance unprovided for,	1,660.00
	$10,000.00

The balance, $1,660 was raised by subscription at that sitting of the association.

In 1870, Mt. Pleasant Association wishing further to endow



MT. PLEASANT COLLEGE.

the college, and learning that Macon Association were contemplating building a similar institution of learning at Macon City in the adjoining county, and within thirty miles of Huntsville, proposed to Macon Association to consolidate upon Mt. Pleasant College, offering them, 1st, one-half of the board of trustees; and 2d, requiring them to raise $5,000 to be blended with the endowment fund. W. R. Rothwell, Benj. Terrill, Joshua W. Terrill, W. R. Samuel and W. T. Beckelheimer were appointed a committee with discretionary power, to confer with Macon Association. In 1872 Macon Association having canvassed her ability to build and the proposal of Mt. Pleasant Association, agreed by resolution to co-operate with Mt. Pleasant Association in building up Mt. Pleasant College; when the committee from Mt. Pleasant Association guaranteed their one-half of the board of trustees except one, leaving this majority of the board in Mt. Pleasant Association.

In the meantime (1869) Rev. J. W. Terrill succeeded President Rothwell. The war being over, confidence restored, and the times being prosperous and inviting, the college, with other enterprises, took a new life. Added to this, President Terrill brought to the institution a combination of merit, enterprise and energy rarely found in one man, and introducing a new, popular and successful method of teaching, carried the college to its highest point of success. The question of repairs, additions and betterments (for the building had been used as military quarters in the war) now arose, and the terms, patronage and success of the school, and the earnest protestations of both Mt. Pleasant and Macon Associations, seemed to demand and encourage immediate action in this direction. The trustees concluded to make ample improvement and additions, and to the main building added two wings running out and back of the main building, giving in rooms, halls, stairways and closets a building whose size, arrangement, decoration and stability, will rank with any in the state.

Added to this patronage and liberality of the citizens of Randolph County, and especially the citizens of Huntsville, to the institution, which had ever been marked, the board of trustees were induced to build a commodious and tasteful boarding-house, three stories, besides a basement.

The citizens of Huntsville for this purpose furnished $3,000 cash, which, with a loan on first mortgage, assisted by a loan of $3,500 endowment fund, secured by second mortgage on the building, it was completed.

These buildings and additions were begun and completed in 1871, and a considerable debt incurred. In 1873 the financial trouble which had been threatening overwhelmed the country, and a wave more damaging and blighting than war passed over the college. For two years longer under President Terrill it stood bravely on its feet carrying the heavy pressure.

But the boarding-house was sold under first mortgage, and failing to bring the debt, the second mortgage, $3,500 endowment fund, was lost; and the Jerry Kingsbury bequest, $2,500, being swept away when the bank failed, and the parties failing to come to time on their notes from financial embarrassments, the $10,000 endowment was never realized.

In 1876 Rev. M. J. Breaker came to the head of the institution, and like his worthy predecessor, Rothwell, stood by it in a dark hour of peril, and by effort and sacrifice bore her on in her noble

mission for three years longer, till when on March 21, 1879, a judgment having been obtained against the college for debt, and looking for the execution to fall in June following, President Breaker resigned and the school closed, the second time in its existence of twenty-three years—once before after the close of the war in 1869 under President Rothwell; both times at the spring term. Mt. Pleasant College, during her twenty-three years of existence, has been presided over by Rev. Wm. Thompson, LL.D., one year; Rev. W. R. Rothwell, D.D., twelve years; Rev. J. W. Terrill, seven years; and Rev. M. J. Breaker, three years; has instructed hosts of youths, turned out 109 graduates, blessed the cause of education, elevated her community, and demonstrated that the co-education of the sexes is the fittest and best.

Shall Mt. Pleasant College *live* or *die?* has been the anxious question that has been thrilling the desponding hearts of her friends all the year. Her past history, her now vacant walls, her future hopes all pleaded *no!*

Rev. A. S. Worrell, D.D., late of California, who was elected president in 1878, was written to. He answered: "I will be there in ten days." He came. The matter was canvassed, a public meeting of the citizens was held in the college chapel, May 27, when it was announced that the college was in debt $10,600, which must be immediately provided for. The announcement was stirring, and the case seemed hopeless. There was a rally, and friends said tremulously but trustfully, "The college must not die!"

Through the concessions of creditors, and by subscriptions, the debt was reduced to $4,540, and another meeting was appointed for the following Thursday night, when it was announced that the debt had been reduced to $2,415; at this meeting $415 was subscribed, and Thursday evening, June 5, appointed for another meeting, when it was stated that $1,130 was still to be raised. The meeting was to be decisive. The fact was received in silence, men and women looked at each other's earnest faces, and talked in little groups in an undertone. An adjournment was proposed—no one wanted to go—the interest deepened—the knots of consultation gathered—it came to the decision of one man. You could feel the grating of the keel as she moved over the bar; the brother said: "Yes, let it go," and the college passed into the agitated sea of hope.

As a matter of historic interest, information and memory of

the worthy dead, a fact in this connection should be stated. Some twenty years ago Wiley Ferguson, a citizen of Randolph County, dying, left a bequest known as the Ferguson bequest, to be under the control of the county court, the interest of which was to be expended in the education of poor and orphan children. This bequest, amounting to $3,000, was loaned to Mt. Pleasant College on secured mortgage, with these conditions: The college is to furnish instruction to orphan children to the amount of six per cent. interest of the fund, and the county court stipulates to designate the children who shall receive the benefit annually. It is the policy of the college to carry this debt as custodian of the Ferguson bequest. All other debts having been anticipated by subscription as stated, a grand reunion of graduates, students and friends of the college was announced for June 27, 1878, on the college grounds.

In June, 1881, Prof. J. B. Weber, a graduate of La Grange College, Mo., was elected to the presidency of the college.

On the morning of July 15, 1882, the college edifice was burned to the ground; the walls only being left intact. The cause of the fire, which originated in the laboratory, was wholly unknown. The apparatus, college library and many of the president's valuable books, together with a fine collection of minerals, were all consumed. The piano, organ, pulpit, Bible and hymn book were saved. There was no insurance on the building or furniture. The trustees design to rebuild the original edifice, 71x43, with six rooms, and reopen the institution at an early day.

LA GRANGE COLLEGE.

At the suggestion of the Baptist church at La Grange, Lewis County, the Wyaconda Association, at its session in 1856, after mature deliberation, voted "to establish a male and female seminary of the highest order in her bounds." To this end trustees were appointed, viz.: Ralph Smith, Geo. K. Biggs, J. A. Hay, Thos. R. Richardson and Ezra Kerfoot. Also Rev. James M. Lillard was appointed traveling agent to raise $5,000 to commence operations with. At the same meeting it was decided that the seminary should be located at that point in the bounds of the association which would raise the largest amount of money for building up and sustaining said institution.

Two points only—Memphis, Scotland County, and La Grange, Lewis County—competed for the location. The former subscribed $7,512, and the latter $9,671; La Grange was hence made the seat of the seminary.

In April, 1857, the trustees appointed Thomas Richardson and J. A. Hay to contract for and superintend the erection of suitable buildings. The house, a brick, 90x70 feet, was sufficiently completed by September, 1858, to be occupied in the lower part of it for school purposes, and on the 15th of that month the seminary was opened with the following faculty: Mr. W. M. Ellis, principal; Mr. T. F. Peck, Miss Clara Kyle and Miss Angie Prentiss, assistant teachers.

March 12, 1859, a charter was procured, and the institution was called "La Grange Male and Female College." The commodious brick edifice, commenced in 1857, was not completed until 1866, when J. F. Cook, LL. D., became president of the institution.

President Cook inspired the friends of the college with new hopes. He had been for several years connected with the educational interests of Kentucky, and came to Missouri with the highest recommendations from that state, as a Christian gentleman and scholar, and thoroughly competent to fill the position to which he had been newly elected.

The following is condensed from a "Historic Sketch" of the college, published in the *Catalogue* of 1880, p. 21:

"During the fourteen years of Dr. Cook's presidency there have been more than 2,000 matriculations; among whom about 50 students for the gospel ministry, 150 children of our ministers and many indigent students have received free tuition. During this time nearly $15,000 have been expended in improvements and the payment of debts contracted in building. No financial agent except the president has been in the field, and the institution has sufficient assets to free it from all indebtedness.

"An average of not more than three hundred dollars has been annually received for the benevolent department; the residue having been furnished by Dr. Cook.

"The board of trustees, in its report, says:

"'Another year of good work has been accomplished by this institution, and she sent forth at the close of last session eight graduates to be numbered among her honored alumni, who are filling important positions in the states around us as well as in our own state. We have been blessed in the men that have been furnished us by the churches to educate for the ministry, and in every position in which they have been placed, whether in theological seminaries, in the pastorate or in missionary labor, they have stood among the best. We have them, now, pursuing their

studies in seminaries in America and in Europe, and in active labor in several states, extending to the Pacific Coast. It was known that we had no money to provide board and clothing for our ministerial students, and we not often had the indigent apply to us. It is known that we have no money to pay their tuition, and though we have had about fifty students in the ministry who have been educated in this institution partially or through the whole course, yet free tuition has been furnished to all of them, with, perhaps, two exceptions; and over 150 students, children of pastors and orphans of our denomination, have received free tuition in this institution. More than ten thousand dollars' worth of this work has been done without any available aid from endowment, and has, in a large measure, been the gift of President Cook to the denomination. Through the past years of financial troubles and failures, he has stood by the work unflinchingly, and though involving himself in debt, has never failed to furnish free tuition to the classes mentioned. During the past summer he was brought near the grave by serious illness, caused, perhaps, by excessive labor.

" 'Many of the best public and graded schools are taught by pupils from La Grange College, and five of the number are college presidents.' "

Joshua Flood Cook,*—president of La Grange College, was born in Shelby County, Kentucky, January 14, 1834. He professed religion and united with the Baptists in 1846. In 1850 he came to Missouri and lived with his uncle, the lamented Noah Flood. He spent the next five years teaching and attending the Howard High School; then entered Georgetown College Ky., where he graduated in 1858, and was married to Miss Sue G. Farmer the same year. In 1859 he became president of the New Liberty Female College, which position he held until he went south in September, 1861, where he remained during the war. He filled the office of pastor at Eminence, Ky., in 1865–'6.

At the age of thirty-two he was elected president of La Grange College, Missouri, for the term of twenty years, sixteen of which have now passed. For him these years have been years of excessive toil and great anxiety. No more unfavorable time could have been found for establishing a college than in the fall of 1866. The deplorable condition of affairs in this state is too well known to need relating. The difficulty of founding a college under such circumstances would have discouraged one of less energy and

* By Prof. J. G. Farmer.

peculiar fitness for the work than Dr. Cook. When he took charge of the college it was encumbered with a debt of $10,000. The building was in the worst repair and without one dollar in the treasury. He has expended over $15,000 in paying debts, for building and improvements, and the college now has assets sufficient to free it from all indebtedness. As an educator Dr. Cook has no superior in the state, as is fully attested by the many prominent men in the various professions whom he has educated. In addition to his college work he has preached almost every Sabbath and often weeks at a time. His preaching is characterized by simplicity, boldness and "the faith once delivered to the saints." He stays in the old ruts of theology, and cares little for modern progressive ideas. He is a "self-made man." Intellectually and morally, his individuality is strongly marked. He has a general air of frankness, straightforwardness and honesty. May he be long spared to carry on his good work.



REV. J. F. COOK, LL. D.

Since 1866 he has been actively identified with Baptist interests in the bounds of the Wyaconda Association, as well as in other sections of the state. He wears very gracefully and modestly the merited title of Doctor of Laws.

LEXINGTON BAPTIST FEMALE COLLEGE.*

This institution was founded A. D. 1855. As soon as the charter was secured, the trustees purchased a building costing $24,000, located in that part of Lexington known as "Old Town." Some six or eight thousand dollars were expended in altering and

* By Rev. H. Talbird, D.D., pastor of First Baptist Church, Lexington, Mo.

arranging the building and in beautifying the grounds, so as to render it a suitable place for the education of young ladies.

Rev. E. S. Dulin was elected president, and as the result of his indomitable energy and judicious management the school became from its very beginning, if not the best, at least one of the best female colleges in the state. Dr. Dulin is a gentleman of extensive learning, a thorough educator, a most excellent disciplinarian, and in short just the person suited to the presidency of a female college. He retained his position from 1855 to 1858, when he resigned, and Prof. J. B. Budwell was requested to occupy his place until a suitable successor could be found.

In 1859 Rev. J. A. Hollis was elected president. He was fully qualified for the position, being an amiable Christian gentleman, a good scholar and a judicious disciplinarian. While under his control the college continued to increase in prosperity. He held the position from 1859 to 1861.

At the opening of the war his school was large and prosperous, especially so for the times. When the Federal Army came to occupy Lexington, it was at once seen that the edifice of the Baptist Female College, and that of the Masonic College for young men, were most suitably located for garrison and hospital purposes, and the officers of the army required that these buildings should be at once vacated. Thus two of the best educational institutions in the state were forced to suspend.

Except for the short time during which Gen. Price held Lexington, the Federal authorities held undisputed possession of the college building, using it as a hospital. But even for that short period this arrangement was not interfered with. On the departure of Gen. Price, those of the sick and wounded of the Federal Army who could not endure transportation were left in quiet possession, and were so found by the Federal authorities on their re-occupancy of the city. Shortly after this they converted the buildings into a pest-house, and the small-pox patients of their army were sent to it. During the mutations of the war, these poor fellows were sometimes neglected, and the citizens of Lexington kept them from starving. But the country had been stripped of mules and horses, and for the want of the means of transportation the citizens could not supply them with all the fuel they needed. The severity of the weather forced them to cut up for firewood the doors of unoccupied rooms, and ultimately the window and door-frames of the building. It was, perhaps, their only protection from freezing. Hence, when, af-



BAPTIST FEMALE COLLEGE, LEXINGTON, MO.

ter the war, the building came again into the possession of the trustees, it was found to be in a state of complete dilapidation. This, together with the fact that it had been used as a pest-house, made the board unwilling to re-occupy it as a female college, and the building with the grounds was sold for the pitiable sum of $4,000. Thus a property worth at least $35,000, and devoted to the cause of education, was destroyed by the bad management of those in authority. The building has since been taken down for the brick in its walls.

The board of trustees have never put in a claim for this loss. Mr. Hollis was paying a rental for the building, which virtually amounted to $1,000 per annum, but the money was expended in furnishing increased appliances for a thorough education to the daughters of Missouri. The board therefore petitioned the general government to pay them the rent, at the rate of $1,000 per annum for the four years during which their agents held the property. They have been informed that the claim has been allowed, but no appropriation has been made for its liquidation. This delay has wrought a great hardship to the board and to the friends of the college. They have contributed as much as $25,000 to replace the property so thoughtlessly destroyed. But after all the sacrifices which they have made in voluntary contributions to the cause of female education, they find themselves burdened with a debt of $4,227. During the last twelve years they have paid the interest on this amount at ten per cent.—certainly a great hardship. The prompt payment of this just claim would have released the board from this heavy burden. Will it ever be paid?

During the year 1864, while the college edifice was still occupied as a hospital, Dr. E. S. Dulin consented to become, for the second time, the president of Lexington Baptist Female College. Other buildings had to be provided for its accommodation. Under his management the prosperity of the school, so far as the number of its pupils constituted prosperity, was soon restored. It soon became necessary to provide additional accommodations, and the present building was purchased at the cost of $11,500, and $4,300 expended in fitting it up for the purposes of a school. Dr. Dulin retained his position up to 1870, when he was induced to resign to become the president of Stephens' College, Columbia, Missouri.

The lamented D. H. Selph, D.D., was elected to the place thus made vacant. He was as well fitted as any man could be for the

responsible position, but the complete failure of his health, resulting in his death, forced him, after what, under the circumstances, must be admitted to have been a brilliant success, to tender his resignation in 1873.

Prof. A. F. Fleet, A. M., was elected in his place. With his admirable scholarship, untiring industry and fine administrative abilities, he could not fail. During his entire administration the college enjoyed a constantly increasing prosperity, so much so that frequent additions had to be made to the college edifice, at an expenditure of several thousand dollars. In 1879 Prof. Fleet resigned to take the professorship of Greek in the State University, and was succeeded by Prof. J. F. Lanneau, A. M. No female school in the state has enjoyed the uninterrupted prosperity which has marked the history of this institution. This, under God, is mainly attributable to the fact that it has been presided over by a succession of able presidents, each of whom was admirably fitted for the work of female education. It is the honest conviction of the board of trustees that Prof. Lanneau is, in no true sense of the word, inferior to either of his predecessors, and in some important respects he is the best president the college has ever had.

John Francis Lanneau — was born in Charleston, S. C., in 1836. In November, 1856, he graduated at the South Carolina Military Academy with the highest honors of his class. He was at once appointed tutor of mathematics in Furman University, Greenville, S. C., and the year after adjunct professor of natural philosophy and chemistry. In the spring of 1861, resigning his position in the university, he entered the Confederate Army as captain of cavalry in the Hampton Legion. In 1862, just after the battle of Williamsburg, Va., he was transferred to the engineer corps, with the rank of lieutenant, and in 1864 was made captain of engineers. He was employed in constructing the defences of Richmond and of Petersburg, Va., Mobile, Ala., and Columbus, S. C.; served in the field on the staff of Generals Lee, Longstreet and others; and during the last campaign of the war was chief engineer of Hampton's Cavalry Corps. In the fall of 1863 he was called to the faculty of his *Alma Mater* at Charleston, S. C., but declined the appointment, preferring active service in Virginia. In December, 1864, he was again called to his *Alma Mater*, as assistant professor of mathematics, and accepted the position, but did not enter upon its duties, the institution being soon closed by the results of the war.

Furman University was revived in 1865, and Prof. Lanneau was placed in the chair of mathematics and astronomy. In 1868 he accepted the professorship of mathematics in William Jewell College, Liberty, Mo., and served there for five years. In 1873 he was called to the presidency of the Alabama Central Female College, at Tuscaloosa, Ala., and conducted that institution successfully for six years. In 1879 Prof. Lanneau returned to Missouri, having been tendered the presidency of the Baptist Female College, Lexington, Mo., and under his efficient management the school is enjoying a very high degree of favor.



PROF. J. F. LANNEAU.

In 1869 he was married to Miss Louise S. Cox, of Greenville, S. C., a graduate of the Baptist Female College of that place, to whom much of his success in his present work is due. Of Mrs. Lanneau, Dr. John A. Broadus once justly said: "She possesses superior intelligence and thorough culture, with the refinement and modest simplicity of a true lady, and is warmly loved by all who know her."

HARDIN COLLEGE, MEXICO, MO.*

Hardin College is yet too young to have a history. We shall however place upon record a few facts that may be of service to future historians.

The following are extracts from the articles of association:

"ART. 1. The undersigned, their associates and successors, hereby agree to organize themselves into an association, to be

* By Rev. J. C. Maple.

incorporated under the name of Hardin College, for the purpose of establishing and continuing an institution of learning for the education of females at the city of Mexico, in the county of Audrain, state of Missouri. This association shall, by its corporate name, have succession for one thousand years. A majority of the board of directors shall be in full fellowship with some missionary Baptist church of the state of Missouri.

"ART. 2. The affairs of said institution shall be managed by a board of thirteen directors. The board shall, without delay, fill any vacancy that may occur in its body. J. D. Murphy, William Harper, S. H. Craddock, E. J. Gibbs, Thomas Smith, Joel Guthrie, Thomas B. Hitt, James Carroll, John M. Gordon, William H. Woodward, Lewis Hord, James Callaway and Charles H. Hardin, shall compose for the time being the board of directors."

"ART. 4. * * * * The first article hereof shall, so long as this corporation may exist, remain unchanged and inviolable."

In Art. 5, the association is permitted to acquire property to the "value of one million of dollars."

THE HARDIN DONATION.

The first donation of Ex. Gov. C. H. Hardin to the college, amounting to between thirty and forty thousand dollars, in land and well-secured notes, was made upon the following conditions:

"That the terms of the first article of the 'Articles of Association' of said corporation of Hardin College shall never be changed. That said real estate, which embraces five acres, and is known as the seminary grounds, may be used as a site for the college edifices and buildings, but the same may be sold whenever the board of directors of said college shall see proper to sell the same and purchase other grounds for the purpose. All the other real estate herein conveyed shall be sold as rapidly as prices satisfactory to the board may be agreed on; and the debts, herein transferred, collected as speedily as the board may direct. The amounts due on the debts this day, and the gross proceeds of the sales of said real estate, shall be held and maintained as a permanent endowment fund for said college, which shall be kept at interest or invested in stocks as continuously as possible; and on the third Tuesday in June, in every year, forty per cent. of the gross earnings of rents arising from any real estate herein conveyed, and also of the interest, profits and other proceeds arising from any part of the endowment fund being at interest

or invested in stocks, shall be added to and become a part and parcel of the permanent endowment fund of said college until such endowment fund shall amount to one-half million dollars, when the said forty per cent. shall be applied annually as herein directed as to the remaining sixty per cent.—and the residue (to-wit, sixty per cent.) of the gross amount of rents, interest and profits and other proceeds as above described shall be applied to the payment of the salaries of teachers and such other purposes as the board may direct. No part of said endowment fund nor of the annual accruing forty per cent. as above described shall be used, directly or indirectly, for any other purposes whatever than as specified, nor shall any part or portion of the same, or either of them, nor of the stocks, when any part of such fund shall be invested in stocks, nor of the evidences of loans, when any part of said fund shall be at interest, be pledged, mortgaged or made liable in any form or proceeding whatever, for any debt, interest or liability of the college."



HARDIN COLLEGE.

On the 10th of June, 1873, the board of directors of Hardin College met and elected permanent officers. This was the first meeting after the circuit court had directed a "certificate of corporation to issue." On the 23d day of the same month the board again met and adopted the following:

"*Whereas*, Charles H. Hardin and Mary B. Hardin, his wife, have tendered their deed dated June 10, 1873, to this corporation to certain lands, &c. * * upon certain conditions and trust mentioned therein, now therefore be it

"*Resolved*, That this corporation accept said deed, and bind and obligate itself to faithfully fulfill and discharge at all times and in all particulars the several trusts and conditions and stipulations therein contained."

Through the liberality of the people of Mexico and vicinity, aided by further gifts from the founder of the institution, Charles H. Hardin, enough money was soon raised to put up the needed

buildings, and purchase additional grounds for buildings and campus.

The college buildings are of brick, and were erected with durability constantly in view. The main edifice now has a frontage of one hundred feet, and is four stories in height. The buildings and grounds are worth over twenty thousand dollars; and the endowment fund consists of over twenty-five thousand dollars at interest, and unsold bonds estimated at a cash value of about $8,500.

On the 29th of July, 1873, Prof. A. W. Terrill, then of Mount Pleasant College, was elected president of Hardin College, which position he accepted, and filled the same in a most acceptable manner until the close of the college year 1879, when failing health compelled him to resign. The college greatly prospered under the very efficient management of Prof. Terrill during most or all of his term of office.

At a meeting of the college board, July 2, 1879, Mrs. H. T. Baird was elected to fill the vacancy caused by the resignation of Prof. Terrill. She has succeeded beyond the highest anticipations of the friends of the college. The course of study has been extended, and a strict discipline continuously enforced. The three years of Mrs. Baird's presidency have been among the most prosperous years of the institution.

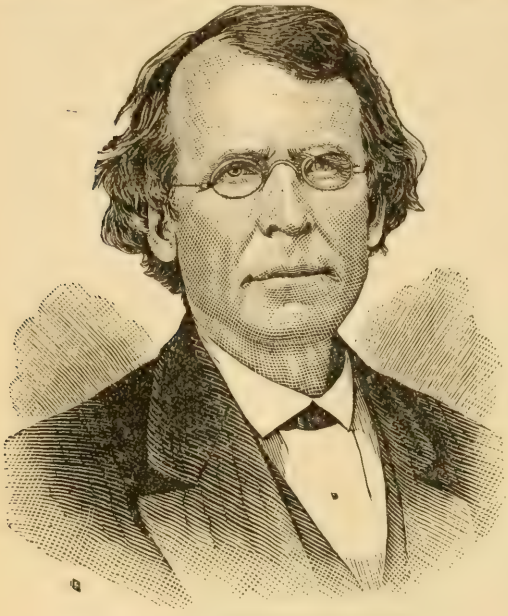
In May, 1882, Ex-Gov. Hardin made another gift to the college, which consisted of his check for $18,750. It was his portion of the estate of Andrew Harper, deceased. "One condition of the gift is that a professorship of moral and mental philosophy, to be known as the 'Andrew Harper Professorship,' shall be established and maintained in Hardin College."

Hardin College is located in one of the most beautiful, healthful and fertile sections of Missouri, surrounded by a community, in enterprise and culture, second to none in the state; and, so far as can be adjudged, has the brightest future before it.

Charles Henry Hardin—is a native of Kentucky, and was born in 1820. Many years ago, with his father's family, he moved to Boone County, Mo. After graduating he studied law, and in 1843 entered upon practice at Fulton. He was one of the most laborious, sound and efficient lawyers in the country. As such he was popular and always had his hands full of business.

He was elected to the legislature in 1852, and by re-election served six years. He was made a member of the committee to revise and compile the state statutes. He served also one or

more terms in the senate. In this capacity he served as chairman of the judiciary committee. By a majority of 40,000 he was elected governor of Missouri in 1874, and by judicious management restored the credit of the state bonds. After the close of his term of service he retired to his home near Mexico, Mo., and for his Christian generosity he is honored and beloved by all who know him or have heard of his noble activity in the great field of female education. He is a member of the Mexico Baptist Church.



From "The Baptist Encyclopedia."
HON. C. H. HARDIN.

Mrs. H. T. Baird,—the eldest child of Samuel E. and Harriet M. Davis, was born in Shelby County, Kentucky. She was educated at Science Hill Academy, at Shelbyville, and at about the age of 14 years she was converted under the ministry of Eld. George Waller, aided by her grandfather Eld. Francis Davis. Her first husband was Jesse K. Baird, to whom she was married when about 16 years old, and five years after this event she removed to Missouri as teacher, under the auspices of Eld. W. F. Broadus and John L. Waller, locating at Shelbyville, where she taught a select school for four years. Thence she removed to Liberty, Clay County, and taught in Liberty Female College for four years, as associate president with her brother, John T. Davis. Her next school for three years was at Lancaster, Schuyler County, Mo., after which she was at Springfield, Ill., as teacher in the high school for seven years, from which place she was called to the presidency of old Bethel (now Ingleside) Male and Female College, Palmyra, in 1873, where she remained for six years, when she resigned; shortly after which she was elected president of Hardin College, and under her adminstration

the institution is growing in excellence and reputation. While at Palmyra she was married to her second husband, Mr. H. T. Baird, the present efficient business manager of the institution over which she presides.



MRS. H. T. BAIRD.

By her first husband she was the mother of three children, Dr. D. T. Baird, of Colorado, and Mrs. Bell Baird True and Miss Itonia J. Baird, the two latter of whom are teachers in Hardin College. Mrs. Baird is eminently well qualified for her life work, that of an instructor and trainer of young ladies, and is just now in the midst of her usefulness in this profession.

ST. JOSEPH FEMALE COLLEGE.

From Dr. Dulin's manuscript and the catalogue of 1877–'8 we are furnished the following succinct account of this institution:

"For a number of years the attention of parents and educators had been directed to the fact that a female college of the highest grade was needed somewhere west of the Mississippi. The geographical position of St. Joseph, her pre-eminently healthy location, her unsurpassed social, intellectual and religious advantages, and being a great railroad centre, rendering her accessible from all parts of Missouri, Kansas, Texas, Arkansas, Nebraska, Iowa and Illinois, marked her out as the place above all others for this educational enterprise. Consequently in 1876 the splendid Patee House property in St. Joseph was purchased for this purpose. This magnificent structure has two hundred elegant rooms, chapel, dining-hall, parlors and bath-rooms, and is located within a few blocks of all the railroads, within walking

distance of several churches, and a line of street railway leading from the college to all the more prominent churches and business portions of the city. It is unsurpassed, if equalled, by any college building in the great West.

"On the first Monday in September, 1876, Rev. E. S. Dulin, LL.D., having been called to the presidency of the institution, opened the first session of the St. Joseph Female College.

"In May, 1877, the charter was granted by the court under the general act to incorporate."

The Faculty of Science.—For the second session the faculty of science consisted of Rev. E. S. Dulin, D.D., LL.D., president; Mrs. F. E. Everett, Mrs. E. G. Garnett, Miss M. S. Lemen, Miss C. M. Towles, Miss M. E. Vickars, Prof. Geo. Lyon, Rev. S. Gertsman, Mademoiselle Albertine Eckel and Miss Sallie Thatcher.

Faculty of Arts.—Prof. William Seibert, Mrs. Mary W. James Miss M. J. Morrison, Miss F. M. Marshall and Miss M. E. Vickars.

The entire enrollment of pupils for this session was one hundred and one; from the states of Missouri, Kansas, Iowa, Illinois, Colorado and Texas.

The board of trustees consists of thirty, the time of one-third of whom expires annually. They were appointed by the St. Joseph, the Northwest Missouri and the North Liberty Baptist Associations of Missouri; and the Northeast Baptist Association of Kansas; each of which appoints its *pro rata* share. These trustees are leading citizens of several different states, representing the various religious denominations.

The entire original cost of the building was about $120,000, erected upon the most thorough principles of substantial endurance, having been fitted up and furnished in superb style, with ample capacity for the accommodation of an unlimited number of boarders and day scholars.

The college was closed in 1881, and the building is now used as a hotel.

McCUNE COLLEGE, LOUISIANA, MO.

(*Successor of Louisiana Baptist College.*)

The Louisiana Baptist College was incorporated in 1869, by N. McDannold, S. B. Ayres, Wm. Major, Addison Tinsley, A. M. Tinsley, M. M. Modisett, Hugh Allen and others.

Eligible property was purchased at a cost of $6,000, and subsequently improved by an addition costing $4,000. Rev. John

T. Williams, A.M., was elected first president and conducted the institution for four years. In 1873 he resigned and the board selected Rev. J. D. Biggs, A. M., as his successor, who retained charge of it for two years and resigned. In 1875 Mr. Williams was again elected president and remained until 1879, when he resigned. The property having become involved in debt was sold under a mortgage in March, 1879, and A. J. McCune, a noble Baptist brother, became the purchaser, at once offering it to the denomination for what it cost him; but for want of confidence in the future success of the enterprise, his proposition was not accepted.

Prof. A. Slaughter was elected to the presidency in June, 1880. In the following September the first session under his management was opened, and before its close 114 pupils had been enrolled from four different states and from nine counties in Missouri.

In June, 1881, a reorganization was effected under a new charter, with the following articles of association:

"We the undersigned, being desirous of establishing a college or institution of learning in the city of Louisiana, Pike County, Missouri, and also desiring to incorporate said college under the provisions of Article 10, Chapter 21, of the revised statutes of Missouri now in force, hereby agree to and adopt the following articles of association or constitution for the government and management of said college, to-wit:

"ART. 1. The name of the institution shall be 'McCune College.'

"ART. 2. The object of this college shall be the education of the minds of the youth in all the sciences and literature which are usually taught in institutions of learning of the same character.

"ART. 3. The entire management of said college with reference to the education and discipline of the students thereof, shall be vested in the president of the faculty of said college, subject, however, in all cases to the general supervision and approval of the board of regents of said college.

"ART. 4. The members of said corporation or college shall on the first Friday in June of each year elect nine of their members, who shall be styled 'Board of Regents' of said college, and members of said board shall hold their office one year or until their successors are elected and qualified—unless sooner removed for causes in accordance with these articles of association.

"ART. 5. Should the members of said college for any reason fail to hold the annual meeting at the time fixed by Article 4 of these articles, then the president of the board of regents, or a majority of said board, may call a meeting at such time and place as may be deemed best, by first giving notice to the members of said corporation of the time and place of holding said meeting."

* * * * * * * *

"ART. 17. The following named persons shall compose the first board of regents, viz.: A. J. McCune, W. M. White, A. Slaughter, W. M. Tipton, S. B. Ayres, G. C. Merrill, A. Tinsley, Thos. McDannold and Wm. E. Wiatt. A. J. McCune has been elected president of the board for the ensuing year; W. M. White secretary, and A. Slaughter treasurer."

Louisiana, Pike County, the location of McCune College, is one of the prettiest and most picturesque towns in the state, on the west bank of the Mississippi River, and is connected with the leading railroads; east and west by the Chicago and Alton Railroad, and accessible from the north and the south by means of the St. Louis, Keokuk and Northwestern Railroad. Its future is thus assured as one of the growing cities of the ever-advancing great West.

The building is a well ventilated and commodious structure, centrally located, and with the addition of a mansard roof, now contemplated, can accommodate 125 boarders. Prof. A. Slaughter is retained as president of the institution.

Although the denominational character of this school is not named in the articles of association, yet we presume the fact that every member of the board of regents is a Baptist, will be sufficient to define it as a Baptist institution.

A. SLAUGHTER—is a native of Rappahannock County, Virginia. He was born August 12, 1828, and was married when quite young to Miss L. W. Abbott of Virginia. After maturity he spent a few years in West Virginia, then he was for a season teacher in the public schools of Louisville, Kentucky. He moved thence to Kansas in 1857, and from there to Westport, Mo., and opened a school. On account of the disturbed condition of the country he moved thence to Wellington, where he taught until 1867, when he was elected principal of the public school of Lexington, Missouri. After this he was called to Texas Prairie High School, and in 1874 the people of Prairie Home, Cooper County, donated

a large building to him in which to open the Prairie Home Institute. This building was burned and in it all his goods. Subscriptions were circulated, a new house was built and the school re-opened in 1875. Here he remained until 1880, when he was called to Louisiana, as president of "Baptist" (now McCune) College, where he is succeeding well, his school having grown in two years to 112 students.



PROF. A. SLAUGHTER.

GRAND RIVER COLLEGE, EDINBURG, MO.

The executive committee, consisting of A. H. Burkeholder, Rev. H. H. Turner and Wm. C. Harvey, in a circular under date of July 15, 1881, furnish the subjoined sketch:

Grand River College was chartered by the General Assembly of the state of Missouri in 1859. John T. Witten, now living near Edinburg, and Wm. Peery, deceased, were the founders. The school had good success until the war of the rebellion closed its usefulness. And then, instead of the peaceful pursuits of knowledge within its walls, the soldiers of the United States Army were quartered there for a time. In 1866 John E. Vertrees took charge of the school as a private enterprise. And in 1867 the people of the vicinity, in order to encourage the teachers, formed a stock company and furnished the capital to increase its usefulness. Grand River College thus continued for ten years, and until, in 1876, the people of Edinburg offered to pass the property into the hands of the Baptists of North Missouri.

A board of trustees was appointed by the West Fork, North Grand River, Mt. Moriah and the Gentry Baptist Associations.

These trustees, when duly organized, accepted the trust in behalf of the Baptists of North Missouri. Afterwards the Livingston County and the Linn County Associations joined with them. These trustees agreed to improve the property and carry out the purpose of the original founders, and in April, 1880, the title to the property was duly passed to them, to be held in trust for the Baptists of North Missouri for educational purposes.

John E. Vertrees continued at the head of the institution until June, 1879, at which time he resigned, and Prof. Thos. H. Storts was appointed principal; and Prof. R. B. McVeigh, a graduate of Dennison University, Granville, Ohio, was appointed first assistant, with Miss Ella Peery in the female department. The year 1879–'80 was one of marked prosperity. One hundred and thirty-one pupils were enrolled, and a president's house was built.

At the annual board meeting in June, 1881, the office of president of the faculty was created, and by unanimous vote John E. Vertrees was elected to fill this place. At the same meeting it was determined to begin the work of endowment.

Scholarships and Endowment.—To begin the work of endowment, the board adopted a plan of selling a limited number of scholarships for cash, at the following rates, viz.: perpetual scholarship, $300; ten years' scholarship, $150; five years' scholarship, $90; two years' scholarship, $45. The board proposes to stop the sale of these scholarships before a sufficient number shall have been disposed of to burden the college; and all funds secured in this way are to be invested at the best rate of interest compatible with security, and the interest only to be used for the payment of teachers.

Believing that the co-education of the sexes works to the advantage of both, this institution is for both males and females. The children of Baptist ministers engaged in the ministry, and young men preparing for the ministry and approved by their churches, are offered tuition at half the regular rates.

Edinburg, the seat of Grand River College, is in the western part of Grundy County, four miles west of Trenton, which is at the junction of the Chicago, Rock Island and Pacific and the Great Wabash Railroads. It is about midway between the Mississippi and the Missouri Rivers, in the midst of the Grand River country, far-famed for the fertility of its soil and its great productiveness. The whole of North Missouri is tributary to it; and no institution has a warmer place in the hearts of its friends than the Grand River College.



GRAND RIVER COLLEGE, EDINBURGH, MO.

SOUTHWEST BAPTIST COLLEGE, BOLIVAR, MO.

This institution is located at Bolivar, Polk County. It is in the geographical centre of Southwest Missouri, and was founded by the Southwest Baptist Convention in the year 1878. It was chartered March 19, 1879, with powers and privileges belonging to first class colleges, and designed for the co-education of the sexes. The county in which it is located has not a saloon in it, and the moral sentiment of the people is—"There never shall be one." The course of study is equal to that of the best American colleges. The curriculum is rigidly adhered to.

Rev. J. R. Maupin was the first president. There are seven others associated with him in the faculty.

One feature of the charter is that all teachers in this institution must be members of the Baptist denomination. Young men studying for the ministry are given tuition free.

The session closing June, 1880, was prosperous, having matriculated one hundred and thirty-seven students.

J. R. MAUPIN—is a native of Schuyler County, Mo., and was born June 19, 1852. His father is a Virginian, his mother is a descendant of the Marshall family of Virginia, but was born in Kentucky. He was educated in the graded schools of Illinois, the Chicago Theological Seminary, and La Grange College, Mo. From the last named he graduated in full course in 1877. In the summer of 1878 he began the founding of Southwest Baptist College, in which work he is succeeding admirably.



REV. J. R. MAUPIN.



SOUTHWEST BAPTIST COLLEGE, BOLIVAR, MO.

While at La Grange College he was converted under the preaching of Dr. S. H. Ford. This event occurred in February, 1873, about one year after which he commenced preaching the gospel, and was pastor for a time of Ten Mile Church in Lewis County. He also traveled as itinerant in Wyaconda and Mt. Pleasant Associations. Though engaged in the duties of college president, he has filled the pastoral office at Brush Grove and Humansville in Polk County, and has witnessed about 100 conversions among his students, besides fully 300 in his efforts among the churches. He was married to Miss Alice Staples, a graduate of Christian University, June 4, 1878.

PIERCE CITY BAPTIST COLLEGE, PIERCE CITY, MO.*

An effort was made about twenty years ago to found a Baptist institution of learning in Southwest Missouri. The leaders in that movement who still live, are among the friends of Pierce City Baptist College. The temporary organization of this institution was effected by W. S. Post, D.D., early in 1877. In the same year the Shoal Creek, Lawrence County, Greene County and Spring River Associations adopted it, with name, location, officers, &c., and appointed each two members of a board of trustees.



PIERCE CITY COLLEGE.

In 1878 the same associations, except Greene County, re-elected their trustees and endorsed the enterprise.

In September, 1879, the corner-stone of the building, 50x60

* By Rev. L. E. Martin.

feet and three stories high, was laid, and the institution was chartered. This building is an elegant brick structure and will cost about $10,000, with capacity for 300 students. It is now (July 1881) rapidly approaching completion.

The school was formally opened in October, 1880, with Prof. C. S. Sheffield, A. M., as president. Rev. H. C. Lollar fills the chair of moral philosophy, biblical interpretation and church history. Mrs. Nellie Sheffield has charge of the department of music and art. The present aim of this institution is to do the work of a first class academy. It provides for an academic course, a normal course and a collegiate preparatory course.

"Pierce City is a town of considerable importance, at the junction of the A. & P. R. R. with the M. C. & N. R. R., about 261 miles southwest from St. Louis. It was laid off in 1871, and had a population in 1875 of 1,500." (*Campbell's Gazetteer*, page 306.)

Prof. Sheffield, the president of this young institution, is a graduate of Rochester Baptist University. He matriculated in the first fractional session 46 students.

MAYFIELD-SMITH ACADEMY.*

The subscription for an institution of learning in Southeast Missouri was gotten up by Dr. W. H. Mayfield, assisted by Dr. H. J. Smith, under date of February 10, 1878. Smithville, Bollinger County, was selected as the location, and the institution was denominated the Mayfield-Smith Academy. It is owned and controlled by the St Francois Baptist Association. Of the enterprise, Brother Mayfield says:

"The low grade of the educational interests of Southeast Missouri, and the great lack of moral and religious culture, demanded a school such as we now have. By God's help, not by any courage of my own, I drew up an article, and in 30 minutes raised $550. At this juncture Dr. H. J. Smith, a Presbyterian, joined me in the work heartily, and he has been ever since a faithful worker for the school. Brother H. F. Tong has also contributed valuable aid to the enterprise.

The first session was taught in a hall owned by Dr. Smith, and the whole number of pupils enrolled was twenty-two.

In the spring of 1879 work was commenced on suitable school buildings at Smithville, but for want of funds the enterprise was suspended the following fall. After prayerful deliberation the

* The principal part of this sketch was furnished by Rev. T. W. Tate and Dr. Mayfield.

board of trustees located the academy at Marble Hill, Bollinger County. This was consummated September 29, 1880, and in the following June Rev. A. M. Johnson was put into the field as financial agent. An excellent school building is now in process of erection, to be ready for occupancy by the close of the year 1882, and the friends of the institution are sanguine of success.

The aim of this school is to have, as soon as practicable, a course which will at least embrace a preparatory department with the freshman and sophomore courses of first class western colleges.

THE SAINT LOUIS SEMINARY, JENNINGS STATION, MO.

This school was projected in 1871. Property possessing great natural beauty, situated in the suburbs of St. Louis, was donated by the Jenning's heirs to the Saint Louis Baptist Association, on condition that a seminary for the higher education of young ladies be established under the direction of the Baptists. Trustees appointed by the association accepted the donation, valued at $10,000, and Prof. B. T. Blewett, president of Bethel College, Kentucky, up to the war, was invited to take charge of the school. Under the direction of the trustees about $11,000 were expended in improvements, and the seminary opened in October, 1871.

The school reached a moderate degree of success, but the want of co-operation soon began to suggest that the trustees had assumed obligations they could not meet. The sale of the property, therefore, became a necessity. Prof. Blewitt was the purchaser, and passing from under the direction of the Baptists, the seminary was converted into a private select school, and has, we learn, increasing patronage from year to year.

CHAPTER III.

RELIGIOUS PERIODICALS.

The Missouri Baptist of 1842—*The Western Watchman*—Burning of the *Watchman* Office—Another *Missouri Baptist*—Suspension of—*Missouri Baptist Journal*, 1866—J. H. Luther and R. M. Rhoades—*The Baptist Record*—Consolidation of the *Journal* and the *Record*—*The Central Baptist*—William Ferguson—W. H. Williams—*The Christian Repository*—S. H. Ford—*Baptist Battle-Flag* (now changed to *The American Baptist Flag*)—D. B. Ray.

THE MISSOURI BAPTIST.

UP to the year 1840, the Baptists of Missouri had no religious newspaper published in the state. That year the General Association passed a resolution recommending the patronage of the *Pioneer and Baptist Banner*, published at Louisville, Kentucky. (*Minutes*, p. 4.)

In 1842, at the meeting of the General Association, and by that body, "a committee was appointed to inquire into the expediency of publishing a Baptist periodical as speedily as possible under the sanction of the association." (*American Baptist Register*, 1852, p. 190.) In September of the same year the first number of the *Missouri Baptist*—a monthly paper—was issued from St. Louis, with Elds. Isaac T. Hinton and R. S. Thomas as editors. At the end of the first volume—August, 1843—the committee on the *Missouri Baptist* reported that twelve numbers of the paper had been published at an expense of $418.45, and up to that date only $318 had been received, leaving $100.45 due. The committee also "recommended that the paper be continued, and that, in order to secure its publication twice a month, a union be formed with the Illinois Baptist Convention, who shall be at liberty to appoint an editor for the Illinois department, and the title to be altered so as to embrace both states, or the Upper Mississippi Valley, generally; that the paper shall be printed in St. Louis under the direction of the present editor, and that it be henceforth issued twice a month, so soon as any individual will undertake the pecuniary responsibility; * * * that the editor and two other brethren be a committee to carry this plan into effect." (*Min. Gen. Asso. Mo.*, 1843, pp. 6, 7.)

The old *Missouri Baptist* of June 17, 1843, Vol. I, No. 10, is be-

fore us. It is an octavo sheet of four pages. The following is from its title page:

"*The Missouri Baptist*, published under the direction of the Baptist General Association of Missouri. I. T. Hinton, R. S. Thomas, editors. St. Louis, June 17, 1843. Vol. I, No. 10. One dollar a year in advance."

The consolidated paper was called the "*Missouri and Illinois Baptist*, under the direction of the General Association of Missouri, and the Baptist Convention of Illinois, published at the Baptist Book Depository, St. Louis, on the 1st and the 15th of each month, at one dollar per annum." (*Min Gen. Asso. Mo.*, 1843, p. 11.) This paper had a precarious existence for something over a year, and then ceased to exist, not having paid expenses.

Again in 1845 the General Association of Missouri appointed a commitee of five, consisting of Leland Wright, Fielding Wilhite, R. S. Thomas, Roland Hughes and Wm. M. McPherson, "to devise means for the publication of a Baptist periodical in the state." (*Min. Gen. Asso. Mo.*, 1845, p. 9.) In 1846 this committee reported favorably, and another committee, consisting of Wm. M. McPherson, Roland Hughes and Geo. Trask, was appointed and instructed to "prepare a prospectus for a religious newspaper, to be published in St. Louis." This was done, and some 700 subscribers were in this way obtained. The General Association continued its efforts, and in 1847, when in session at Walnut Grove Church, Boone County, $40 were raised to issue a specimen copy of the

WESTERN WATCHMAN.

In May, 1848, the committee made a contract for publishing this paper, having previously issued the first number as above named. The second number was issued June 6, and sent to 1,023 subscribers. Rev. S. W. Lynd was editor and Bro. T. W. Ustick, publisher. The committee say: "Our contract with Bro. Ustick for publishing the *Western Watchman* is as follows: The publisher to have the right of inserting five columns of advertisements, and to receive $2 per copy for the first 1,000 copies; $1 per copy for the next 250 copies; 75 cts. for the next 250; and 50 cts. a copy for all above that number. This arrangement is to continue two years, and the committee binds itself to increase the subscription list to at least 1,200 within the present year." (*Min. Gen. Asso.*, 1848, p. 6.)

Before the close of volume one the *Watchman* office was destroyed by fire, and the paper was discontinued.

The Watchman Fund Association.—"On the adjournment of the General Association (at Mt. Nebo, Cooper County, August, 1849,) the first day of its session, a convention was called by Eld. J. M. Peck, of the shareholders and friends of the *Western Watchman*, to take into consideration its condition and prospects.

"J. W. Waddell, Esq., was selected as chairman and W. F. Nelson as secretary. Bro. Peck gave a sketch of the *Western Watchman*—its origin, history, wants, destruction of the office by fire, and measures adopted to resuscitate and place it upon a firm foundation,

"Whereupon, on motion, it was

"*Resolved*, That it is expedient to organize an association to sustain a Baptist periodical in this state, and also to circulate such other publications as may be needed by the denomination, and that it be formed on the basis of the shares and contributions already raised.

"Appointed J. M. Peck, Roland Hughes and W. F. Nelson, a committee on constitution, and adjourned to meet at the call of the chair." (*Min. Gen. Asso. Mo.* 1849, p. 22.)

On August 26, two days after the preliminary meeting, another meeting was held, which completed the organization of

The Watchman Publication Society.—"This society had two objects in view: 1st. The publication of the *Western Watchman*, and 2d. The establishment of a 'depository for religious books and tracts, approved by the United Baptists.' To accomplish these ends funds were raised in shares of ten dollars each. An executive board of fifteen shareholders, appointed annually, managed the affairs of the society. On the last day of the meeting of the General Association it was unanimously agreed to transfer all interest and responsibility in the *Western Watchman* to the *Watchman Publication Society*, all of which was done upon the recommendation of the 'provisional committee on the *Western Watchman*.'"

In May, 1851, Eld. Wm. Crowell was chosen editor and proprietor of the *Western Watchman*, and he assumed henceforth all responsibility in its publication. The number of subscribers at the time amounted to near 1,700. The paper increased in circulation and favor for several years, being the recognized Baptist paper of the state about ten years. Early in the year 1859 much dissatisfaction began to be manifest as to Dr. Crowell's management of the paper. Two things made the *Watchman* lose favor at the time—its alien-immersion sentiments and its freesoil pro-

clivities. The *Western Watchman* lost ground rapidly, and during the year 1861 it suspended.

The Missouri Baptist Publication Society.—This body was organized by a convention held at Chariton meeting-house, Howard County, April 16, 1859.

The constitution thus explicitly states the object:

"ART 2. The primary object of this society shall be the establishment, on a firm basis, of a religious newspaper, to advocate our denominational principles and polity in the state of Missouri, and to form a nucleus for a periodical and book establishment to meet the growing wants of our people in this great central valley.

"ART 3. Any person being a member of the Baptist church, in good standing, may become a stockholder in this society by subscribing the sum of $50, of which sum twenty per cent. shall be paid into the treasury so soon as $5,000 is secured, &c."

At the first meeting "Brethren E. S. Dulin, Noah Flood and D. H. Hickman were appointed a committee to confer with the editor of the *Western Watchman* and ascertain whether said paper could be purchased and upon what terms." Negotiations for the purchase of said paper continued for eight or ten months, and all overtures failing, the Missouri Baptist Publication Society commenced the publication of a newspaper called

THE MISSOURI BAPTIST.

The first number of this paper was issued from St. Louis, March 3, 1860. T. W. Ustick was the publisher, and for three months Dr. S. H. Ford, then of Louisville, Kentucky, conducted it for the committee, when, July 23, 1860, he accepted the position of editor. For one year and three months this paper continued its visits to the Baptist families of the state, all the while growing in favor, but finally, June 15, 1861, was compelled to yield to the adversities of war. In the paper of that date the following announcement was made:

"To the Stockholders and Patrons of the Missouri Baptist.

Miami, Mo., June 10, 1861.

"*Dear Brethren:*—It becomes my painful duty to announce the suspension of the *Missouri Baptist*, until the annual meeting of the society (which takes place Monday, July 29). The board having borrowed a considerable amount of money to carry on the paper during the latter part of the first volume, felt unwilling to increase the debt. It is the earnest desire of the board that every stockholder who possibly can, will be at the annual

meeting. All who are in arrears for the paper will please forward the amount to the secretary. W. M. Bell, *Secretary.*"

The publication of the *Missouri Baptist* was not resumed. This fact, coupled with the failure of the *Western Watchman*, left the Baptist denomination of Missouri without any religious periodical reading, which continued through the war period.

THE MISSOURI BAPTIST JOURNAL.

Late in the year 1865 Messrs J. H. Luther and R. M. Rhodes issued a prospectus proposing the establishment of a paper at Palmyra, Mo., which should voice the sentiments of Missourians. With an enthusiasm unparalleled in the history of journalism the Baptists took hold of the enterprise and secured its success at once by calling for an edition of one thousand copies.

The first number of the *Missouri Baptist Journal* was issued January 8, 1866, just as the smoke of the civil war was clearing away.

"Among the gentlemen who urged Dr. Luther to embark in this hazardous enterprise were Williams, Buckner, Hollis, Hickman and Pitts, now gone to rest, and Dr. Dulin, Prof. Rothwell and Rev. S. A. Beauchamp, who yet live. Dr. Luther was then under bonds for preaching without taking the oath required of ministers, and it was mainly with the design of opposing this encroachment of religious liberty, and furnishing a common organ of communication for the Baptists, that this paper was established." (From a sketch of J. H. Luther, in *Central Baptist*, Vol. X, No. 20.)

The circulation of the *Journal* continued to increase until, in the middle of the third volume, it was consolidated with

THE RECORD.

This paper originated with the Baptist State Convention, concerning which (see sketch in another place) that body, in session September, 1865, adopted the following:

"*Resolved*, That the executive board be authorized to perfect, at the earliest practicable moment, some plan by which a first-class religious weekly paper may be secured."

Before the next meeting of the convention (September, 1866,) the publication of the *Record* was commenced in St. Louis, with Rev. A. A. Kendrick as temporary editor, and Chancy R. Barns as publisher. It was a semi-monthly paper.

THE CENTRAL BAPTIST.

This paper is the outcome of the *Missouri Baptist Journal* and *The Record*. Rev. A. A. Kendrick, then managing editor of the

Record, made a proposition to consolidate the two papers and thus remove the greatest obstacle to the harmony of the entire denomination in the state. This consolidation was effected in August, 1868, and the *Central Baptist* was chosen as the name of the new candidate for popular favor. The most happy results followed. The Baptists being no longer divided by party lines, an increased activity discovered itself in all our denominational enterprises.

"The editor-in-chief, J. H. Luther, was assisted successively by Revs. Norman Fox, A. A. Kendrick and W. Pope Yeaman, scholarly gentlemen, who contributed in no small degree to give the paper a literary character, and make it an acknowledged power throughout the land. No paper in the United States has made for itself a nobler reputation as the champion of religious freedom, the advocate of mental and moral culture, and the defender of distinctive Baptist principles." (From J. H. Luther's MS.)

Three and a half years after the consolidation the circulation of the *Central Baptist* had reached its eighth thousand.

In May, 1875, W. Pope Yeaman, D.D., and Rev. Wiley J. Patrick became sole editors, both having been for the time connected with the paper, with Luther, Teasdale & Co. From this time for some two years the *Central Baptist* was published by the Western Baptist Publishing House, then but recently formed. Rev. Mr. Patrick retired from the editorial chair in September of this year, leaving Dr. Yeaman alone for a season. He continued as editor until October, 1877, having been assisted a part of the time, successively, by Rev. Mr. Abbott and Rev. Wm. Ferguson, when he retired, leaving Mr. Ferguson in full control of the enterprise, as proprietor and editor, having been efficiently aided, a part of the time, by Rev. J. C. Armstrong as associate editor. Under the able management of Mr. Ferguson the paper was relieved of financial embarrassment and widened its field of circulation.

Owing to failing health, Mr. Ferguson sold the *Central Baptist* in 1882 to Rev. W. H. Williams, under whose direction, we are confident, the paper will preserve its well-earned reputation.

William Ferguson.*—Rev. Wm. Ferguson was born in Saline County, Missouri, July 15, 1845. In early life he professed religion, and, being impressed with the duty of preaching the gospel, in 1868 he gave up the study of law and entered William

* In part from a sketch in *Baptist Cyclopedia*, by Cathcart.

Jewell College, at Liberty, Mo., to prepare for the ministry. Here, from the very start, he was among the first in his classes, and secured the abiding love and respect of his instructors and fellow-students. On his graduation, in 1873, he was united in marriage to Miss Florence M. Chandler, of Liberty, and assumed the pastorate of the Baptist church at Fulton, Mo. After one year of successful labor he was elected to the responsible position of financial agent of the Missouri Baptist Ministerial Education Society, and of William Jewell College, which position he held with great acceptance and success until January, 1877, when he purchased a partnership interest with Rev. W. Pope Yeaman, D.D., in the *Central Baptist*, of which, in 1878, he became sole proprietor. Under his management of rare tact and ability the paper was lifted out of financial embarrassments and kept within the first rank of denominational exponents. In 1882 Madison University gave him the degree of Master of Arts. In July of the same year, on account of precarious health, he sold the *Central Baptist* to Rev. W. Harrison Williams of Charlottesville, Virginia.



From "The Baptist Encyclopedia."
REV. WILLIAM FERGUSON.

Mr. Ferguson possesses many qualifications which mark the born journalist. To a well-balanced mind, holding decided convictions, and exercising a positiveness in their maintenance, he joins a heart of keen sensibilities and broad sympathies, which enable him to weigh and deal fairly with all the questions which interest the church and humanity. These qualities, combined with unassuming modesty and geniality, secure the respect, esteem and love of all who know him.

William Harrison Williams,—editor and proprietor of the

Central Baptist, is a native of Virginia. In early life he was baptized by Dr. B. Manly, Jr., and became a member of the First Baptist Church of Richmond, Va. This event occurred in March, 1854. He graduated from Richmond College in 1861, and the same year entered and continued one session in the Southern Baptist Theological Seminary. He was chaplain in the Southern Army for nearly four years, having been ordained to the ministry December 13, 1863.



REV. W. H. WILLIAMS.

In July, 1865, he entered his first pastorate at Fredericksburg, Va., continuing fourteen months, during which he reorganized the church and rebuilt the house. In September, 1866, he re-entered the Southern Baptist Seminary, and at the end of two sessions received his diploma as a "full graduate" of that institution.

Mr. Williams became pastor of the First Baptist Church Charleston, S. C., in 1868, and went thence, as pastor, to Staunton, Va., where his labors were much blessed, both in the Sunday-school and in the church proper; the former trebling in numbers and the latter greatly growing in membership. His next pastorate was at Tuscaloosa, Alabama, which commenced in January, 1872, where he spent five years of his popular and useful life. From November, 1877, to the summer of 1882, he was pastor at Charlottesville, Va., a specially important field because of its proximity to the university of the state. In all his efforts he has had the cordial co-operation of a noble Christian wife, of whom Dr. Jeter used to say, "Were I a little boy again I should like to have Mrs. Williams for my mother."

Of Mr. Williams' connection with the *Central Baptist* and his relation to our institutions the reader has been already informed.

FORD'S CHRISTIAN REPOSITORY.

This is a Baptist monthly, published in St. Louis, by Dr. S. H. Ford and his wife, Mrs. S. R. Ford, editors. The *Repository* was first established in 1852, and issued from Louisville, Ky., with Jno. L. Waller and Charles D. Kirk as editors. In the commencement of its third year Dr. Ford became associated with Waller, and in January, 1856, appears as sole proprietor. The *Repository* enjoyed an increasingly prosperous career until the flames of the civil strife compelled its suspension in August, 1861. The design of this periodical, as stated in its introduction, was to fill the place between the newspaper and the book.

In July, 1871, the first number of *Ford's Christian Repository* was issued from St. Louis, with headquarters at the Baptist Depository. The editor then said:

"After ten years of suspense, this periodical is again sent forth into the world of thought and work. It seeks to occupy, as in former years, its own peculiar sphere. Its aim is to supply a place, which, so far as its conductors are aware, is not filled by any other journal. It addresses itself to each member of the household, and its pages will be filled with matter worthy of being preserved.

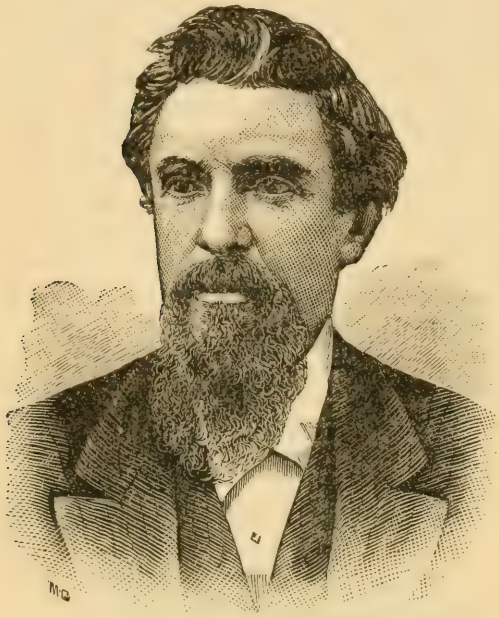
"It asks the generous co-operation of the press, of the ministry, of the brotherhood and of the sisterhood. Physically unfitted by a fall for pastoral labor, the editor will devote the remainder of his life to this work, and with God's blessing he has no fear of success." (*Christian Repository*, 1871, Vol. XI page 78.)

The *Repository* is an 80 page magazine, and, as a Baptist monthly, is in the front ranks, visiting thousands of families at every issue, throughout the country. The family department, conducted by Mrs. Sally R. Ford, is especially attractive and interesting to the general reader.

Samuel Howard Ford,*—son of Rev. Thomas Howard Ford, was licensed in 1840, passed through the classes of the State University of Missouri, and was ordained in 1843 at the Little Bonne Femme Church, Boone County, Mo. He became pastor at Jefferson City, Mo., and in two years after of the North Church, St. Louis, for two years; also at Cape Girardeau, Mo., and of the East Baptist Church, Louisville, Ky. In 1853 he was associated with Dr. John L. Waller in the editorship of the *Western Recorder* and the *Christian Repository*. Of the latter he is still the editor.

* From a sketch in *Cathcart's Baptist Cyclopedia*, p. 404.

His talented wife is the author of *Grace Truman, Dreamer's Blind Daughter*, and other works of great value. At the breaking out of the war Dr. Ford went to Memphis, Tennessee, where he preached for some time. For two years he was at Mobile as pastor of St. Francis St. Baptist Church, and at the close of the war he accepted the pastoral care of the Central Baptist Church, Memphis, where he preached for seven years, till ill health caused him to resign. While in this church he was instrumental in building a capacious house of worship, upon which $75,000 were expended during his pastorate, and in increasing the membership from 75 to 450. Dr. Ford has received the honorary degree of LL.D. He preaches without manuscript, is earnest and eloquent, and many hundreds have been converted under his ministry. He is a firm Baptist. He has had discussions with A. Campbell, Bishop Spaulding of the Catholic Church, and Dr. N. L. Rice. Dr. Ford is a Hebrew and a Syriac scholar, well read in general literature, and is especially familiar with the Romish controversy. In his theology he is a Calvinist. In the past twenty-seven years he has written upon almost every subject bearing upon the religious issues of the times. He is upwards of 60 years of age, and is as active, energetic and laborious as ever. Baptists in all parts of our country, and in the British Provinces and in the British Islands, wish length of years to the learned editor of the *Repository* and to his cultured and talented wife.



From "The Baptist Encyclopedia."

REV. S. H. FORD, D.D., LL.D.

THE AMERICAN BAPTIST FLAG.

Under the name of *The Baptist Battle Flag*, the first number of this periodical was sent forth from La Grange, Mo., June 1, 1875,

with Eld. D. B. Ray as editor and proprietor, and Eld. C. N. Ray as corresponding editor. The design and character of this publication were thus given in its prospectus, sent out some months before its first issue:

"To encourage the enlistment of volunteers in the service of the 'Captain of our salvation,' and the soldiers to 'put on the whole armor of God;' to entreat every one 'to endure hardness as a good soldier of Jesus Christ,' and 'fight the good fight of faith,' 'that he may please Him who has chosen him to be a soldier;' to wage uncompromising war on error, whether held by friends or foes, and 'earnestly contend for the faith which was once delivered to the saints.' But we must not forget that 'the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.'"

"*The Battle Flag* will give special attention to ecclesiastical history. It will prove that the Baptist church is 'the only Christian community which has stood since the days of the apostles,' &c. 'The historical department of the *Battle Flag* is designed to make a storehouse of reliable historical facts, with the book and page for each quotation; so that any one may be able to correct the misrepresentations which are in constant circulation against the Baptists. It is not designed to be a state paper, but to occupy a field in polemic and historical theology unoccupied by any periodical in the world. We will therefore ask aid throughout the whole land. The paper will start as soon as the cash subscription is large enough to support it.' 'I feel confident,' says the editor, 'that the *Battle Flag* will waive in triumph over many a battle-field, even when I shall have 'fought the good fight' and have gone to rest with the loved ones at home."

In June, 1877, the *Battle Flag* and the *Baptist Herald* of Lebanon, Mo., were consolidated, and the office of publication moved to St. Louis. The consolidated paper retained the name of *Baptist Battle Flag*. The present name, *American Baptist Flag*, was adopted July, 23, 1879, and it continues under the management of Eld. D. B. Ray, its original founder. It has fully met the expectation of its friends as a "polemic and a historical paper."

David B. Ray.—The proprietor and editor of the *American Baptist Flag*, Eld. D. B. Ray, was born March 30, 1830, in Hickman Co., Ky. When fifteen years of age, in October, 1844, he professed religion, and joined the Little Obion Baptist Church, having been baptized by Eld. White. Several years af-

ter he commenced preaching, and in 1856 he was ordained as a gospel minister, entering at once upon this work. From this until 1870, Kentucky and Tennessee were the fields of his labor, and he then became associate editor with Dr. A. S. Worrell, on the staff of the *Baptist Sentinel*, at Lexington, Ky. In 1873 he removed to La Grange, Mo., and became pastor of the Baptist church there. In this field he continued some seven years, and removed in 1880 to St. Louis.



REV. D. B. RAY, D.D.

In his younger life he spent two years in Clinton Seminary, Ky., but ill health compelled him to leave school. After this he spent much time in the study of theology, the sciences and history.

Dr. Ray has held nearly forty oral discussions on religious questions. In this work he has met some of the ablest debators among the Methodists and the Disciples, commonly called Campbellites. Among the former, he has engaged in debate with J. B. McCutcheon of West Tennessee; Dr. Gilford Jones of Memphis, Tennessee; N. H. Lee, G. H. Hays and C. W. Miller of Kentucky; and Jacob Ditzler. Of the latter, he has met T. W. Kaskey of Mississippi; J. E. Myles and Samuel A. Kelley of Kentucky; Dr. J. R. Lucas of Missouri; W. B. F. Treat and Aaron Walker of Indiana, and D. R. Lucas of Illinois. These discussions have often been followed by revivals of religion, "as well as the discomforture of his opponents."

But this is only one element of Dr. Ray's life in the ministry. He has done much of what we call itinerant work, holding protracted meetings, in which he has been more than ordinarily successful—in fact, abundantly so. Some three thousand souls have been converted in these meetings, and of this number about twenty-five have entered the ministry.

He is an author. His first work, *Text Book on Campbellism*, was published in 1867, and has passed through seven editions, and has done much to expose the errors of this system. He next issued in 1870, *Baptist Succession*, which is a most useful work, and a hand-book of Baptist history. This book is in its ninth edition. His *Church Discussion* contains his debate with the Campbellites.

He is now doing a heavy work as proprietor and editor of the *American Baptist Flag*. His home is in St. Louis, and he is a man of acknowledged ability and great courage.

Dr. Ray was instrumental in the formation of the St. Louis Baptist Publishing Company, of which he has been, from the beginning, the president.

CHAPTER IV.

PUBLICATION INTERESTS.

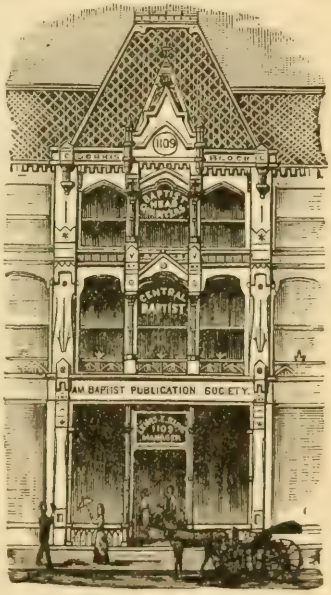
The St. Louis Branch House of the American Baptist Publication Society—Lewis E. Kline—The St. Louis Baptist Publishing Company.

THE ST. LOUIS BRANCH HOUSE.

THIS may, very properly, be enumerated among the Baptist institutions of Missouri, notwithstanding its ownership is in the society named, and it is designed and managed alike for the benefit of the denomination in all the states and territories to which its work and influence may go. But Baptists of the city of St. Louis, foreseeing and believing that such an institution as this, located permanently here, at this chief central metropolis of the great valley of the continent, would not only prove a useful agency to the building up of the cause at home, but for extending and strengthening it over the state and the wide country beyond, wisely accepted a proposition made by the American Baptist Publication Society, through its board in Philadelphia, to the Baptists in St. Louis, and raised and paid over to that society the sum of $5,000. This secured the permanent establishment of a branch house of the society here for the sale of the society's publications and of Baptist literature generally, as well as to constitute a center from which colporteurage and Sunday-school work for the Mississippi Valley and beyond should be conducted. Baptists of this field may, therefore, properly be considered as part proprietors of the institution, inasmuch as they have vested as well as beneficiary interests in it. And no one small investment made by Missouri Baptists has probably ever done more for the advancement of our general cause in the state and beyond than has this.

Rev. G. J. Johnson, D.D.,—who for five years previously had served the Publication Society as its western secretary from another point in the field, was now called to St. Louis, and, in addition to the duties of secretary for the benevolent and missionary work of the society, was made its business agent and depositary to conduct the branch house. About the 1st of November, 1868, the Baptist Book Depository of St. Louis was formally opened,

with public ceremonies, including addresses by Rev. John H. Luther, D.D., then editor of the *General Baptist*, Drs. A. H. Burlingham and A. A. Kendrick, and others, then pastors in St. Louis. Four most reputable lay brethren also, all of whom had given the most liberally for the enterprise—but are now all so soon dead and gone—Marshall Brotherton, Wm. M. McPherson, Thos. Pratt and Daniel B. Gale—were present and participated. The *Central Baptist*, always true to the movement, and the other Baptist papers of the field, by their efficient advocacy, gave wide advertisement of the house, and thus its business early commenced. The sales, however, for the first four months, only aggregated $2,356.38; but the next year, 1869–'70, showed a grand increase, it now footing up for twelve months, $24,373.75; the next year, $32,562.83; the next, $32,920.96; then $30,851.53; and the next, the jubilee or fiftieth year of the society and the fifth of this branch, reaching the largest aggregate of sales it has ever attained, to-wit: $36,140.72. The continued and increasingly "hard times," that have since followed and oppressed all the financial affairs of the country, have measurably affected the business of this branch, so that its sales have not, for the last five years, aggregated so largely as in the jubilee year. And still the material interests of the branch have not weakened. The area of its trade has been constantly widening and the confidence of the denomination in it, and the conviction of its indispensableness to our interests as Baptists, have been unceasingly growing and strengthening. And—what can, perhaps, be said of no other branch house of the society—this has, from the first, steadily paid its expenses and also added meanwhile somewhat to its capital, so that its stock and all its means of usefulness have, since the opening, been much enlarged.



ST. LOUIS BRANCH HOUSE.

In ten years its sales aggregated over $300,000, and the grants, though mainly issued from the parent house in Philadelphia, passing through this branch on the way to the beneficiaries, have

footed up, for publications alone, at least $25,000. In all, during the first ten years of its existence, through this branch fully one-third of a million of dollars of Baptist literature has gone forth to bless the world.

Sometimes a single tract, costing but one cent, or a pamphlet, costing only five cents, has been the means of the conversion of a soul, or the opening of the eyes of a mistaken disciple to see the errors of pedoism.

Wonderful has been the influence of this more than $325,000 worth of literature going out in Bibles, Testaments, tracts, pamphlets, bound volumes large and small, libraries, Sunday-school papers, etc., etc., all over Missouri, and Southern Illinois, and Kentucky, and Iowa, and Kansas, and on and on to the north boundary, to the Pacific, to the Gulf, and eastward to the Atlantic.

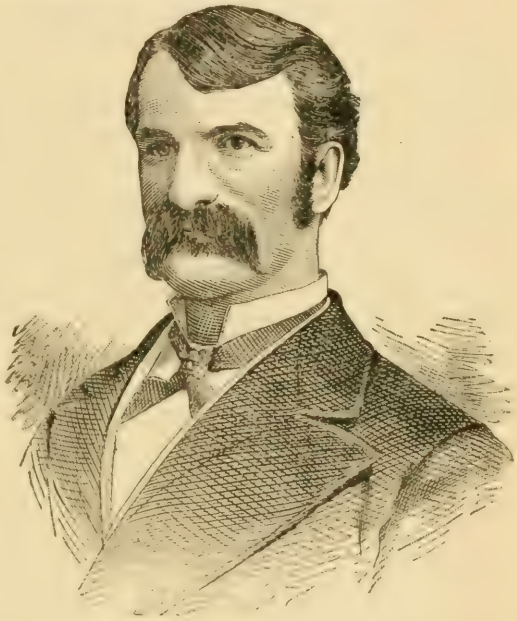
But the dissemination of a scriptural literature is not all of the work done in connection with this branch and the district of which it is the centre and headquarters. In the ten years, by contributions of individuals and churches of the district, $50,000 have been collected for the support of the benevolent and missionary work of the society, such as grants of publications, for colporteurage and Sunday-school work. To this amount the parent society has always added, at least, as much more in appropriations for this work, and for the support of the secretary and collecting agents, making $100,000 in all, expended here in this service during the first ten years of its life.

As many as twenty-five colporteurs and Sunday-school missionaries have at a time been at work within the boundaries of this district, receiving their supplies from, and making the regular reports back to this branch.

After a little more than twelve years' connection with the Publication Society, as its district secretary, over seven of which St. Louis had been his headquarters, and during this last period he had also served as depositary and had charge of the branch house, Dr. Johnson resigned these positions, and for nearly three years gave himself to an educational agency for Shurtleff College; but is again connected with the society at the parent house in Philadelphia, as its general missionary secretary. Of his varied work and the extent of his usefulness while in our field, all well know.

Upon the retirement of Dr. Johnson, January 1, 1876, the only one thought of as successor to fill the place of depositary, to

have charge of the branch house and conduct the business of the society, was Mr. Lewis E. Kline, who, for seven years had already served here under his predecessor, as chief clerk and bookkeeper of the branch, and who had always been found competent and trustworthy. Under his able management, the past six years, the business has advanced prosperously and successfully, increasing in volume and in field of operation.



LEWIS E. KLINE.

To follow a man with Dr. Johnson's reputation was no small matter, and required rare business tact; and further, since his retirement there being really no district secretary — and hence no one in the field—it was a hard task to keep up the business, much more to increase it, but Mr. Kline proved himself fully competent to the task. Without the usual collegiate preparation for such work, being wholly a self-made man, by active, persevering and strict attention to business, and often under the most adverse circumstances, he has succeeded far beyond the expectations of the most sanguine; much of the time doing the work of two men; always at his post, not having been out of the store one day from 1871 to 1877 inclusive, and only twenty-three days in eleven years, and twelve of these were caused by sickness brought on by overwork. Such has been this man's devotion to the interests of his patrons; and by these methods he has done a most wonderful work through the St. Louis Branch House of the American Baptist Publication Society. By straight-forward, fair and square dealing he has passed through storms and fires untouched by any of said influences; in fact, "by virtue of his course he is a monument and a model

of patience, perseverance, pluck and discreet judgment," and is deservedly one of the most universally popular, and the most highly esteemed of business men in the Baptist denomination in the West.

Rev. D. T. Morrill, of St. Louis, for a few months succeeded Dr. Johnson as district secretary for the benevolent department, for the collecting of funds from the churches for missionary work, but soon returned to his preferred work as pastor.

Upon Bro. Morrill's retirement, Rev. C. E. W. Dobbs, D.D., of Bowling Green, Kentucky, was appointed, who also retired in a few weeks, before he had fairly begun the work. Since then, January, 1877, Mr. Kline has been acting as district secretary; although not actively prosecuting this department of the society's work, he has secured some handsome donations and bequests, so that while this department has not been actively cultivated, it has not altogether gone by default.

"On May 1, 1882, the depository was moved into the new 'Baptist Headquarters,' in the Dorris Block, No. 1109 Olive Street, which is only five squares due north of the Union Depot. The entire building has been leased by Mr. Kline, and the American Baptist Publication Society occupies the first floor, which has been elegantly and tastefully fitted up for its purpose. The *Central Baptist* office is on the second floor front rooms. On the same floor may be found the office of the Rev. S. W. Marston, secretary of the Home Mission Society; and also the office of *Ford's Christian Repository*. The third floor of the building has been generously donated by Mr. Kline to the use of the Ministers' Conference, Ladies' Missionary Society Rooms, &c." (From *Ford's Christian Repository*, June, 1882.)

Altogether, "Baptist Headquarters," No. 1109 Olive Street, St. Louis, are conveniently arranged and admirably located and suited to the ends of their establishment; and the Baptists from any part of the Mississippi Valley will find both pleasure and profit in visiting them.

THE ST. LOUIS BAPTIST PUBLISHING COMPANY.

On the 16th of January, 1878, David B. Ray, James B. Weber and John M. Robinson associated themselves together under the appellation of the St. Louis Baptist Publishing Company, located in the city of St. Louis.

By the articles of association, the objects for which said company was formed were declared to be the transaction of a general book and job printing business, the publication and sale of books,

pamphlets, tracts and periodicals. In his preface to the aforesaid articles of association the president says: "The vast flood of affiliating literature which is overflowing the land, makes the establishment of our publishing company a necessity. Latitudinarianism and no-churchism is becoming the order of the day. It is the design of our publishing company to give neither aid nor comfort to an alien gospel or alien churches. It will oppose alien baptism, alien communion, alien ordination and an alien pulpit. While others publish a diluted, mixed or perverted gospel, it will be the province of our company to publish the truth, the whole truth and nothing but the truth concerning the gospel kingdom and ordinances of Jesus Christ."

The authorized capital stock of the company is $15,000, divided into six hundred shares of $25 each. All of this stock is now taken except about $2,000.

The following were elected officers: D. B. Ray, president; J. M. Robinson, vice-president, and J. B. Weber, secretary and treasurer; and these three constituted the board of directors for the management of the business.

January 19, 1878, the company was duly chartered and became a body politic and corporate, under the name as given above.

In June, 1881, the company "purchased the stereotype plates and the entire stock of books of the Baptist Publishing House of Nashville, Tenn., and removed them to St. Louis, Mo. This purchase embraced the standard works of the old firm of Graves, Marks & Co., of the Southern Baptist Sunday-school Union, and those once owned by the Sunday-school board of the Southern Baptist Convention, as well as the stock of plates and books once owned by the Southern Baptist Publication Society at Memphis, Tennessee."

Including the foregoing purchase, the company now owns the stereotype plates and copyrights of more than one hundred religious and denominational books, also about forty tract plates, the original cost of all of which was more than $35,000. The stock of books included in the aforesaid purchase was invoiced, at retail prices, at more than $12,000.

During the last year of the company's existence it published about 60,000 copies of new books.

Important changes are now contemplated by the company, among which is the increase of its board of directors from three to seven.

CHAPTER V.

THE MISSOURI "TEST OATH."

The Oath—Its Penalty—How Received by the Denomination—Strictures on, by Dr. W. Pope Yeaman—Decision of the Supreme Court Thereon—Its Abolition——"Star Chamber" Notes—State of Society in 1865 and 1866—Imprisonments—Indictments—Trials—Murders, &c.

ON the 6th of January, 1865, the State Convention met in St. Louis. During the session it adopted a new constitution, embodying an "Oath of Loyalty," commonly called the "Test Oath," which affected men of all professions, and of all official positions, secular and religious. The 3d section of the 2d article of the new constitution was as follows:

"At any election held by the people under this constitution, or in pursuance of any law of this state, or under any ordinance or by-law of any municipal corporation, no person shall be deemed a qualified voter, who has ever been in armed hostility to the United States, or to the lawful authorities thereof, or to the government of this state; or has ever given aid, comfort, countenance, or support to persons engaged in such hostility; or has ever, in any manner, adhered to the enemies, foreign or domestic, of the United States, either by contributing to them, or by unlawfully sending within their lines, money, goods, letters, or information; or has ever disloyally held communication with such enemies; or has ever advised or aided any person to enter the service of such enemies; or has ever, by act or word, manifested his adherence to the cause of such enemies, or his desire for their triumph over the arms of the United States, or his sympathy with those engaged in exciting or carrying on rebellion against the United States; or has ever, except under overpowering compulsion, submitted to the authority, or been in the service of the so-called 'Confederate States of America,' with the purpose of adhering to said states or armies; or has ever been a member of, or connected with, any order, society, or organization inimical to the government of the United States, or to the government of this state; or has ever been engaged in guerilla warfare against loyal inhabitants of the United States,

or in that description of marauding commonly known as 'bush-whacking;' or has ever knowingly and willingly harbored, aided, or countenanced any person so engaged; or has ever come into or left this state for the purpose of avoiding enrollment for or draft into the military service of the United States; or has ever, with a view to enrollment in the militia of this state, or to escape the performance of duty therein, or for any other purpose, enrolled himself, or authorized himself to be enrolled by or before any officer, as disloyal, or as a Southern sympathizer, or in any other terms indicating his disaffection to the government of the United States in its contest with rebellion, or his sympathy with those engaged in such rebellion; or having ever voted at any election of the people in this state, or any other of the United States, or in any of their territories, or held office in this state, or in any other of the United States, or in any of their territories, or under the United States, shall thereafter have sought or received, under claim of alienage, the protection of any foreign government, in order to secure exemption from military duty, in the militia of this state, or in the army of the United States; nor shall such person be capable of holding, in this state, any office of honor, trust, or profit, under its authority; or of being an officer, councilman, director, trustee, or other manager of any corporation, public or private, now existing or hereafter established by its authority, or of acting as a professor or teacher in any educational institution, or in any common or other school; or of holding any real estate, or other property, in trust for any church, religious society, or congregation. But the foregoing provisions in relation to acts done against the United States shall not apply to any person not a citizen thereof, who shall have committed such acts while in the service of some foreign country at war with the United States, and who has, since such acts, been naturalized, or may hereafter be naturalized, under the laws of the United States; and the oath of loyalty hereinafter prescribed, when taken by such person, shall be considered as taken in such sense.

* * * * * * * *

"Sec. 6. The oath to be taken as aforesaid shall be known as the Oath of Loyalty, and shall be in the following terms:

"'I, A. B., do solemnly swear, that I am well acquainted with the terms of the third section of the second article of the constitution of the State of Missouri, adopted in the year eighteen hundred and sixty-five, and have carefully considered the same;

that I have never, directly or indirectly, done any of the acts in said section specified; that I have always been truly and loyally on the side of the United States against all enemies thereof, foreign and domestic; that I will bear true faith and allegiance to the United States, and will support the constitution and laws thereof as the supreme law of the land, any law or ordinance of any state to the contrary notwithstanding; that I will to the best of my ability protect and defend the union of the United States, and not allow the same to be broken up and dissolved, or the government thereof to be destroyed or overthrown, under any circumstances, if in my power to prevent it; that I will support the constitution of the state of Missouri; and that I make this oath without any mental reservation or evasion, and hold it to be binding on me."

The ninth section of the second article relates in part to ministers of the gospel, and is as follows:

"Sec. 9. No person shall assume the duties of any state, county, city, town or other office, to which he may be appointed, otherwise than by a vote of the people; nor shall any person, after the expiration of sixty days after this constitution takes effect, be permitted to practice as an attorney or counsellor at law; nor, after that time, shall any person be competent as a bishop, priest, deacon, minister, elder, or other clergyman of any religious persuasion, sect, or denomination, to teach, or preach, or solemnize marriages, unless such person shall have first taken, subscribed and filed said oath." (*Journal of the Missouri State Convention*, Jan. 6–April 10, 1865, pp. 258–'60.)

But the reader cannot understand this subject rightly without section fourteen, which fixes the penalty. We give the section in full, as follows:

"Sec. 14. Whoever shall, after the times limited in the seventh and ninth sections of this article, hold or exercise any of the offices, positions, trusts, professions, or functions therein specified, without having taken, subscribed, and filed said oath of loyalty, shall, on conviction thereof, be punished by fine not less than five hundred dollars, or by imprisonment in the county jail not less than six months, or by both such fine and imprisonment; and whoever shall take said oath falsely, by swearing or by affirmation, shall, on conviction thereof, be adjudged guilty of perjury, and be punished by imprisonment in the penitentiary not less than two years." (*Journal of the Missouri State Convention*, Jan. –April, 1865, p. 260.)

Such were the enactments of the Missouri State Convention at the close of our civil war. Said acts were of the severest and most sweeping character, affecting not only ordinary citizenship, but extending into all the official relations of the commonwealth, both secular and religious. A brief history of the religious feature of the document only, we shall, however, attempt.

Upon the adoption of the new constitution there was a general outcry, especially among the different religious denominations, against the provisions of the test oath or oath of loyalty. It was regarded, by at least eight-tenths of the people, as a deadly thrust at the dearly bought and long cherished privilege—the liberty of conscience—and was hence, in violation of the constitution of the United States. The General Association, and also many of the district associations of the state, published their unqualified disapproval of the proscriptive features of the new constitution. The Missouri Baptist State Convention and several district associations endorsed the test oath, the convention declaring those only who took the oath as qualified to preach the gospel. There were at this time about five hundred Baptist ministers in Missouri, some fifty of whom, with about the same proportion of churches and church members, supported the state convention and the test oath.* The eight or nine-tenths of the denomination, on the other hand, condemned the oath as an infringement of the inalienable and guaranteed right of American citizens to worship God without molestation or dictation from the civil powers, and also as in violation of the constitution of the United States. They regarded the instrument as a persecuting document, and with great earnestness and determination worked, in all honorable ways, to secure its repeal or amendment. Great numbers of the ministry, believing that they "ought to obey God rather than man," not a few of whom were "Union men," never having been in hostility to the government of the United States, nor even regarded as "Southern sympathizers," continued preaching as before, without taking the oath aforesaid, and were consequently indicted by the grand juries of their respective districts, not a few of whom were incarcerated in the prisons for this offence.

* "Before the war there were in this state 450 Baptist ministers and 750 Baptist churches, having 45,000 members; now there are, perhaps, 50 qualified ministers and 100 churches holding regular services." (First Annual Report Missouri Baptist State Convention, 1865, p. 10.) It is upon this authority that we make the above statement as to the number of ministers who supported the new constitution and oath.

"Time will decide whether the sudden convulsion of society which broke up the homes and relations of a contented peasantry and made it a prey to vice, vagrancy and oppressive competition, was really a work of God and humanity, or the work of the devil. History, too, as time advances, will decide the moral quality of the act of that convention which closed hundreds of churches, drove their preachers from their flocks and imprisoned and murdered pastors in the discharge of their spiritual duties. * * *

"The acts of that dark oath period are a part of history which partisan religion cannot expunge. In the records at Washington, and in the clerk's offices of a hundred counties in Missouri, there is the painful, shameful testimony that in the nineteenth century, in 'free Missouri,' men did suffer for conscience sake. It is vain to say that there was no persecution because the oath was binding upon men of every sect. There was a distinction, and it was in favor of those who acknowledged the right of the state to manage ecclesiastical affairs. To all intents and purposes there was a state church, a court party, a sect, if you please, recognizing in Cæsar, rather than in Jesus Christ, the head of religion." (Rev. J. H. Luther, editorial in *Missouri Baptist Journal*, Vol. II, No. 30.)

As no one could hold a civil office in the state without having taken the oath, the offices were filled with men absolutely in sympathy with the new test (there were, however, some noble exceptions). This fact at once placed the opponents of the oath at some disadvantage. The particular friends of the new constitution seemed to be determined that said instrument should be respected and obeyed in all its sections; while the masses of the people, especially of the church goers, were equally zealous in their opposition to its unconstitutional and persecuting features. The sequel showed who were right in this contest.

The case being an important one, we submit a summary of the argument from the pen of Rev. W. Pope Yeaman, D.D.—then of Kentucky—published in the *Baptist Monthly*, edited by W. Pope Yeaman and Geo. Varden, at Covington, Ky. The article is entitled "Strictures on the Missouri Constitution" (*Baptist Monthly*, 1865, Vol. I, pp. 161–'9):

"The new constitution of the state of Missouri, forced upon the people of the state without their consent, is nothing more than a systematic oppression and persecution of the ministry of the gospel, under color of law. The spirit and letter of the document

clearly evince the character of its authors—ignorance, fanaticism and narrow-mindedness being the chief characteristics of those who composed the bogus constitutional convention. The practical operations of the constitution are subversive of the interests of government and society. The design of all organic law should be the interest and happiness of those who are to be affected by it; but such was evidently not the design of those who have the infamy of the authorship of the new constitution of Missouri. Its design is to force a certain condition of society and to promote the interests of those who are for a radical revolution in the social status of the state. It undertakes to do what no other constitution in this country has ever undertaken, that is, to establish political tests of qualifications for the ordinary pursuits of life. No man can practice law, teach school or preach the gospel who does not first swear himself into the radical party of revolutionists.

"We propose to notice only so much of the constitution as affects the cause of Christ and His ministry.

"Now, what is the character of the oath required by the constitution? Is it to discharge faithfully the duties of the position assumed by the party taking the oath? No; but it is to the effect that he has never entertained any thought or expressed any opinion in conflict with the dominant sentiment of the convention who framed the constitution. * * * * * Passing from so minute a notice of the bungling edict of the Missouri Sanhedrim, we shall present our thoughts in the shape of reasons why the ministry of Missouri should not submit to the demands of the constitution so far as to take the prescribed oath, and,

"1st. Because the so-called constitution of Missouri is in conflict with the constitution of the United States.

"The *test oath* of the Missouri constitution is an *ex post facto* law, hence contravenes the constitution and laws of the United States. Section 10 of article 1 of the constitution of the United States reads thus: 'No state * * * * shall pass any bill of attainder, *ex post facto* law, or law impairing the obligations of contracts.' What is an *ex post facto* law? A law which makes acts punishable which were not so at the time of their commission. The learned Sergent says: 'An *ex post facto* law, in criminal cases, consists in declaring an act penal or criminal which was innocent when done, or in raising the grade of an offense, making it greater than it was when committed, or increasing the

punishment after the commission of the offense.' In *Cranch's Reports* we find this definition: 'An *ex post facto* law is one that renders an act punishable in a manner in which it was not punishable at the time it was committed.' Of this, *Kent* in his commentaries says, 'This definition is distinguished for its comprehensive brevity and precision.'

"Now, to have sympathy with 'those' in rebellion against the United States is not defined anywhere as a crime, and no form of punishment has been provided for it. Neither is it laid down as a crime to 'contribute' to 'those' in rebellion. It is a crime to give 'material aid and comfort to the enemies of the United States,' but material aid and comfort is to contribute to the facilities and resources for carrying on hostilities; it does not embrace acts of humanity to 'those' who are engaged in hostilities; it is even admissible for one army to feed the hungry and famishing of another. Johnson's army received rations for ten days from Sherman's army before the final surrender of the former. It may be contended that 'sympathy is treason,' and that treason is punishable. The constitution of the United States does not make sympathy treason. 'Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act.' (*Constitution of United States*, Sec. 3, Art. 3.) Sympathy is no overt act, neither is it adherence, for that must be by an overt act. A man may have sympathy, but his sense of duty to his country and its laws may restrain him from such a manifestation of that sympathy as would work the injury of his government. To this it may be objected that the constitution of Missouri reads, 'has ever expressed by act or word his sympathy.' But so vague and ambiguous is this language, that room is given for vindictive and corrupt courts and juries to decide that a motion of the lips or a batting of the eye are '*acts*' expressive of sympathy; or that a word of disapproval of some of the doings and policy of the administration in carrying on the war was adhering to the enemies of the United States, while every lawyer whose legal opinions are unaffected by political prejudice knows better. A man may be devoutly loyal to his government, and yet condemn the doings of some of its public functionaries.

"The constitution of Missouri proposes to disfranchise and expatriate all persons who *before* the adoption of the constitu-

tion had ever thought, done or said certain things, the thinking, doing or saying of which were not punishable at the time they were committed; and even if they were in any manner punishable, it was not in the manner prescribed by the said constitution. The constitution, therefore, makes laws *ex post facto*, and they are not binding, either in law or morals, upon the people of the state.

"2. Because the Missouri constitution is in conflict with the laws of Christ's kingdom.

"No earthly power, civil or military, has the right to prescribe tests and qualifications for the Christian ministry. Those who are legitimately Christ's ministers are called to the work by Him. They are His ambassadors. He has them set apart to the work of His own laws, executed by His own people. To undertake, by civil or military authority, to interfere with the ambassadors of Christ, as such, is to be guilty of sheerest blasphemy. While it is the duty of every citizen to live in obedience to the laws of his state, so long as they do not conflict with the laws of God, it is not his duty to obey them when they transcend human authority and encroach upon the rights of Heaven; indeed, if he render himself in willing obedience to such laws, he transgresses the will of God and dishonors Him. For to lay aside the authority of God in acknowledging that human tribunals have the right to define the qualifications of His ministers, is exceedingly dishonorable to Him. Submission to the extraordinary requisitions of the Missouri convention would be the establishment of a precedent the practical operations of which are subversive of the interests, glory and authority of Christ's kingdom. It would be to admit that legislatures and conventions for making constitutions have the right to legislate upon things belonging solely to Christ. Let this admission be once made, and wicked men, so many of whom are now in power, would hail it as the key-note to the church's funeral dirge, for in the precedent they would find a license for still further interference with the churches and the ministry. And this license will be used in secularizing the churches, and each revolution in the political status of the state would produce its corresponding revolution in the secular character of the churches.

"The first preachers of the gospel, after the Ascension, recognized the supreme authority of Christ in all things pertaining to His kingdom, and when earthly tribunals sought to interfere with them in the discharge of their duties to Christ, they boldly

refused to submit to their mandates. The Sanhedrim at Jerusalem, after consultation over the case of Peter and John, had them called back into their presence, 'and commanded them not to speak at all, nor teach in the name of Jesus.' To which Peter responded: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.' (Acts of the Apostles, 4; 19, 20.) And they continued to preach in the name of Jesus. After the miraculous death of Ananias, the apostles were again arrested and brought before the Sanhedrim, and the high priest asked them, saying: 'Did we not straitly command you that you should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' To this the apostles replied: 'We ought to obey God rather than man.' (Acts of the Apostles, 5; 28, 29.) The Sanhedrim of the Jews certainly had as much authority over the people of Jerusalem as the recent convention of Missouri had over the people of that state. Yet the apostles of Christ set His authority far above that of the Sanhedrim.

"We have another case of later times in which holy men refused to submit to laws subversive of the laws of Christ, In the time of Charles II. an oath was established, called 'an oath of parliament,' in the body of the act called 'an oath of allegiance.' 'A strange frenzy of extravagant loyalty,' says Hetherington, 'seized upon the whole kingdom like an uncontrollable epidemic. The result of this frenzy was the proposal of the oath of allegiance, in which occur the following affirmations: I acknowledge my said sovereign only supreme governor of this kingdom, over all persons and in all cases, and shall, to my utmost power, defend, assist and maintain his majesty's jurisdiction aforesaid against all enemies, and never decline his majesty's power and jurisdiction.' As all can see, these clauses admitted of a double interpretation. The covenanters would not have objected to them had their meaning applied to civil matters alone, but no such limitation was specified, and the first might have been construed into an admission of the king's supremacy in ecclesiastical as well as civil matters.

"This action of the British parliament, though nothing like so bold as the action of the Missouri convention, was the occasion for the beginning of the struggle between the Scotch church and the advisors of Charles II., which did not end for about twenty-eight years, nor until about eighteen thousand had suffered death,

slavery, exile and imprisonment, simply for adhering to the principle that the Lord Jesus Christ is the sole Head and King of the church, and that His government therein is distinct from that of civil magistrates. The permission to preach on condition of taking the oath recognizing the king's supremacy was offered to a Mr. Blair, minister at Galiton, who took the paper in his hand, saying, 'My lord chancellor, I cannot be so uncivil as to refuse a paper offered to me by your lordship,' then, letting the paper fall to the ground, he added, 'but I can receive no instructions from you for regulating the exercise of my ministry; for if I should receive instructions from you, I should be your embassador, not Christ's.' For this he was thrown into a county jail, where he died.

"We might come down to later times and call attention to a Waller, a Craig and a Childs, in Virginia, who, only about a century ago, in the county of Spottsylvania, were seized by the sheriff and hauled before three magistrates, who bound them in the penalty of one thousand pounds of tobacco to appear at court two days after. At court they were arraigned as disturbers of the peace, and after they had been fiercely accused, the court offered to release them if they would preach no more in the county for a year and a day. Refusing to do this, they were sent into close jail. As they were moving on from the court-house to the prison through the streets of Fredericksburg they sang the hymn,

"'Broad is the road that leads to death,' &c.

"This solemn procession and this bold and fearless conduct on the part of men who were conscious of having committed no wrong, produced a prodigious effect upon all who witnessed the same, and had a powerful reaction for the cause for which they suffered.

"Lewis Craig was soon released from prison, but Waller and others continued there forty-three days, and constantly preached through the prison grates. The mob without used every effort to prevent them, but all to no purpose. These fearless and faithful men of God were released from prison unconditionally."

The constitutionality of the "oath of loyalty," was at last tested before the supreme court of the United States, whose decision was rendered January 14, 1867. The opinion of the court was delivered by Associate Justice Field who confirmed the arguments previously so ably made by Dr. Yeaman.

At the time this decision was rendered and published, numbers of ministers in the state were under bonds awaiting a trial for

preaching without taking the oath aforesaid. All such cases were at once dismissed and there was general rejoicing over the land.

STATE OF SOCIETY IN MISSOURI DURING THE REIGN OF THE TEST OATH.

STAR CHAMBER NOTES.

Under this head we shall group a number of thrilling incidents which occurred mostly during the year 1866, while the Test Oath was in force, illustrative of the condition of society in Missouri resulting from the attempt to incorporate that "unprecedented" document into the fundamental law of the commonwealth.

Of the Star Chamber, Rev. J. H. Luther, then editor of the *Missouri Baptist Journal*, said:

The court of the Star Chamber, so called from the gilded stars on the ceiling of the old council chamber of the palace of Westminster, in which it sat, was a tribunal famous in the history of England. Mention is made of it as early as the reign of Edward III. The statute of Henry VII. (1488) placed the jurisdiction of the court on a prominent basis, by appointing, as its officers, a bishop, a temporal lord and two justices. This court took cognizance of riots, perjury, misbehavior of sheriffs, &c. It always proceeded without the assistance of a jury. It continued under the Tudors, in spite of restraining statutes, to exercise a jurisdiction which gradually rendered it one of the most odious instruments in overthrowing the liberties of the people. To such an extent was its authority stretched under the Stuarts, that, according to Clarendon, any disrespect to any acts of state, or to the persons of statesmen, was in no time more penal, and the foundations of right never in more danger of being destroyed. The mode of process was generally by information filed at the suit of the attorney general; or, in certain cases, of a private relator, and in other respects resembled that familiar to the court of chancery. Although the court was held incompetent to pronounce sentence of death, fines, imprisonments, the pillory, whipping, branding and various species of maiming, were freely resorted to; and "the greater certainty of conviction," says Hallam, "and the greater severity of the punishment, rendered it incomparably more formidable than the ordinary benches of justice." (*Mo. Bap. Jour.*, Vol. I, No. 36.)

Rev J. H. Luther, editor of the *Missouri Baptist Journal*, was this (Thursday) morning visited by the sheriff of Marion County, and required to give bond in the sum of $1,000, to appear before the judge of the circuit court on the fourth Monday in July next, to answer the charge of preaching the gospel of Jesus Christ without re-ordination at the hands of the commissioner of the state church, resident in the county aforesaid.

Since writing the above, we learn that Rev. H. A. Bourland of the Methodist Church, and Rev. James S. Green, Baptist, have been waited upon by the sheriff, and both required to give similar bonds.

When such men are the victims of *such* grand juries, and at the mercy of *such* officials, what may we hope for the future? (*Palmyra Spectator.*)

We learn through a private letter that Eld. A. P. Williams was to start last week for Marshall, Saline County, to be put on trial for preaching the gospel. Eld. W. J. Patrick's trial will come off next Monday week in Paris, Monroe County. He is to be defended by eminent counsel from St. Louis. (*Mo. Bap. Jour.*, Vol. I, No. 18.)

A SEMI-CENTENNARIAN MALTREATED.

On the 10th inst., Rev. B. F. Kenny, a distinguished Baptist clergyman, of Daviess County, was arrested on three indictments found against him by a Radical Grand Jury of that county, for the crime of preaching the gospel without first having taken the

infamous new constitution oath. Mr. Kenny is sixty-one years of age, has been a preacher of the gospel for forty years, is a most exemplary man and Christian, and one of the most learned and eloquent divines in the country. The brutality of the officer arresting him is in keeping with the character of the charge. Mr. Kenny was arrested at his home, after sunset, and notwithstanding his age and his protest against the brutality, was compelled to ride ten miles to Gallatin in the dark. He was released next morning on bail, to answer at the next term of the circuit court for his crime. (*Mo. Rep. in Mo. Bap. Jour.* Vol. I, No. 18.)

GOSPEL MINISTERS ON THE CRIMINAL DOCKET.

The regular term of the circuit court for Marion County is now in session in Palmyra. The criminal docket is large, and differs somewhat from the dockets of former years. Among the criminals are fourteen ministers, charged with preaching the gospel without first obtaining permission from the state. Their names are scattered through the docket with those of thieves, unlawful liquor venders, horse thieves and adulterers. Considering that their guilt is acknowledged by themselves, and attested by thousands, they enjoy a remarkable degree of freedom, and stand in high repute not only among traitors (so-called), but among the friends of the state church. By a wonderful concert of action among the officers of the law and an acquiescence on the part of the "disloyal" preachers, the cases were continued. (*Mo. Bap. Jour.* Vol. I, No. 30.)

Bro. Lion writes to the *Herald* from Carrollton:

The Grand Jury convened at the late circuit court held in this county, indicted five preachers for having failed to take the convention oath, and in violation of it, continued to preach. They are members of the following denominations: One Reformer, one Methodist and three Baptists—one of whom is your correspondent. We are, perhaps, indebted to the courtesy of the sheriff for our freedom from arrest thus far, who, I understand, has determined to delay as long as he can, without being guilty of neglecting official duty. Comparatively few of the ministers of any denomination have taken the oath, and public sentiment in opposition to it is daily augmenting. We do not, therefore, now apprehend any very serious consequences from the indictments. (*Republican,* in *Mo. Bap. Jour.,* Vol. I, No. 30.)

FREE CHURCH—FREE STATE.

Rev. Mr. Devlin informs the Daviess County *Torch-Light* that, on Sunday, the 12th inst., he repaired to the meeting-house on Geis' Creek, Gentry County, for the purpose of fulfilling his regular appointment to preach. He had not been at the place long when a crowd of young men came, who gave him orders not to preach, closed the church-doors and ordered him to leave, which he did to avoid personal injury.

ARREST OF ELD. VARDEMAN—COPY OF THE WRIT.

State of Missouri, }
County of Lincoln. }

The State of Missouri to the Sheriff of St. Charles:—These command you to take Wm. Vardeman, if he be found in your county, and him so taken, you safely keep, so that you have his body before the judge of our circuit court, on the first day of the next term thereof, which will be begun and held at the court-house, in the town of Troy, in and for said county of Lincoln, on the first Monday in October next, then and there to answer an indictment preferred against him by the state of Missouri, for preaching without taking the oath.

And have you then and there this witness, Alexander H. Martin, clerk of our said circuit court, with the seal thereof affixed, at office in Troy, this 1st day of July, A. D. 1866. A. H. MARTIN, *Clerk.*

(*Mo. Bap. Jour.,* Vol. I, No. 37.)

ELDER PRICE.

As some of the papers have given currency to an incorrect rumor to the effect that

Bro. Price had died from wounds received at the hands of his persecutors, we publish the following extracts from a private letter just received:

On the 3d of September Bro. Price came to a meeting at Mt. Zion Church, near Plattsburg, in Clinton County. I heard him preach twice, and he expected still to preach. I was with him three or four days. His relation of the affair was about this: A short time after the disturbance at church (when one man was killed and another dangerously wounded), some ten or fifteen men came to his house late in the night. Finding that they were determined to enter the house, he opened the door. They seized him and began dragging him from the house. He requested them if they intended killing him to do it there and not take him away where perhaps friends could not find his body. He was dragged by force to the woods near by. They then began to beat him with their pistols—striking him on the head and in the side. They then took brush and hit him several blows, after which he was asked—"Will you leave if we will release you?" He replied, "I will." "How long before you will leave?" "As soon as I can arrange my business."

He was given two days. He immediately sold his little farm and left; and when I saw him he expected to locate in the northern part of Clay County. The whipping did not hurt him seriously, but the blows from the pistols did, especially some in his side, from which he did not recover for two or three weeks. When I saw him he was almost entirely well. He recognized the persons who committed this violence as being the same who disturbed the meeting, although he knew none of them personally

Bro. Price is a minister of good preaching talents, and seems to be a devoted Christian, deeply imbued with the Spirit of his Master. It was enough to arouse the deepest emotions to hear of his sufferings for the cause of Christ. Persecuted, beaten, dragged from the bosom of his family at the hour of midnight—all because he preached Christ without first bowing to the authority of man. (*Mo. Bap. Jour.*, Vol. I, No. 43.)

REV. MR. SMITH CAUGHT.

The General Assembly Preachers lately sojourning in St. Louis, did not qualify themselves for preaching. The excuse for dodging the law is that they were not resident preachers. But the fanatics of Audrain are not so liberal in their interpretation of constitutional law, as is shown in the case of Rev. John Smith, a minister of the Disciples' Church, a citizen of Kentucky, and eighty-two years of age.

He very recently visited his daughter in Audrain County, and while there consented to preach on the Sabbath, in Mexico. Having completed his visit, he was about to step on the cars to return home, when he was arrested for preaching without taking the oath, and compelled to give bond for his appearance in court before he was released. All this transpired last week, and unless the Rev. Mr. Smith comes from Kentucky to appear at the next term of the Court of Audrain County his bond will be forfeited. (*Mo. Bap. Jour.*, Vol. I, No. 22.)

Elder Henry Louthan was arrested Sunday June 17, by the sheriff of Shelby County, for preaching the gospel without taking the infamous test oath. This gentleman has been a faithful minister for thirty-seven years, in Virginia and Missouri, beloved by the churches of his communion, and respected by all high-minded men. The sheriff had the opportunity of hearing a sermon before the arrest, and will doubtless have other opportunities before the elder goes to the "Penitentiary enlarged," as it will be several months before he can have his trial in that free and enlightened county.

ARREST OF BAPTIST MINISTERS IN RAY COUNTY.

The Richmond *Conservator* says that on the 12th Isaac Odell and James Duvall, two Baptist ministers, were brought before Justice Quesenberry, charged with the "crime of preaching." The "defendants moved the court dismiss the case for the reason that the warrant charged no criminal offence against the defendants." The justice sustained the motion and dismissed the cases, "holding that preaching, in-

stead of being a criminal offence, is in the highest degree commendable." (*Mo. Bap. Jour.*, Vol. I, No. 26.)

ANOTHER ARREST.

Elder Wm. Cleveland, pastor of the Ebenezer, Pleasant Hill and Union Churches, Marion County, has been required to give bond in the sum of one thousand dollars to appear before the judge of the circuit court to answer to the charge of preaching without swearing. In other words, and in plain English, the government has taken exceptions to the action of certain churches in electing a pastor. It sounds for all the world like the old colonial records. (*Mo. Bap. Jour.*, Vol. I, No. 22.)

A FOUL MURDER IN COLD BLOOD.

"Rev. Samuel S. Headlee of the M. E. Church South, at the time presiding elder of the Springfield District, was shot down by a villain near Pleasant View Church, Webster County, July 28, 1866. Thither he had gone to hold a quarterly meeting and reorganize the church, then greatly torn and scattered by the troubles of the country. Arriving at the church he was met by a band of armed men, some twenty in number, headed, or seemingly headed, by one Henderson McNabb." (*Martyrdom in Missouri*, Vol. II, p. 428.) For a fuller description of this sad affair, we refer the reader to the following

SCENE AT CONFERENCE.

"The conference of the M.E. Church South was in session at Lexington last week. The *Lexington Express* thus describes a scene witnessed during its sitting:

The conference was attending to the examination of character. The bishop called the name of S. S. Headlee. There was a solemn silence. The members glanced mournfully one to the other, and each seemed waiting for another to assume the sad task of narrrating his unnatural but not unhonored end. At last the Rev. Dr. McAnally rose by request and came to the stand. Briefly and with deep pathos he told the tragic story. Many eyes were suffused with tears and many a heart heaved with emotion, as he told in plain and simple words how one Henderson McNabb had sought, as others elsewhere had, to wrest from the church to which Headlee belonged a house of worship; how he was prevented by Headlee from succeeding in the nefarious attempt; how Headlee was thereupon commanded by this same Henderson McNabb to preach at that house no more; how Headlee, regarding it as a threat and nothing more, repaired to the place at his next appointment; how he was met by McNabb at the place with several armed men and informed that he should not preach; how Headlee strove to allay the excitement, and asked that, for his conduct he might be left to answer to the laws; how McNabb pointed to the armed men and declared these to be his law; how Headlee finding that he could prevail nothing, obtained permission to preach on his own land some three-quarters of a mile distant; how he started, attended by his congregation, was followed by four of McNabb's men and how he fell thrice pierced with a bullet.

Deep, too deep for utterance, was the feeling when it was told how at ten o'clock that night he expired praying for his enemies, almost in the language of his Divine Master, who said "Father forgive them." And when, at the close the speaker told how, when he received the mournful intelligence, the fountains of his own heart were broken up and he wept for hours like an infant; how the same spirit that murdered Headlee still lives and reigns, and how others like him would in all probability yet seal their integrity with their blood, the question that agitated the disciples at the last supper seemed trembling on every lip, "Is it I!" This was the sixth member of this conference who had been murdered in that same region of country, nor could it scarcely be hoped that he would be the last." (*Mo. Bap. Jour.*, Vol. I, No. 42.)

CHAPTER VI.

STATISTICAL TABLES.

Statistics of Missouri Baptists by Decades—Statistical Table of Missouri Baptists.

The first table below shows the progress of the Baptist denomination in Missouri, from 1796, by decades. To properly appreciate this table it will be needful that the reader bear in mind two facts:

1st. At the implantation of the gospel in Missouri by the Baptists, they had a conflict with the powers of the Roman Catholic Church, who had possessed themselves of the territory and forbidden the settling of any minister therein, save those of the established church.

2d. Beginning about the year 1836, the Regulars had a fierce contest with the opponents of missions, which rent asunder quite a number of churches and split several associations. For an approximate result of this controversy, consult the statistics in the table for the years 1836 and 1846.

STATISTICS OF THE MISSOURI BAPTISTS, BY DECADES.

Date.	*No. of Associations.*	*No. of Churches.*	*No. of Ministers.*	*No. of Baptisms.*	*No. of Members.*
1796, - -	—	——	——	——	12
1806, - - -	—	2	3	——	50
1816, - -	1	14	11	——	426
1826, - - -	8	91	52	——	2,984
1836 { Baptists,	11	150	77	——	5,357
1836 { Anti-Mission	7	80	49	——	3,366
1846 { Baptists,	—	292	144	1,125	15,331
1846 { Anti-Mission	—	118	57	——	4,336
1856—Baptists,	31	539	340	3,413	31,358
1866—Baptists,	37	749	432	3,804	44,877
1876 { White Bap.	62	1,156	777	5,904	78,738
1876 { Col'd "	3	128	65	1,223	11,048
	65	1,284	842	7,127	89,786
Anti-Mission Bap. in U. S. in 1876,	—	900	400	——	40,000

Note.—The Baptist churches of Missouri suffered, at one time,

some annoyance from what was commonly known as Campbellism. The controversy with this new doctrine, however, did not affect a sufficient number of the churches to materially interrupt the harmony of the denomination; and, of consequence, require a special notice in this work, such as has been given to the anti-missionary schism.

STATISTICAL TABLE OF THE MISSOURI BAPTISTS, A. D. 1881.

Associations.	*Date of Organization.*	*Churches.*	*Ministers.*	*Additions.*			*Diminutions.*			*Total Membership.*	*District Associational Fund.*
				Baptism.	*Letter.*	*Relation or Restored.*	*Letter.*	*Exclusion.*	*Death.*		
Antioch, - -	1865	17	11	45	40	24	48	8	4	556	$ 101.25
Bear Creek, - -	1854	21	14	63	62	12	74	14	20	1,212	160.25
Bethel (S. E.), -	1816	15	6	.....	.....	.....	.....	.....	.....	697	.....
Bethel (N. E.), -	1834	27	20	164	77	24	142	26	28	2,805	522.78
Black River, -	1835	20	12	70	32	29	24	31	13	848	25.65
Blue River, - -	1834	34	33	155	189	16	114	69	27	2,890	389.41
Butler, - -	1867	21	12	167	122	21	86	29	20	1,169	131.96
Cane Creek, - -	1861	15	8	.....	.....	.....	.....	.....	.....	490	.....
Cape Girardeau,	1824	14	6	33	18	8	17	37	12	524	106.65
Central Baptist, -	1866	13	12	.....	.....	.....	.....	.....	.....	678	.....
Charleston, -	1876	10	6	94	12	13	5	13	4	313	20.40
Concord (Cooper),	1823	30	15	145	63	18	147	37	34	2,087	199.40
Concord (S. E.),	1867	16	6	.....	.....	.....	.....	.....	.....	585	.....
Dade County, -	1873	11	11	26	45	4	29	22	9	531	47.85
Dry Fork, - -	1877	14	13	44	39	.....	41	25	4	757	34.70
Dixon, - - -	1874	10	9	9	5	2	8	11	24	429	.....
Franklin, - -	1832	23	14	61	18	6	19	28	6	1,482	103.20
Freedom, - -	1858	17	22	104	60	15	34	13	23	1,464	120.25
Gasconade River,	1848	18	5	84	38	10	22	25	10	627	43.15
Gentry, - -	1864	18	13	.....	.....	.....	.....	.....	.....	1,060	.....
Green County, -	1873	18	18	80	37	5	35	17	14	1,289	74.50
Jefferson County,	1853	19	8	56	10	14	27	84	18	1,157	33.00
Lamine, - -	1872	19	9	156	63	12	72	17	24	1,493	159.75
Lawrence County,	1871	19	12	88	54	18	53	14	15	1,008	100.00
Lafayette & Johnson,	1874	26	20	133	130	17	115	28	23	2,291	179.10
Linn County, -	1872	13	5	50	11	13	14	22	15	996	83.40
Little Bonne Femme,	1839	38	18	125	142	9	118	36	46	3,155	257.53
Livingston County,	1872	9	6	33	10	5	42	25	10	863	122.16
Macon, - - -	1843	22	11	90	45	26	48	37	24	1,638	208.40
Meramec, - -	1870	11	6	18	6	4	11	10	4	340	25.50
Missouri Valley, -	1860	23	9	169	65	20	83	33	21	2,018	201.80
Mt. Moriah, -	1869	10	10	66	27	4	30	11	7	677	38.85
Mt. Pleasant, -	1818	35	18	137	85	4	88	32	34	2,481	343.03
Mt. Salem, -	1878	9	8	37	38	.....	3	.....	.....	627	208.42
Mt. Zion, - -	1880	13	6	15	31	.....	31	.....	11	968	59.95
Nevada, - -	1867	26	24	95	80	20	30	29	22	1,023	97.37
New Prospect, -	1864	12	8	37	17	3	27	19	9	552	42.50
North Central, -	1865	21	8	89	43	54	32	8	10	761	.....
North Grand River,	1841	14	9	62	28	3	40	35	14	1,156	98.60
North Liberty, -	1844	49	34	235	113	15	184	65	53	4,074	374.48
North Missouri, -	1868	15	8	43	22	31	24	5	6	620	100.00
Northwest Missouri,	1867	20	9	80	25	9	13	44	9	1,180	83.25
Old Path, - -	1867	24	17	132	67	9	47	26	15	1,059	192.70
Osage, - -	1870	10	14	36	19	15	4	10	5	263	114.35

STATISTICAL TABLE OF MISSOURI BAPTISTS—Continued.

Associations.	*Date of Organization.*	*Churches.*	*Ministers.*	*Additions.*			*Diminutions.*			*Total Membership.*	*District Associational Fund.*
				Baptism.	*Letter.*	*Relation or Restored.*	*Letter.*	*Exclusion.*	*Death.*		
Osage River, - -	1844	7	2	.....	.....	.....	.....	.....	.....	266	.....
Ozark, - -	1870	16	16	148	30	15	31	21	5	529	116.60
Pettis County, -	1879	9	3	12	20	.....	11	2	7	447	78.35
Pleasant Grove, -	1877	16	7	17	21	5	25	7	9	811	98.30
St. Francois, - -	1852	19	11	43	30	11	35	23	19	1,094	25.00
St. Joseph, -	1871	22	7	112	73	7	32	16	26	1,693	349.18
St. Louis, - -	1817	10	10	65	63	13	77	23	7	1,094	396.55
Saline, - -	1842	21	14	138	80	26	119	64	24	1,809	158.00
Salt River, - -	1823	37	14	86	113	24	136	28	42	3,132	320.28
Shoal Creek, -	1871	39	47	160	104	44	147	45	20	2,151	48.55
Smith Valley, -	1870	12	9	30	21	8	19	11	4	357	17.95
Southwest Bethel,	1853	11	5	.....	.....	.....	.....	.....	.....	504	.....
State Line, - -	1873	10	4	.....	.....	.....	.....	.....	.....	356	.....
Spring River, -	1840	25	20	240	101	37	68	34	12	1,304	53.95
Tebo, - - -	1855	30	22	45	54	5	86	42	19	1,904	139.73
Union, - -	1839	10	5	15	11	9	17	19	7	453	101.25
Union (Howell), -	1865	25	15	62	30	9	64	27	7	737	31.90
Wayne County, -	1875	21	3	94	27	17	45	25	14	781	23.45
West Fork, - -	1845	22	12	108	65	41	46	48	26	1,791	127.38
Webster, - -	1868	19	11	85	35	1	32	19	7	994	139.30
Wyaconda, - -	1844	29	23	110	44	25	65	46	20	2,220	356.50
Zion, - - -	1855	17	13	66	29	30	21	17	10	650	86.50
Non-associated,		30	25	150	.....	.....	75	.....	15	2,000	500.00
Totals, - -		1296	841	5062	2939	839	3132	1512	947	79,970	$ 8,374.96
N. Mo., 1st dist. (col.),	1666	73	38	471	45	293	70	118	92	4,385	681.77
" " 2d " "	1871	34	19	300	70	178	39	239	57	3,242	.....
" " 3d " "	1878	7	5	.....	.....	.....	.....	.....	.....	144	27.00
Union "	1869	35	17	149	47	.....	12	58	52	2,174	57.75
Totals colored,		149	79	920	162	471	121	415	201	9,945	766.52
Grand Totals,		1445	920	5982	3101	1310	3253	1927	1148	89,915	$9,141.48

Total number of Associations, 70.

EXPLANATION.—The meeting place of Peno Church on Little Peno, at Samuel Lewellen's, was called Mt. Pleasant prior to 1833, the date it went into a separate organization with that appellation (see pp. 213 and 215).

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